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B'NAI B'RITH NEWS
BENEVOLENCE BROTHERLY LOVE AND HARMONY

Vol. VIII. SEPTEMBER, 1915 No. 1

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SEP 27 1915

Minutes of the Meeting of the Executive Committee I. O. B. B. Held in Atlantic City, N. J., Aug. 3 & 4, 1915

A meeting of the Executive Committee was held at Atlantic City, N. J., on the above date.

The meeting was called to order by the President, Bro. Adolf Kraus, at ten o'clock a. m. On roll call the following were found present:

Adolf Kraus, Lucius L. Solomons, Archibald A. Marx, Jacob Furth, Charles Hartman, Jacob Singer, Dr. Edward N. Calisch, Philip Stein, and the Secretary.

Brother Simon Wolf was excused on account of illness.

There were also present Bros. Dr. Emil G. Hirsch, of Chicago; Samuel Grabfelder of Philadelphia, President of the National Jewish Hospital for Consumptives at Denver; Dr. William S. Friedman, of Denver; Dr. B. S. Pollack, of Secaucus, N. J., Past President of District Grand Lodge No. 3; M. S. Meyerhoff, of Philadelphia, Treasurer of District Grand Lodge No. 3; Israel Cowen, of Chicago, Past President of District Grand Lodge No. 6.

The minutes of the preceding meeting were read and adopted.

Matters referred by the Constitution Grand Lodge to the Executive Committee for its action were then taken up.

Reports of atrocities committed against Jews in Russia were next considered. It was resolved that a committee, with Brother Dr. Emil G. Hirsch (who was in attendance) as chairman, be appointed to prepare a protest against the inhuman treatment of Jews in Russia.

Dr. Hirsch submitted the following declaration which was unanimously adopted and ordered to be given the widest publicity possible:

(See declaration in form of an editorial in this issue.)

With reference to the publicity of the address by Bro. Jacob Billikopf of Kansas City, delivered at the Convention of the Order on the subject of "Social Service Work", it was moved by Bro. Jacob Furth that action thereon be deferred until the Social Service Bureau shall have been fully organized. Motion carried.

Communication of Dr. J. Faitlovitch addressed to the Convention of the Order in relation to the "Pro Falasha Movement" was next considered. On motion of Bro. Philip Stein, the subject matter was referred to the President of the Order for conference with the authorities of the Union of American Hebrew Congregations, and with full power to act.

Referring to the establishment of a Social Service Bureau, as ordered by the Convention, it was moved by Bro. Lucius L. Solomons that the Advisory Committee of the Order be authorized to take the necessary steps to organize the Bureau and to expend such sums for the furtherance of its work as it will deem necessary. Motion carried.

In this connection applications for the position as Manager of the Bureau were read and ordered referred to the Advisory Committee.

The question of publishing advertisements in the B'nai B'rith News was postponed for consideration at the next meeting of the Executive Committee.

With reference to the creation of a new Grand Lodge in the Balkan States, it was resolved that no action be taken for the present.

In the matter of awarding the B'nai B'rith Gold Medal it was moved by Bro. Philip Stein that no award be made this year. Motion prevailed.

The committee was informed by Bro. Archibald A. Marx of the great misfortune which befell Bro. Joseph Hirsh, former member of the Executive Committee. It was resolved that the Secretary telegraph to Bro. Hirsh the sympathy of the Executive Committee in his bereavement.

Afternoon Session.

At 2 o'clock p. m. the meeting reconvened with all those reported present at the morning session in attendance. Bro. Harry Cutler, of Providence, Past President of District Grand Lodge No. 1, was also present.

With reference to the compilation, rearranging and renumbering the provisions of the Organic Law in accordance with the changes and amendments adopted at the last convention of the Order, it was ordered that the organic law as compiled by the Secretary be referred to Bros. Adolf Kraus and Philip Stein for final action.

The President appointed Brothers Jacob Furth and Philip Stein as the Advisory Committee of the Order.

Bros. Samuel Grabfelder and Rev. Dr. William S. Friedman then addressed the committee on the work of the National Jewish Hospital for Consumptives at Denver. They emphasized the needs of the institution and appealed for a generous appropriation towards the maintenance of the Institution.

The President, with the approval of the Executive Committee, appointed the following as members of the Immigration Commission: Harry Cutler, District No. 1; Frederick Ach, District No. 2; Louis Edward Levy, District No. 3; Milton Meyer, District No. 4; Benjamin Margolius, District No. 5, Dr. Haim I. Davis, District No. 6; Dr. Henry Cohen, District No. 7.

Brother Harry Cutler was appointed Chairman of the Commission. The Advisory Committee of the Order was authorized to make a preliminary appropriation of not exceeding $1,000.00 for the use of the Commission.

The establishment of Boards of Inquiry in foreign ports for the purpose of examination and certification of all aliens at the ports of embarkation was ordered referred to the Commission on Immigration for investigation as to its practicability and report to the Executive Committee at its next meeting.

It was moved that the Commission on Immigration, through its Chairman, submit an annual report at the close of the fiscal year to the President of the Order. Motion prevailed.

The Secretary was instructed to furnish the members of the Commission on Immigration with copies of the resolution adopted by the Convention of the Order with reference to the appointment of the Commission and its functions.

The question of appropriating amounts to charitable institutions now supported by the Order was then taken up for action.

Communications from Bro. Charles J. Haase, President of the Leo N. Levi Memorial Hospital at Hot Springs, Ark., and Bro. Martin A. Marks, President of the Educational League for the Higher Education of Orphans at Cleveland, were presented, urging the needs of their respective institutions and requesting a liberal appropriation towards their maintenance. After a full discussion it was decided to appropriate for the ensuing year:

To the National Jewish Hospital for Consumptives in Denver, Col.	$8,000.00
To the Leo N. Levi Memorial Hospital in Hot Springs, Ark.	4,500.00
To the Educational League for the Higher Education of Orphans	500.00

to be paid in quarterly installments.

With reference to the yearly observance of B'nai B'rith Day by the Lodges throughout the country, it was resolved that the Secretary call the attention of the General Committees of the various American Districts to the recommendation of the Constitution Grand Lodge.

As to the establishment by the Executive Committee of a Lyceum Bureau to prepare a list of speakers and a list of

(*Continued on page 5*)

Breach Between Jewish Organizations Avoided

INDEPENDENT ORDER OF
B'NAI B'RITH
Office of
Executive Committee
1228 Tribune Bldg., Chicago

Aug. 10, 1915.

To the Jewish Congress Organization Committee, and to the American Jewish Committee:

Dear Sirs:

At its recent meeting in Atlantic City, the Executive Committee of the Independent Order of B'nai B'rith considered the communication of the American Jewish Committee which embodied resolutions calling for a conference of delegates from national Jewish societies and organizations to consider the Jewish question as it affects our brethren in belligerent lands; it considered also a communication of the Jewish Congress Organization Committee advising us that the representatives of the national Jewish organizations composing it are pledged to the calling of a Jewish congress on a broad democratic basis for the purpose of obtaining equal rights and justice for Jews in all lands. Each of said organizations requested us to send delegates to the proposed gatherings.

As the Order of B'nai B'rith has taken upon itself the mission of uniting Israelites in the work of promoting their highest interests and those of humanity, both communications were sympathetically received. We noticed, however, with deep regret, that at this time when united and wise action is most necessary, there seems to be a tendency toward dissension. Our Executive Committee is of the opinion that a large gathering of one hundred and fifty or more, whether it is styled a Conference or a Congress, is inadvisable and likely to do much more harm than good. Our Committee is further of the opinion that at the proposed meeting only one subject should be considered, and that is what measures can be taken to secure for our people in certain countries the same measure of liberty and equality as is enjoyed by the other inhabitants of those countries. We feel also that the most earnest endeavor should be made to prevent the Jews of this land, who desire to aid such cause, from working at cross-purposes.

If our persecuted brethren are to obtain relief through the Jews of this country, such relief must come through efforts which are conceived and directed in a diplomatic way. Diplomacy as a rule does not work through the medium of town meetings. We therefore suggest for consideration the following:

It is safe to assume that those who were instrumental in the creation of the Jewish Congress Organization Committee have absolute faith in Mr. Brandeis. It can also be safely assumed that the American Jewish Committee has absolute faith in Mr. Marshall. It may be assumed further that each of the national organizations of Jews has confidence in its president, and that if the presidents of such organizations as have heretofore taken an active interest in Jewish affairs were to meet and agree upon some plan of action, it would be satisfactory to the Jewish masses whose desire it is that a sane concerted effort, having some prospect of success, be made. We therefore suggest that a meeting be held consisting of the presidents of as many Jewish organizations as the two gentlemen named may agree upon, each to select an equal number. In addition to such selections, we suggest that our organization be represented by its presiding officer. We recommend, not from any motive to have any one in particular omitted, but for the good of the cause, that the invitations to such a conference be limited to a reasonable number. We believe that if this plan is adopted, good results will be made possible and that such a meeting will be deemed sufficiently democratic and representative and will avoid dissension at a time when calm deliberation is most necessary. If this or some similar plan is adopted, our organization will be pleased to co-operate.

You will oblige by replying to this communication as soon as you can conveniently do so.

Very truly yours,
EXECUTIVE COMMITTEE of
the I. O. B. B.
By Adolf Kraus,
President.

Attest:
A. B. Seelenfreund,
Secretary.

EXECUTIVE BUREAU OF THE JEWISH CONGRESS ORGANIZATION COMMITTEE.

New York, Aug. 18, 1915.

Mr. Adolf Kraus, Grand Master, Independent Order B'nai B'rith, Tribune Building, Chicago.

Dear Sir:

We are in receipt of yours of August 10th, addressed to the American Jewish Committee and the Jewish Congress Organization Committee. We have no doubt that you have in the meantime taken notice of the fact that the correspondence between Dr. Cyrus Adler and Louis D. Brandeis relative to the calling of a Jewish Congress has been given wide publicity. We assume, therefore, that you are acquainted with the status of the negotiations which, we regret to say, have thus far not been as successful as we had hoped.

Mr. Brandeis' letters make it clear that we, on our part, have been very desirous that the American Jewish Committee should agree to the holding of a preliminary conference representing the national Jewish organizations at which the basis of a form of organization for a Congress should be formulated.

Mr. Brandeis' renewed request to be heard by the American Jewish Committee, even after Dr. Adler had published his side of the correspondence, must make it clear to you that we have done our utmost, and are still sincerely desirous of preventing the confusion which must result if Jewish organizations are to work at cross purposes at this time.

If you can still bring about such a gathering at which the presidents or delegations of national organizations can meet to define and plan the scope of the Congress, we shall be more than pleased to send our representative.

It must be borne in mind, however, that the national organizations represented on our Committee stand for a Congress as against a conference which shall deliberate upon the affairs of the Jewish people. A Congress implies responsibility on the part of the delegates. The problems that now confront the Jewish people are so important that achievement would be impossible unless the deliberations have the fullest support of a democracy willing to assume the burdens that must follow the carrying out of the decisions of the Congress.

Further, we are in favor of a Congress open and public, for in our opinion, only in that way can we really ascertain the extent of the willingness of the Jewish people to assume responsibility. The Congress must be public because we have every reason to believe that secrecy at this time can engender only mistrust, misunderstanding and dangerous suspicions, both as to what the Jews seek to accomplish, and the means that they intend to employ for the accomplishment of their aims.

Assuring you that we shall look forward with great interest and concern to any effort you can make that will bring about a better understanding, both as to the needs of this gathering and the methods of its organization, we are,

Cordially yours,
G. BUBLICK,
Chairman
M. GIRSDANSKY,
General Secretary.

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PROVISIONAL EXECUTIVE COMMITTEE FOR GENERAL ZIONIST AFFAIRS.

New York, August 25, 1915.

Mr. Adolf Kraus, President Independent Order B'nai B'rith, 1228 Tribune Building, Chicago, Ill.

My Dear Mr. Kraus:

I acknowledged, under date of August 20th, your recent letters, adding that I would reply as soon as I could confer with my associates, with whom, however, a conference was to be obtained with difficulty, owing to the interruptions of the vacation season. We have just met and discussed your proposal, and I hasten to report the result.

First: My associates agree with me that we should accept your invitation to be represented at the conference which you propose to call, understanding that what you propose is strictly a conference, and that no one attending is to bind, in advance, the organization which he represents, to any specific policy which may be submitted, or appear to be the prevailing opinion at the conference; in other words, that the meeting is strictly a conference in which we exchange views and endeavor to reach a concensus of opinion as to what it is wisest to do, leaving further action to be determined later.

Second: It would obviously be desirable that such conference should be held at as early a date as possible, consistent with adequate attendance of representatives of such other organizations as should be invited to attend. I suppose it would not be possible for you to arrange for such a conference until after the Jewish Holidays.

Third: We were glad to find, in your proposal, substantial agreement with that portion of my proposition made to Dr. Cyrus Adler on July 12th, and subsequently referred to in my letter of July 28th: that concerted action on the part of the Jews of this country can be effected only through an understanding reached upon consultation of representatives of those national organizations which actually represent the Jews. Your action, at this time, should bring about a better understanding among all concerned by thus adopting American democratic methods of proceeding in the conduct of Jewish affairs, and I trust you will succeed in securing the assent also of the American Jewish Committee to so reasonable a proposal. If you succeed, you and your organization will have rendered a great service to the Jewish cause.

Will you kindly keep me duly advised of the results of your negotiations?

Most cordially yours,
LOUIS D. BRANDEIS.

INDEPENDENT ORDER OF B'NAI B'RITH

Office of
Executive Committee
1228 Tribune Bldg., Chicago
Aug. 26, 1915.

To the Jewish Congress Organization Committee, 1 Madison Ave., Cor. 23d St., New York City, N. Y.

Gentlemen:

I note with satisfaction your statement that you are "still sincerely desirous of preventing the confusion which must result if Jewish Organizations are to work at cross purposes at this time." For the purpose of this communication, I disregard your statement "it must be borne in mind, however, that the national organizations represented on our Committee stand for a congress as against a conference, which shall deliberate upon the affairs of the Jewish people".

That your organization is committed to a congress and the American Jewish Committee to a conference is well understood, but that should not prevent us from making an effort to co-operate in some manner, if possible; and to make an honest effort to agree upon some united action, for even if we should fail to agree, we would at least be in a position to act advisedly and not assume grave responsibilities blindly. Believing that all of the American Jewish Organizations are desirous of aiding our coreligionists to obtain equal rights with the other inhabitants of those lands in which such rights are denied them, the Executive Committee of the Independent Order of B'nai B'rith is ready, if the plan previously submitted by us is not satisfactory, to call a meeting for consultation, to be held in the City of New York and would be pleased to have your organization and two or three others join in such call, to which meeting one representative from each of the following organizations would be invited:

The Independent Order B'rith Abraham.
The Independent Order B'rith Sholom.
Federation of American Zionists.
Federation of Russian Polish
[illegible]
Federation of Roumanian Jews.
The Union of Orthodox Hebrew Congregations.
The Society of Orthodox Rabbis.
Independent Order B'nai B'rith.
Central Conference of American Rabbis.
Union of American Hebrew Congregations.
American Jewish Committee.
Council of Jewish Women.
Eastern Council of Reform Rabbis.
Jewish Chautauqua Society.
National Conference of Jewish Charities.

You will note that the first seven are members of your organization. Of these seven, you are to have the privilege of striking out any one or more and substituting others; the American Jewish Committee to have the same right regarding the last seven on the list. Our desire is to have the conference as nearly evenly balanced as possible. At the conference the question as to what is the best method to be adopted to secure to Jews in all lands rights equal to those of the ruling creed, is to be discussed without necessarily taking such action as to bind any organization.

We shall be pleased to consider any other suggestion which either you or the American Jewish Committee may care to make. A copy of this communication will be sent to that Committee.

A prompt reply will oblige,

Yours very truly,
Adolf Kraus,
President.

THE AMERICAN JEWISH COMMITTEE.

New York, August 29, 1915.

Dear Mr. Kraus:

I have submitted to the Executive Committee your letter of August 10, on behalf of the Executive Committee of the Independent Order B'nai B'rith, in which you suggest that in lieu of the conference proposed by this Committee, there be held a meeting consisting of the presidents of as many Jewish organizations as may be agreed upon by Mr. Marshall and Mr. Brandeis (each to select an equal number), besides the President of your own organization.

In reply, I am authorized to say that such a plan would be entirely agreeable to the American Jewish Committee if acceptable to the Zionist organization. I may point out, however, that ever since September, 1914, when a conference between a committee of the American Jewish Committee and representatives of the Zionist organization took place, the plan for a large and, so-called; democratic congress has been put forward and constantly urged. A conference, limited to one hundred and fifty persons, representatives of all the national Jewish organizations, was proposed by the American Jewish Committee because it was hoped that it might meet the views of organizations like your own as well as of the Zionists and similar bodies, and thus render united action possible in the present grave condition of affairs.

The conference that we have called, limited as it is to the discussion of the Jewish question as it affects our brethren in belligerent lands, not interfering with the autonomy or proper pursuits of any existing Jewish organization in the United States, and yet large enough to render possible the representation of Jews of all shades of opinion and of every state in the Union, seemed to our Committee, after careful consideration by both its Executive and its whole membership, to be a reasonable solution.

I would say, however, that I so fully recognize your strong desire to bring about mutual co-operation at this time—the purpose for which, indeed, the American Jewish Committee was founded—that although our preparations have gone very far and we have sent out invitations to forty organizations, some of which have already designated their delegates and others of which have indicated their expectation of doing so, I am nevertheless prepared to agree to your suggestion and to submit your proposal to the members of the American Jewish Committee, when you shall have secured the adherence of the Zionist organization, or any other committee which is making propaganda for the congress and which is qualified to represent the views of its constituency.

Let me say that the proposed conference for which invitations have been sent out by the American Jewish Committee differs from your suggestion in size only, and I earnestly express the hope that we may count upon the sincere and hearty co-operation of the Independent Order B'nai B'rith.

Faithfully yours,
CYRUS ADLER.
Chairman Executive Committee.

Adolf Kraus, Esq., President
Independent Order B'nai B'rith.
Tribune Building, Chicago, Ill

The Socializing Effect of the Ghetto

By Rabbi Julius Rappaport

One need not be a dreamer or a sentimentalist, but in spite of self-certain seasons will evoke in us sentiments and emotions which we cannot repress. There are times which make us turn involuntarily to the dim distant past. There are seasons which are surcharged with tenderest recollections, times that awaken in us a reflective mood, that arouse a reminiscent vein.

It was the great Sabbath—hag-Gadol—as the one immediately preceding the Passover is called. The day before I was in Court, summoned to verify a Hebrew document, a "Warning," issued by a local rabbi against the use of the Matzoth, baked by a certain well-known firm, as ritually unfit for consumption by pious Jews. The owners of the bakery took out an injunction against the rabbi, prohibiting the publication of the said "Warning." The judge listened drowsily to the eloquent attorneys, while in my ears still sound the pleading of the opposing lawyers, contending that two, equally well-known rabbis issued a "declaration" that said Matzoth are kosher. Controversies of this kind are not a rariety in the ghetto. It happens quite frequently that one rabbi issues a "hechsher," while an opponent issues a warning denouncing the "kosher-Brief." If it is not Matzoth it is concerning meat, sausage, wine, etc., etc.

In my meditations over the incident, I permitted myself to be carried away from the land of fact into regions of fancy, from the realms of the present into the land of the past. I recalled the intense joy we children used to have over the fact that on this Sabbath we were not required to repeat any more "Bor'chi Naphshi" (Psalms 104 and 120 to 134, inclusive), as we were obliged to during the Sabbath afternons of the winter months. True, as a sort of substitute, we had to repeat half of Passover Haggadah. But for this we received as compensation a pocket full of nuts and the remnant of the Purim cakes, which were consumed on this day.

Recalling in my mind the first lines of "Abadim Hayyinoo"—we have been bondmen of Pharoah, but the Lord has redeemed us, etc., etc.—I said to myself: what a profound faith, what a noble trust, what an unquenchable optimism was that which inspired our fathers throughout all the centuries of oppression and ostracism. Dark, though, and gloomy as was their lot, leaving almost no room for hope, they did not despair, nor did they get despondent. Aye, they were firmly convinced that light will arise out of the darkness and enlargement is bound to come. "Now we are slaves, next year we shall be free. Now we are still here, next year we shall be in the land of Israel: This hope was the light that shone with undiminished luster through the dark ages of mediaevalism and maintained our fathers in their march through the ages.

Say what you please, happiness, real, genuine happiness, a happiness that knows no despair, is to be found not in the mansions on the boulevard, but in the modest dwellings of the ghetto streets.

With this conviction firmly set in my heart, I arose and set out to take a stroll down the ghetto. Having lived in the neighborhood for nearly a quarter of a century, the radical change in the appearance of the vicinity impressed me deeply. The district formerly was inhabited by gentiles, but now almost exclusively by Jews and has assumed an entirely different aspect. A residential district was changed as if by magic into a busy mart. The front part of the buildings has everywhere been changed, with entrances from the street, opening into fruit or delicatessen store, butcher shop, dry goods store or merchandise of any and all descriptions. Where stillness reigned before there now is life, activity, hustle and bustle. Many of the business houses have no front entrance. A mere parlor serves as a barber shop, restaurant, grocery store or warehouse of some sort. Still others displaying their goods on a push cart, on a little stand, or often carrying the entire "store" on the arms or in a basket. In connection with the butcher shops or fish stores there is invariably associated another "department," always outside, in front of the store, namely, the "chrein" (horse-radish) grinding. An old man or an old woman leases such stand in front of the store. Before her is piled up a stock of horse-radish, which she grinds and packs into a piece of paper ready to and indispensable for serving with gefillte fish. One often wonders what kind of a living they can eke out from their little and scanty stores. But it seems they do. These merchants on the street manage quite often to save up enough and in a few years open a big department store on Milwaukee Avenue or on State Street, or graduate into wholesale merchants on South Water Street or Market Street. Such is Jewish thrift, economy, and business acumen, that in a few years it is able to turn a barren wilderness into a thriving, prosperous neighborhood. Such is the socializing effect of the ghetto.

Today is Sabbath and the most of the men and womenfolk are at leisure. They stand outside in front of their homes, on the sidewalk, enjoying a friendly chat with their next-door neighbor or one from across the street. The men talk about the ravages of the war, local politics, business. The women, the older ones in the regulation "Sheitel," the younger ones wheeling in one hand a go-cart, in which an infant is sleeping, another baby in her arm, and a third one tugging on her skirts. The houses in this vicinity are mostly having front and rear flats, the space being built in from curb to the alley. The only breathing place these poor folk can find is on the street. The sidewalk is their clubhouse. Here the good women of the neighborhood hold their coffee-klatsch without coffee. The older children play in various groups and crowds in the middle of the street. Surely no one will charge these women shirking their duties of motherhood. There is no race-suicide noticeable here.

Picturesque and humorous are the signs displayed in the windows, advertising the sale and merchandise, bargains and other announcements. Here are a few ads picked up at random: "Hebrew Teacher and Umbrella Fixer"; "Soothsayer and Bookbinder"; the "Schochet, Mohel and M'sadder Kiddushin" (marriage performer) go always hand in hand. While, however, every business thrives and succeeds here, there is one kind of business which does not thrive and that is the saloon. The saloon that did a thriving business as long as the neighborhood was inhabited by gentiles had to close its doors for lack of customers when the gentiles had been replaced by Jews. Not that the Jews are tee-totalers—far from it. His religion permits not alone but makes use of wine at certain occasions obligatory, as Kiddush, Habhadalah, Seder night, wedding b'rith and other ceremonies. But just because winous drink is consecrated by religious use, it is not likely to be abused by the Jew. Certainly the number of drunkards among the Jews are few and far between. This is another instance of the socializing effect of the ghetto.

A curious phase of this side of Jewish custom is in the fact that wines and liquors in this neighborhood are mostly sold in book stores. Side by side with prayerbooks, bibles, tzitzis, tephilim, mezuzoth and other ritual paraphernalia are sold wines—"Weinen," they call it here—coniac and other liquors. In company with spiritual things, spirits are sold. Considering, however, that wine to be fit for Jewish ritual purposes must be prepared in accordance with certain rules of Kashruth, the connection of the two is not altogether strange. Another phase of the socializing effect of the ghetto.

But if the saloon has been turned into a kosher butcher shop other stores have been put to far nobler purposes. Many of the churches of the neighborhood have been converted into synagogs, as the gentile parishioners have moved away. But so were many rag shops turned into synagogs. One of strange and most remarkable sights of the neighborhood is a long, narrow building doing service as a synagog which formerly used to be a bowling alley. Where formerly the sign was displayed inviting people to a bowling game, there now is a sign announcing the time of service and—for this week—"Sell your chometz through the Rev. ———." Such is the socializing effect of the ghetto.

As to the religious influence these synagogs have upon the younger generation, born or raised in an American environment, is another question. I am afraid that the gang spirit is fast developing among the growing youth. Certainly the services in the "Shool" does not appeal to them. While the elders are praying, the youth is playing marbles, matching pennies, or throwing dice. One of the principals of a neighboring school once told me: "I realize why Jewish parents want their children to be excused on Jewish holidays. But why don't they take them along to their churches? As it is, these children play on the street, in front of the school, and disturb those inside the school." Something ought to be done, something must be done, and speedily, for these boys and girls before it is too late, something to direct their superfluous energy into right channels and thus make the socializing effect of the ghetto a continuous blessing.

Civilization and War

Address Delivered Before
Ezekiel Lodge No. 90
I. O. B. B., Newark

By RABBI JULIUS SILBERFELD

Our present age is often inclined to boast of its advancement and civilization. Comparisons are drawn between the high standard of humanity of today, and the barbaric and brutal conceptions of olden times, to the great disadvantage of the latter. In olden times, it is said, human life was absolutely a negligible quantity, might was right, and the stronger could slay the weaker with impunity and go unpunished. Today we have laws that protect life and property. Severe punishment is meted out to violators of the recognized rules that govern the relations between man and man. And in thousands of other ways, the claim is made, present society is far superior to the ages gone by.

Far be it from me to deny the wonderful achievements which humanity has attained during centuries and centuries of stress and struggle. It would be absurd to contradict the self-evident fact that we occupy today a very high rung in the ladder of culture and civilization. But the trouble is that this ladder stands on a very shaky foundation. Under normal conditions the ladder is safe; but when the least gust of wind shakes that flimsy foundation, the ladder tumbles down, carrying everything with it and converting into a heap of ruins the whole magnificent structure we call civilization. Our civilization is as stable and firm as the image, which the Babylonian king saw in a vision of the night, whose whole body was composed of fine metals, but whose feet were partly of clay, so that the slightest vibration could upset the colossal figure and throw it prostrate on the ground. How can we indulge in undue boastfulness over our unsurpassed culture, when we are still ready to plunge into the throes of war, which, over night, make of our progress a mockery and throws us from the heights of civilization into the abyss of barbarism and brutality? Have we a right to call ourselves truly civilized, when we still believe in the arbitrament of the sword? Suppose one side or the other wins in this unparalleled struggle: would that prove that this side or that side is right? Is it not going back to the remotest stages of antiquity to leave it to brute force to settle controversies?

Think of the contrast presented to us of the twentieth century in the life of a man like Abraham, who lived about 3,500 years ago, and who may be called the patron saint of our Order. He had a dispute with his nephew, Lot; and did he resort to violence to settle the question at issue? No. He exclaimed the immortal words, which ought to be the guiding principle of humanity of today:

"Let there be no strife, I pray thee, between me and thee . . . for we are brethren" (Genesis, xiii, 8). It takes two to start a quarrel; and if the two would look upon each other as brothers, would they be ready at a moment's notice to slay each other? Furthermore, Abraham proposed a peaceful solution of the problem. He said:

"If thou wilt turn to the left, I will turn to the right; and if thou wilt turn to the right, I will turn to the left." (Ibid. 9). Imagine such a proposition made by one who lived three thousand five hundred years ago. And in the face of this indisputable record, how can we speak in sneering terms of the low standard of morality that prevailed in the days of antiquity?

Let us contrast another trait in Abraham's character with the conditions prevailing in our so-called civilized age, and judge for ourselves which deserves the preference. The decree had gone forth that the cities of Sodom and Gomorrah should be destroyed, because of their extreme wickedness and sinfulness.

Then Abraham stepped forward and pleaded for the wretched inhabitants of those cities in the following lofty words:

"Wilt thou destroy the righteous with the wicked?"

"Far be it from Thee: Shall the Judge of all the earth not do justice?" (Ibid. xviii, 24, 25). To our credit be it said that under normal conditions our present generation takes heed of this exalted plea of Abraham. We do not let the innocent suffer with the guilty. Frequently a prisoner at the bar receives leniency at the hands of the judge, who is supposed to represent the stern, implacable law, out of consideration for the innocent members of his family, who would be exposed to undeserved hardship and privation, were the sentence imposed upon the culprit too severe. But of what avail are such human sentiment when we allow war to crush them out of our hearts? The most awful aspect of war is the suffering inflicted upon non-combatants—the innocent bystanders—whose homes are burned, whose fields are ravaged, whose property is wantonly destroyed, without prospect of ever being compensated for their loss. Can you imagine anything more cruel and heartless than this? If the reputed utterance of General Sherman, that "War is hell" be true, he ought to rise from his grave and apologize to hell for putting it in the same category with war; because war, as carried on in this twentieth century of Christian civilization, is a thousand fold worse than hell. Cruel and heartless as it may sound, Sir Francis Montefiore was perfectly justified from a military and patriotic standpoint in saying, that for an English Jew to extend aid to Austrian and German Jewish non-combatants would be tantamount to treason against his own country. What a terrible indictment this is of our sham-civilization when such unspeakable cruelty is the only course open to patriots.

Under normal conditions, human life is well nigh priceless in civilized lands. For the murder of one worthless gambler in New York four human beings have already paid the death penalty, and a fifth one will probably share the same fate. The sanctity of life is considered holy and inviolable, and the whole machinery of the law is instantly put into operation to hunt down and punish anyone who arrogates to himself the right to take from man that, which only God alone has a right to take. Hospitals are constantly built, science and medicine are tireless in their researches, trying to reduce mortality and eliminate sickness as a menace to life. And in the face of all this scrupulous anxiety to preserve life, is it not unbelievable that the scourge of war can so pervert our nature as make us tolerate the wanton slaying of hundreds of thousands? Today we make superhuman efforts and bring the greatest sacrifices to save a single life; tomorrow we look with equanimity upon the brutal slaughter of countless men in the full bloom and vigor of manhood. The moment war breaks out, our civilization disappears as if by magic, mercy and humanity give place to carnage and devastation; and if at times a tender instinct manifests itself we crush it quickly as something weak and unworthy.

As an illustration of the brutalizing influence of war, listen to the following incident: The commander of the famous German submarine U-9, on his return from his daring exploit in sending to the bottom three British warships, told of the sensations he felt after having torpedied two warships, and watching from the periscope of the submarine he saw the sailors struggling for their lives in the icy waters and a third British cruiser approaching, with the intention of saving as many as possible. His first instinct was not to interfere with its errand of mercy, when a lieutenant approached him and said: "Remember, there are three navies fighting against us." Instantly his humane impulse was silenced by the harsh voice of military duty, and a torpedo shot forth, sending the third British cruiser to the bottom and causing the frightful death of 1,500 sailors. Had this commander allowed his feeling of mercy to prevail, he would have been liable to courtmartial and might have been shot as a traitor. Such is the stern law of war, whose only concern is to inflict as much death and destruction as possible upon the enemy. The law of life is absolutely ignored, so that horror and consternation seize us when we read the daily reports of the sanguinary battles being fought upon the fertile soil of Europe. In olden times a Synhedrin—the highest judicial tribunal of the Jewish commonwealth, which had the misfortune to inflict the death penalty upon an offender, received the appellation "a death-dealing tribunal," and could no longer perform its functions. Such was the value placed upon the life of even a criminal. Today, after thousands of years of civilizing efforts, we think nothing of sending hundreds of thousuands of innocent human beings to their death to gratify the whim and caprice of kings and statesmen. And yet, we assume a superior air and claim to be far more advanced than were our ancestors.

Among the movements, credited to modern civilization, none deserves greater support than the policy of conservation of natural resources. Germany, in this respect, has been loked upon as a model by every civilized country. Its forestry service has recently been copied by the United States government. In America, we have until lately been suffering from an overabundance of natural resources, which has made us reckless and wasteful, so that it has been found necessary to imitate the German plan and inaugurate a policy of conservation. In Germany the forests are absolutely under government control. Every tree is numbered, and cannot be cut down unless another one is immediately planted. This is as it should be. But think what war means, when the German military authorities founud themselves compelled, at the first Russian invasian in East Prussia, to cut down whole forests in their own land, in order to build barricades and impede the progress of the enemy. The wise policy of conservation was discarded by the exigencies of military necessity. It will take centuries to restore those forests, and the damage may perhaps prove irreparable. Do you need a greater proof of the ravages which war inflicts upon the works of civilization?

One of the most serious problems, which the French government had of recent years to face, was the increase of the death rate over the birth rate. This problem assumed such alarming proportions in France that it threatened, in the course of a few generations, the extinction of the whole French nation. This danger threatened France in times of peace, and as a civilized nation, trembling for its future it sought ways and means to solve this problem and thus perpetuate its national existence. Now imagine how much the danger of French extinction will be increased through this wretched war. Does it require statistics to show the terrible effect of war's holocaust upon the future of the French people? Think of the hundreds of thousands of young men, the fathers of the future generation, being mowed down by sword and cannon, and you can easily compute the awful consequences of such carnage upon the preservation of the French nation. Does it not look as if, what has been hitherto but a fear looming in the distant future, will now become a dreadful reality?

I could go on indefinitely to show what havoc war plays with our most cherished ideals of civilization. Let these illustrations suffice, however, to humble our pride and make us cease indulging in self-exaltation and self-aggrandizement. Let us stop speaking with contempt and disdain of the civilization of antiquity, and rather accustom ourselves to adopt some of the principles that used to be practiced by men like Abraham. In spite of the fact that he lived in the twilight of history, he gave utterance to a maxim, which is the corner stone of arbitration:

"Let there be no strife, I pray thee, between me and thee . . . for we are brothers." With men looking upon one another as brothers, war will become an impossibility, strife and bloodshed will no longer make the face of civilization blush with shame, and permanent and everlasting peace will descend upon the habitations of mankind.

ANNUAL MEETING OF EDUCATIONAL LEAGUE.

The annual meeting of the Educational League for the Higher Education of Orphans was held on Sunday evening, July 11, 1915, at Cleveland. The officers and members of the Board of Governors were the guests of the local representatives of the League at a dinner at the Excelsior Club. There were present representatives from various cities throughout the country.

After dinner the President, Mr. Martin A. Marks, delivered the annual message, which was the keynote of the meeting.

The report of the auditor, showing the League's financial status, as well as the report of the secretary, showed that during the past year the League has assisted sixteen beneficiaries to pursue their course of study in the various colleges and universities throughout the country.

The representatives of various cities gave assurance that the League's work will be brought before their respective communities, both through the B'nai B'rith lodges and the Sabbath schools.

The report of the Nomination Committee was unanimously accepted, and the result of the election of officers for the ensuing year was as follows:

Martin A. Marks, President; Emil Nathan, Vice-President; Dr. S. Wolfenstein, Treasurer; Eugene E. Wolf, Secretary.

The Nominating Committee further suggested that the Executive Board be empowered to select names for the Board of Governors from time to time as their needs may arise. The suggestion was favorably acted upon. The purpose of the League is to aid deserving young men and women of extraordinary talent and genius in the pursuit of higher education.

JEW MEMBER OF NEW ZEALAND CABINET.

Mr. Arthur N. Myers has been appointed "Minister of Munition and Customs." He is not new to Cabinet rank, having been "Minister of Defense" some years ago.

B'nai B'rith Aid for Galveston

The efficiency, seriousness, and sincerity of the B'nai B'rith were again illustrated, when, forty-eight hours after the Galveston storm, Mr. Archibald A. Marx, vice-president of the Order, was already on the scene, proffering aid on behalf of the fraternity. And it was not merely sympathy and promises that Mr. Marx was prepared to offer to the victims of the storm, but real, material assistance. The executive committee had at once placed 3,000 dollars at Mr. Marx' disposal, and the Grand Lodge of District No. 7 authorized him, as treasurer, to spend 1,000 dollars of its funds. The conditions, as Mr. Marx found them, demanded, however, more assistance than 4,000 dollars could furnish. The business section of the city was under six feet of water. There was not a building on the island of Galveston that had not been more or less injured. And it is the intention of the B'nai B'rith not only to alleviate immediate distress, but, in the real Jewish spirit, to rehabilitate those who have sustained a loss of either business property or household effects. To do this, however, approximately 10,000 dollars will be required. The District Grand Lodge has, therefore, undertaken to raise the additional 6,000 dollars and the following appeal was wired by Mr. Nat Strauss, the secretary, last Saturday night to all the lodges of No. 7:

"Our co-religionists in Galveston are in distress. President Cohn urges that you collect funds immediately and send them to Archibald A. Marx, treasurer. This call is extremely urgent, please give it immediate attention.

"NAT STRAUSS, Sec."

When the needed money shall have been collected, it will be applied by a committee appointed at Galveston to all Jews who need aid, regardless of the fact whether or not they are members of the Order. The committee is the same which had the relief work in hand in 1900 and consists of the following: Charles Frankel, chairman; Rabbi Henry Cohen, Joseph Bonart and Robert I. Cohn.

Meanwhile, the Joint Committee of the New Orleans B'nai B'rith Lodges held a meeting and decided to send out the following appeal to the members of the Order in New Orleans:

AN APPEAL FOR THE STORM SUFFERERS OF THE JEWISH COMMUNITY OF GALVESTON.

Dear Sir and Brother:

The Jewish Community of Galveston has been visited by a great calamity, and the call for fraternal assistance comes to us again insistently—the call which the true Ben B'rith never disregards.

We may be thankful to a kind Providence that the recent devastating storm did not take a staggering toll of human life, yet this fortunate fact must not blind us to the real economic and commercial losses which brethren have sustained. The catastrophe will force many to become permanent dependents, if we, the Children of the Covenant do not with characteristic promptitude rise to the emergency and rehabilitate the broken lives and fortunes of our stricken co-religionists.

The facts upon which we base our earnest appeal are gathered at first hand. Brother Archibald A. Marx, vice-president of the Constitution Grand Lodge, has been on the ground. He has conferred with local leaders in Galveston, and brings home this message with its call for assistance. Ten thousand dollars must be forthcoming to meet the immediate need and already the Executive Committee has placed $3,000 in the hands of Brother Marx. The Grand Lodge of District No. 7 has added another $1,000. Six thousand dollars must be raised by the Lodges or individual brethren of District No. 7. New Orleans must share nobly in this duty. From our Lodges and brethren should come the example of efficient, prompt and generous aid. Will you help us meet this moral obligation; to live true to the ideals phrased in our noble motto, "Benevolence, Brotherly Love and Harmony"? We feel sure you will and thus meet an unfortunate situation with measures that are not only for immediate relief, but will be permanently remedial and preventive of future misery and pauperism.

We urge you in the name of the highest ideals of our Order to respond to this appeal and respond at once, with a check made payable and sent to Archibald A. Marx, Treasurer, 213 Baronne St.

ISRAEL'S MISSION IS PEACE

Address Delivered at Convention of District Grand Lodge No. 6, I. O. B. B.

By RABBI MAURICE LEFKOVITS, Ph. D.

The message which I would fain leave imbedded in your conscience is one of potent pertinency at the present moment. We are assembled here in annual convention as B'nai B'rith, as Sons of the Covenant. That Covenant is primarily a B'rith Shalom, a Covenant of Peace. It imposes upon us, as our foremost obligation, the love of peace and the pursuance of peace. Symbolized by the third and sixth lights of the seven-branched Menorah, the distinctive emblem of our Order, the lesson is strongly impressed upon us that the highest and finest resultant of all enlightenment, justive, benevolence, and brotherly love, is the twin blessing of peace and harmony.

In this, our Order is in perfect accord with the truest of Jewish teachings, both biblical and rabbinic. Innumerable are the passages in Holy Scriptures enjoining the assiduous cultivation of peace and exalting the incomparable blessing of its possession. "Execute the judgments of truth and peace in your gates," solemnly proclaims the prophet. Zachariah, whilst the Psalmist feelingly voices his pertinent sentiments in the words: "Behold how good and pleasing is it for brethren to dwell together in unity." Isaiah cheers the harassed nation with the promise: "The Lord will give strength unto His people, the Lord will bless His People with peace"; whilst its climax is in the fervent wish—"Vejosem lecho shalom," "May God give you Peace."

In Rabbinic literature, too, peace is glorified as the most precious boon that man may possess. "No vessel but peace can hold blessing," asserts one Rabbi. Another exclaims, "The whole Torah exists only for the sake of peace"; while still another ventures to say that "The very name of God is Peace." So thoroughly enraptured are the Talmudic sages with the Talismanic virtues of peace that they deem themselves justified in utering as startling a statement as this: "If the Israelites were to practice idolatry, and peace prevailed among them at the same time, God would say: 'I cannot exercise authority against them in anger, because peace is among them.'"

The aspiration for peace is indeed lodged in the Jewish soul. Thus the salutation of Jew to Jew is, "Shalom Alechem"—"Peace be with you." The closing words of one of his most sacred prayers, repeated at a time when, burdened by the loss of his nearest and dearest, he praises God for his dispensations, are, "May God who maketh peace in the heavenly heights grant peace unto us and until all men." Again, among the blessings to which the Jew looks forward in the Messianic times, that of peace stands forth most prominently, as so eloquently voiced by his prophets: "And he shall judge between the nations and shall reprove many peoples; and they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation; neither shall they learn war any more. But they shall sit every one under his vine and under his fig trees, and none shall make them afraid, for the earth shall be full of the knowledge of the Lord as the waters cover the sea."

This inspired vision has been the lodestar of Judaism. To bring about the Messianic age of Universal Peace has ever been the chief aspiration of Israel. It was and is his conscious endeavor. Proudly he proclaimed and proclaims today that Israel's Mission is Peace, conceiving of himself as the divine messenger of Peace unto the peoples of the earth. And in no circle of Jewry has his vision been kept present with greater clarity than in that of B'nai B'rithdom. As said before, our Order has made Peace both its primary and ultimate object. It owes its very origin to the need then keenly felt, of establishing peace and harmony between the various divergent elements of Jewry which but illy consorted one with the other in those days now happily gone by. And no sooner did the Order see the promise of success along this narrower line, when its aspirations become co-extensive with the limits of humanity. To promote the interests not only of Israel but those of humanity as well became the object of its noble endeavors. And it has lately come to regard the cultivation of Peace as the most effective means of attaining its lofty object.

We are probably conscious of this particular aspect of our B'nai B'rith teaching more keenly and more vividly this year than ever before. For if ever the sons of men were sorely in need of the teachings of the Sons of the Covenant, they are now. Despite three thousand years and more of Israel's inspired vision of Universal Peace, peace, alas! is not now the portion of humanity. War, cruel, crafty, relentless war, holds supreme sway. With every sea on the globe lashed into fury by booming cannon and hissing torpedo; with more than half of its land surface trembling with the shock of the greatest upheaval the world has ever known; with well-nigh two-thirds of the world's population, embracing all of its highest civilization, arrayed in deadly enmity against one another, and engaged in the gory business of slaughtering each the other; with all the inventive genius, mechanical skill, and scientific efficiency, the cumulative achievement of centuries of toils and tears, enlisted in the sole service of maiming and murdering mankind's bravest and strongest, of making helpless widows by the thousands, and crying orphans by the millions; with the harnessing by an ingenious generation of every known power in the heavens above, on the earth beneath, and in the waters under the earth, for the sole purpose of saturating the unfeeling earth with warm human blood, and coloring the white lilies with the glowing crimson of God's children; with the whole atmosphere reverberating with groans of agony and cries of despair, until the very gates of heaven shake with the impact of wave upon wave of human woe—with all this a heart-breaking, soul-rending reality, the reign of peace seems to be farther off today than ever before. Disorder, fierce and wild, holds sway. The Temple of Civilization is demolished; its altars are torn down; and its columns broken and shattered. Defiled is the Ark of the Covenant, clipped are the wings of the cherubim, and extinguished the lights of the seven-branched Menorah. Darkness, deep, black darkness, broods over the face of the earth.

Yet not for long shall darkness prevail. The Sons of the Covenant know naught of perpetual darkness. For them there is ever burning the Ner Tamid, the Perpetual Light. Amidst the severest stress and storm that single light burns on, filling the heart with the cheering assurance that ultimately light must prevail over darkness; that sooner or later the seven-fold shining light of the Menorah will again be kindled, and the light of peace shine once more over a happy and contented humanity.

To bring this about is, as Jews and B'nai B'rith, our solemn obligation; it should also be our cherished privilege. Of olden times a Rabbi said: "In a place where there is no man, strive thou to be a man." In this, our age, when the clamor of cannon and the shriek of shrapnel drown into silence every other voice; when the press is painfully timid, or vehemently partisan; when zealous peace societies seem to have lost their power of utterance; when even church and pulpit have become distressingly inarticulate—it is the duty, and should be the privilege, of Jews and Judaism, to speak out in clear and ringing tones. Jews and Judaism must call out in no uncertain terms: "STOP THIS WAR!" Let there be an end to this fierce, world-wide slaughter! It is a crime against the eternal law of God. It is a crime against humanity. It is a crime against all decency and morality. It is supreme folly and unmitigated stupidity. It is all gross error and pernicious superstition. Let reason prevail! Let intelligence hold sway! Let the seven-fold light of the Menorah illumine the souls of men and peace be once more the blessed portion of humanity.

You will say that we Jews, being a mere handful, are altogether powerless as over and against the colossal stupidity of the great mass of mankind. Not at all; not at all. In the faith dear and near to us all, there is a doctrine so-called of the "Saving Remnant." It means that no matter how dark the outlook, how discouraging and distressing things may seem, there is no reason for despair, for under God's providence there is always a select band, a chosen few, who will prove the "saving remnant," and bring about the needed relief and redemption.

It is my earnest conviction that we Jews are destined to be the "saving remnant" of humanity in the present age. Few in numbers we may be, yet within our household is to be found some of the elite of mankind, some of its finest intelligence, some of its t[illegible] conscience. Let the millions of [illegible] the world over, many of them [illegible] of light and leading, men of pure [illegible]ts and clean hands, let them breathe, feel, think and speak, PEACE, PEACE, PEACE, and perchance there will be peace; peace to those who are near and to those who are afar off. For after all, as Jews, we firmly believe that at its core humanity is sane and sound. It must and will respond to the appeal that comes to it in purity and sincerity. Let the twelve millions of the Sons of Israel fill the spheres with wireless messages of peace, and they will find responsive chords in the great throbbing heart of humanity. And when the heart-strings of humanity shall have become attuned to the song of Peace, then, and then only, will the prophet's inspired vision of UNIVERSAL PEACE cease to be a vision and become a living reality.

It is a grievous mistake to shift vicariously the blame of the present war on the uneasily resting heads of Kings and Emperors and Czars. Every people that is in the war today is there because it willed it. If it had willed to be out of it, it would have found another way. Only a few weeks ago we witnessed the headlong plunge of another nation into this all-absorbing whirlpool, not because its government wanted war, but despite governmental opposition, solely because of the irresistible pressure of popular demand. It is the tremendous selfish interests, the terrific passions, the unreasoning racial and national hatreds, that brought about the fury of this war. Men will make a fetish of race and nationality; they still hold those of different race and nationality than their own to be inferior beings, less human, a sort of semi-barbarians. As our great and good President Wilson expressed it: "War will never have any ending until men cease to hate one another, get the feeling of reality in the brotherhood of mankind, which is the only bond that can make us think justly of one another and act righteously before God himself." Truer words were never spoken. Men must become impregnated with the truth of the prophet's query: "Have we not all one Father and hath not one God created us all?" Men must appropriate the B'nai B'rith teaching and practice of human brotherhood—the teaching that accident of birth or of geographical habitat is as naught compared with the primary fact that all men are children of God; that they are brothers by divine relationship, and that, therefore, no circumstance, merely external and incidental, should ever sever them. When men shall have become indoctrinated and inoculated with these Jewish teachings and practices, pre-eminently B'nai B'rith teachings and practices, then and then only will humanity experience the blessing of peace, which according to the Talmud is the vessel holding all other blessings.

But a still higher doctrine must we Jews teach and preach these days, and in very particular those of us who are privileged to call ourselves B'nai B'rith, Sons of the Covenant. We must direct the minds of men to the lofty lessons conveyed by the distinctive emblem of our Order, the seven-branched Menorah. According to Midrasch, the seven-branches symbolize the seven continents, and the lights the spirit of God illuminating those continents. Furthermore, the Menorah had to be wrought out of one solid piece, symbolizing the absolute unity, the indivisible entity of mankind. Only when mankind conceives of itself as being an absolute unit, an indivisible entity, can it claim to be illumined by the spirit of God. In other words, the Menorah conveys the lesson that it was God, the one and the same God and Father, who created all the peoples and nations and races inhabiting the seven continents, that all of them constitute one brotherhood, one absolute unit, one indivisable entity, and that only when feeling and acting as such an entity do they bear evidence of God-consciousness. Hence, an individual nation, people or race can live by and for itself as little as the individual person can. As the individual person can live in and so far only as he knows himself to be a subordinate unit of the greater unit of society, state or nation, so can the individual nation only live, live in the God-consciousness, if and so far only as it knows itself to be a subordinate unit of the greater unit of humanity. Moreover, as individuals we never are, never definite, never static; we are always being, becoming, in constant flux and change. Here today, we are gone tomorrow. Humanity alone endures. It alone has eternal existence. Even nations are but of passing moment. The most powerful of them has but a brief span—and then the higher plan eliminates it. Egypt, Syria, Babylonia, Rome, Greece, Spain—they all had their brief day—and when their contribution to humanity was made, they subserved its further good by elimination and disappearance. Humanity is the one stable thing. It alone is permanent, enduring, everlasting. It follows, therefore, that just as individuals must subordinate their interests to those of the nation, so must nations subordinate their interests to those of humanity; just as the nation has the right to demand of the individual to sacrifice himself, his money, his time, his energy, his very life, fore the greater good of the nation, so has humanity the right to demand of the individual nation to subserve the higher weal of mankind even at the cost of national self-abnegation. In other words, the national conscience must be placed on as keen a moral basis as is that upon which rests the individual conscience; what the individual in relation to the state is in duty bound to do or not to do, that the nation in its relation to humanity should consider its duty to do or not to do.

This, forsooth, may seem to many a new doctrine, a revolutionary doctrine, if you please, but it is nothing of the sort. It is good old conservative B'nai B'rith doctrine. Our seven-branched Menorah blazes it forth with crystaline clarity, and our very organization proclaims it broadcast. The B'nai B'rith, with its international association, comprising within its bond of union the weightiest manhood of the Jewry of all lands and nations—the B'nai B'rith stands first and foremost for the higher concern of collective humanity as over and against the narrow, selfish interest of state and nation. Therefore, we of the B'nai B'rith, above all and first of all, must teach this old-new doctrine of national self-abnegation, yea, national self-sacrifice, if and when the greater good of humanity demands it. Only when nations will learn this doctrine and make it part and parcel of the international conscience, even as it is now of the individual conscience only then will Peace be sovereign o earth.

And we, the B'nai B'rith of this country, enjoying the blessed protection of the Flag of the Free, are in a particularly fortunate position to preach and teach this doctrine. For already our government, to a large extent, is actually and successfully practicing and demonstrating this doctrine. The annals of history record no more inspiring and inspiriting example of national unselfishness than that evinced by our government in its treatment of Cuba. Cuba had fallen to us by virtue of our own strength and the power of our own arms, and we could have dealt with her howsoever we pleased. Well, we pleased to expend unstinted treasure of money and mind to tutor and train her for national sel government; and when we thought o task completed, we gave Cuba her fre dom—with our heartfelt blessing. C only reward we sought and found in t consciousness of having subserved th sacred cause of humanity. Again, fo many years past our sister republic to the south of us has been giving us severe provocation—provocation which at times seemed almost beyond honorable endurance—provocation which every other government would long ere this have felt constrained to meet with severe reprisals. I am proud and happy in the consciousness that our government was big enough to overlook affronts and wise enough to ignore slights, in its unselfish endeavor to uphold above all the welfare of collective humanity.

And again this self-same high endeavor seems to actuate our government, I am happy to say, also in its attitude towards the nations engaged in the great European struggle. These are days that search not men's soulds only, but the souls of nations as well. The soul of the American Nation has been weighed in the balance and not found wanting. As a nation we have malice toward none and charity for all. I am aware that there are those who call this policy "weak and unwise." With every fibre of my being I affirm that this policy is strong with self-restraint and wise with prophetic foresight. Our nation will be called upon to play a great role when this war will approach its end. It can only play that role and it can only exert influence in behalf of freedom and of right, if it comes with skirts absolutely clean, with a record of the most scrupulous neutrality. Only if untained by selfish considerations, only if calm and clear headed and steadfast of soul, unmoved alike by jaunty jingoism and the clamor of the confused, will the exhausted nations of Europe come to America, saying with the Jewish prophet of old: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace."

(*Continued on Page* 13.)

Minutes of the Meeting of the Executive Committee

(Continued from Page 1.)

subjects suitable for discussion as would prove helpful to the lodges of the Order, it was moved by Bro. Dr. Edward N. Calisch, that the subject matter be referred to a subcommittee to prepare and submit report to the Executive Committee at its next meeting. Motion prevailed and Bro. Dr. Edward N. Calisch was appointed as such committee.

In the matter of arranging for the annual observance in commemoration of Roger Williams, it was resolved that no action be taken for the present in the premises.

As to the establishment of a new Grand Lodge in the Dominion of Canada it was resolved that no action be taken at this time.

Regarding the preparation of and publication of a history of the Order, it was moved by Bro. Jacob Singer that the President of the Order be authorized to make arrangements with Professor Bro. Dr. Gotthard Deutsch, of Cincinnati, with a view of completing the history of the Order, and that a preliminary appropriation of $500.00 be made for that purpose. Motion prevailed.

It was moved by Bro. Charles Hartman that a Committee be appointed to receive such official records and data left by late Bro. Julius Bien, which have not been turned over to his successor in office. Motion prevailed, and Bros. Jacob Singer, Rev. Dr. Joseph Silverman and Samuel Fleischman were appointed as such Committee.

As to the preparation of propaganda literature for distribution among lodges and non-members, it was moved by Bro. Philip Stein that the Advisory Committee be authorized to take such action in the premises as it may deem proper. Carried.

As to the creation of lodges among Jewish students in American colleges and universities, it was resolved that the Secretary call the attention of the General Committees of the various District Grand Lodges of America to the recommendation of the Constitution Grand Lodge in regard thereto.

The question of utilizing moving pictures as a valuable method of propaganda, it was moved by Bro. Jacob Singer that the subject matter be referred to the Advisory Committee of the Order with full power to act. Motion carried.

Brothers Lucius L. Solomons and Jacob Singer were appointed a committee to prepare and submit a plan of action in the matter of carrying out the instructions of the Constitution Grand Lodge regarding urging the United States Government to incorporate in all treaties hereafter negotiated with other nations a provision acknowledging and guaranteeing full recognition of the rights of all American citizens regardless of race or creed.

Regarding the manner of conveying expressions of appreciation to the officers of the Constitution Grand Lodge, the State and Municipal authorities, and to such others as have contributed to the success and enjoyment of the Convention, it was moved that the matter be referred to the President of the Order and the Secretary of the Executive Committee for such action as they will deem proper. Motion carried.

The following communications were presented:

From the Institution of Improved Instruction of Deaf Mutes, of New York City, under date of May 5, appealing for contribution to the support of the Institution. Resolved, that the Secretary communicate to the officials of the Institution regrets of the Executive Committee that it is not in position to comply with the request.

From District Grand Lodge No. 2, under date of June 10, 1915, enclosing copy of a communication in the matter of the establishment of a B'nai B'rith Peace Monument in the City of Cleveland, as presented at the Convention of District Grand Lodge No. 2, and by it ordered referred to the Executive Committee of the Order for such disposition as it may deem advisable. It was resolved that action thereon be deferred.

From District Grand Lodge No. 2, under date of July 20, 1915, submitting a copy of report of the Committee on "National and International Questions" which was ordered by the Grand Lodge to be referred to the Executive Committee for such action as it may deem proper. The communication was ordered referred to the President of the Order with power to act.

From Homestead Lodge No. 586, of Homestead, Pa., under date of June 17, 1915, calling the attention of the Executive Committee to the situation of the Jewish people in Galicia and Russian Poland, and urging the necessity of raising funds for their support. The Secretary was instructed to inform Homestead Lodge that the subject matter referred to is receiving the earnest attention of the Executive Committee.

From District Grand Lodge No. 2, under date of July 27, 1915, requesting that a liberal allowance be made to the District to aid it in its propaganda efforts.

From Bro. Harry K. Wolff, President of District Grand Lodge No. 4, under date of July 9, 1915, requesting that an increased allowance be made to the District for propaganda purposes.

From District Grand Lodge No. 5, under dates of April 14, 1915, and July 28, 1915, calling attention to the successful efforts made toward the institution of a lodge in the city of Baltimore and to the increased propaganda efforts throughout the District, and requesting an increased appropriation for propaganda purposes.

Action on the foregoing requests for propaganda allotments was made a special order of business for the evening session.

From Danmark Lodge No. 712 of Copenhagen, submitting annual report of the activities of the lodge for the years 1914-1915.

A recess was then taken until eight o'clock in the evening.

Evening Session.

At the appointed hour the Executive Committee reconvened in executive session, none but the members of the Executive Committee being present.

The question whether to elect an additional member on the Executive Committee, in accordance with authority granted by the last Convention of the Order, was taken up for consideration.

After a discussion participated in by all the members of the Committee it was unanimously resolved that it is the sense of the Executive Committee that due to the fact that none of the European members of the Executive Committee had an opportunity to express their views on the question of advisability of increasing the membership of the Committee, no action be taken in the premises at this meeting.

Thereupon the executive session was ordered closed and the meeting was thrown open to the public.

The matter of allotting funds to the various Districts for purposes of propaganda was taken up for action.

It was unanimously resolved that any balances due to the District Grand Lodges from previous allotments made by the Executive Committee be paid.

It was further resolved that expenses incurred by District Grand Lodge No. 5 in the organization and institution of Menorah Lodge at Baltimore be paid by the Executive Committee.

Various suggestions as to the manner and mode of apportioning propaganda funds were discussed. It was finally resolved that each District Grand Lodge receive in the form of propaganda allotment the sum of $1.50 for each member representing a net increase in its membership as shown by the District in its annual report, provided that the full per capita tax for such member has been paid to the Executive Committee.

It was further resolved that expenses incurred in propaganda efforts in the Dominion of Canada be paid by the Executive Committee.

The consideration of communications was then resumed.

From the Editor of a publication printed in Paris, France, appealing for aid to continue the publication and enlarge its influence and importance. Communication was ordered filed.

From Bro. Sig. Livingston, Bloomington, Ill., under date of July 11, 1915, enclosing circular issued by the officials of the United States Interior Department concerning the Uintah Valley lands, and suggesting the advisability of settling Jews in this valley. The communication was referred to the Commission on Immigration.

From Dr. Martin Bloch, of Zuerich, Switzerland, under date of June 15, 1915, concerning action taken by Augustin Keller Lodge of Zuerich, with reference to its activity to bring to the notice of the Peace Conference, whenever it should be called, the condition of the Jews in certain lands with a view to ameliorating the same, and asking for the co-operation of the Executive Committee. Communication was ordered referred to the President of the Order for such action as he may deem proper.

From District Grand Lodge No. 1, under date of April 27, 1915, inquiring whether the "Daughters of the B'nai B'rith" are entitled to receive copies of the B'nai B'rith News. The subject matter was referred to the President of the Order and the Secretary of the Executive Committee with full authority in the premises.

From Bro. Victor Abraham, under date of May 21, 1915, advising that he examined the Constitution of District Grand Lodge No. 11, and calling attention to certain parts therein. Communication as well as the Constitution of District Grand Lodge No. 11 were ordered referred to the Advisory Committee with power to act.

From Salonique Lodge of Salonique, Greece, under dates of March 23 and May 2, 1915, with reference to the condition of the Jews in that city and requesting financial assistance to render required relief. Communication was ordered referred to the President of the Order with full authority to act.

From District Grand Lodge No. 6, under date of July 10, 1915, enclosing copy of the report of the Committee on Social Service, as presented to the District Grand Lodge at its recent convention and by it ordered referred to the Executive Committee for its perusal and information. Communication was ordered referred to the Bureau of Social Service.

The President submitted correspondence had with the Hebrew Sheltering and Immigrant Aid Society of America with reference to the use of the indorsement of the Order to the Society in connection with an appeal to the lodges of the Order for financial contribution. Action of the President and the stand taken by him in the matter were approved by the Executive Committee.

The President informed the Executive Committee that he received a telegram from the Jewish Congress Organization Committee requesting the privilege of addressing the Executive Committee to present arguments in favor of the Jewish Congress movement, and that he answered that a hearing would be granted on Wednesday morning. It was ordered this be the first order of business at the Wednesday morning session.

The Committee then took a recess until the following morning at ten o'clock.

Wednesday, Aug. 4, 1915—Morning Session.

At the appointed hour the Executive Committee reconvened with all those reported present at the previous meeting in attendance. In addition the following officers and members of the General Committees of District Grand Lodges Nos. 1 and 3 were present:

President Herman Asher, First Vice-President Abraham K. Cohen, Treasurer Sol Sulzberger, Secretary Bernard M. Kaplan, Members of the General Committee: Morris P. Davidson, Edwin J. Goodheart, Henry Lasker, Charles H. Shapiro, Joseph Levenson, Rev. Dr. Joseph Silverman, Charles M. Stern, Harry Cutler and Samuel Fleischman, all of District Grand Lodge No. 1.

President Abraham Weil, Treasurer M. S. Meyerhoff and members of the General Committee, Dr. B. S. Pollack and Frederick Jay, all of District Grand Lodge No. 3.

Mr. Louis Lipsky, representing the Jewish Congress Organization Committee, was presented to the Committee. He addressed the members giving a brief recital of the movement of bringing about a Jewish Congress and appealed for the co-operation of the Order through its Executive Committee. He was followed by Bro. Harry Cutler, who explained to the Committee the action taken by the American Jewish Committee in the matter of organizing a Conference.

Bro. Abraham Weil called the attention of the Executive Committee to the disaster that befell the City of Erie, Pa., and suggested that a message be sent to the community of Erie through Bro. Isador Sobel. The Secretary was directed to forward the following telegram:

"Mr. Isador Sobel, Erie, Pa.

"The Executive Committee of the Independent Order of B'nai B'rith have heard with deep distress of the great calamity in loss of life and property that has overtaken your fair city of Erie, and desire you to express their profound sympathy to your City Government and Citizens, and their confidence that the spirit and courage of your community will rise superior to this disaster."

The President thereupon announced that he had extended invitations to the members of the General Committees of District Grand Lodges Nos. 1 and 3 to participate in a conference with the Executive Committee for the purpose of discussing propaganda measures in the Districts.

Bros. Asher, Sulzberger, Cohen, Silverman, Fleischman and Stern, on behalf of District No. 1, and Bros. Weil, Jay and Meyerhoff, on behalf of District No. 3, addressed the meeting.

Responses were made by the President of the Order and Bro. Solomons.

Bro. Jacob Singer, on behalf of a few brothers and friends of the Executive Committee, extended an invitation to the Executive Committeee and visiting officers of the various District Grand Lodges to participate in a dinner to be tendered in the evening at the Hotel Rudolf. The invitation was accepted and it was resolved that the propaganda discussion be continued at the dinner.

The President submitted correspondence with the Jewish Congress Organization Committee with reference to securing the co-operation of the Order in the calling of a Jewish Congress on a broad democratic basis, for the purpose of obtaining equal rights and justice for the Jews of all lands.

In this connection communication from the American Jewish Committee was also presented, enclosing text of resolutions adopted at its special meeting held on June 20, 1915, with a view to convening a Conference of representatives of National Jewish Organizations to consider the Jewish question as its affects our co-religionists in belligerent lands, and requesting that the Order elect or appoint seven delegates to the Conference to be held in Washington on October 24, 1915.

After a discussion participated in by all the members of the Executive Committee it was moved by Bro. Jacob Singer that communications from the American-Jewish Committee and the Jewish Congress Organization Committee be referred to the President of the Order with a view of making an effort to secure a union of forces between the two conflicting calls, and that in the event of bringing about such a union, the participation of the Order in the consideration of the Jewish question be assured. Motion prevailed.

In the evening after adjournment, members of District No. 3 arranged a dinner for the Executive Committee and members of the General Committees of Districts Nos. 1 and 3.

Bro. Jacob Singer acted as Toastmaster. Addresses were delivered by Bros. Dr. Emil G. Hirsch, Dr. Edward N. Calisch, Jacob Furth, Philip Stein, Joseph H. Ullman, Charles M. Stern, M. S. Meyerhoff and J. W. Salus.

The closing remarks were made by the President of the Order.

There being no further business before the Committee, the meeting adjourned sine die.

A. B. SEELENFREUND,
Secretary.

THE TRAGEDY OF ISRAEL.

What is more remarkable than the history of the Hebrew people? Their race existence begins in a dim and distant past in which myth, tradition and supposed miracle play their part. Their accredited history is too well known to be recited here. Their lot in some respects has been the most deplorable of any people that ever lived. Persecution, injustice, prejudice have followed or preceded them wherever they have gone. Without a country they can call their own, they are wanderers on the face of the earth. They are shedding their blood today in the rival camps of Europe, the victims of circumstances and environment.

Are there any duties and responsibilities that pertain alike to Jew and Gentile? Most certainly there are such duties and responsibilities. The first great duty is that which pertains to a common humanity, the realization that God is no respecter of persons or people.—Rev. C. C. Clark (Universalist), Baltimore, Md.

THE JEW COMING INTO HIS OWN.

At last, after centuries of persecution, slander and abuse, the Jew is coming into his own. Masterful son of a mighty race, descended from the generation of ages past that gave to the world Moses, the law-giver, and Jesus, the Messiah, the Hebrew finally receives the crown of recognition and honor which he has so long and patiently earned. Memories of racial animosities, accumulated and aggravated through many centuries, are passing away. Recollection of ancient bigotry and medieval black magic amid whose curling smoke, rising from the flames of religious fanaticism, kindled 'round thousands of blazing stakes of martyrdom and torture, are becoming revolting memories of a barbarous past. He who, without lands, houses or nationality, has suffered the buffetings of men who labeled themselves Christian to hide the brands of their cruelty, is at last being accorded his just place in the councils of powerful peoples.

The world is beginning to discover its debt to the Jew. America is finding out how much it owes to him, the member of a maligned and maltreated race. And Gentiles everywhere, exemplifying the spirit of the Nazarene who taught charity rather than condemnation, are extending the hand of friendship to the wandering children of far-off Palestine.—Albany (N. Y.) Times-Union.

THE KEHILLAH, XVII

By PROF. GOTTHARD DEUTSCH, Ph. D.

My desire when I began this series of articles was to present history from the personal point of view. Our great mistake was, and still is, to a considerable extent, that we write history from dead documents. and official sources. Even if we did so in questions of large political import, such as the present controversies between England, Germany and the United States, we would err because the tone of diplomatic correspondence is certainly quite different from what a privileged character might hear used in the various cabinet meetings. In events that are confined to narrower circles, this is far more the case. Tombstone inscriptions and entries in memor books are written with a pose. as I shall be able to demonstrate in at least one concrete instance.

We have nowhere a continuous history of a congregation. Nikolsburg is no exception. Tombstones of rabbis and of prominent congregational leaders are extant, in a very few instances way back to the beginning of the seventeenth century. One historic tombstone, rather crude in form, gives the name of a martyr. It bears no date and no history of the occurrence, through which the man lost his life. Of the oldest rabbis whose names are preserved in the romantic "Gut Ort" we know very little beyond their name and occasionally, when they are descendants of prominent authors, something of the family connections. We read, for instance, the name of one Abraham, son of Perez, and grandson of Mordecai Jaffe. He died in 1657. This is all that we know about the man. Yet he might have given us a wealth of information on the history of his time. His grandfather, Mordecai Jaffe, was a native of Prague, where he was born about 1530, and he died as rabbi of Posen in 1612. This grandson, in all probability knew the grandfather quite well, and could have told us a great deal about the very interesting man, who might have changed the whole conception of Judaism, had he succeeded with his plan. When Mordecai was in the prime of manhood, an epoch-making work appeared, the Schulchan Aruk, written by Joseph Caro in Safed, Palestine. It was not a very original work, but it was epoch-making. Indeed it seems the nature of epoch-making books that they are not original, but clear, comprehensive compilations of the age The literature on rabbinical law had grown to such an extent that it was difficult, if not impossible, to master it. Joseph Caro epitomized the most popular books of that class, and gave us a concise digest, which filled the need of the time. As always is the case under such conditions, the contemporary rabbis did not like it. Moses Isserls, living in Cracow at the same time, wrote copious notes on the book, very likely on the margin of the copy that he had received, and edited them together with the text. His disciple, Mordecai Jaffe thought he would alter the whole system and gave it to us in a series of books, called "Lebush" (the Garment). The title is highly interesting, because it shows the peculiar system of naming books, prevalent among rabbis. His name was Mordecai, and the book of Esther speaks of Mordecai's "Garment." A rabbinical text again speaks in a mystic fashion of God as a "king robed in ten garments." So Mordecai Jaffe intended writing a book in ten volumes, every one named as a garment of a different color. The work did not succeed. The Schulchan Aruk became more and more popular, while the "Lebusch" is merely known to specialists. It certainly would be interesting, if the grandson had told us something of the life of the grandfather, of his travels from Prague to Poland, of his positions as rabbi of Posen, and finally of the whole mode of life, of salary, of housing conditions, of family relations and the like. Such informations are irrevocably lost.

One man in the rabbinate of Nikolsburg, while not known very well in literature, gives us an interesting insight into the development of Jewish families. His name was Gabriel Eskeles, and he died in Nikolsburg, February 4th, 1718. In Hebrew he signed his name as Gabriel, son of Judah Loeb, of Cracow. To be from Cracow was in those days a title of nobility. In our days he would have preferred to state that his great grandfather came from Worms and was a brother of the famous "tall Rabbi Loeb," who died as rabbi of Prague in 1609. In the beginning of the eighteenth century [illegible] was rabbi of Metz. This again [illegible] of the change of times. No [illegible] Metz today would change his place for Nikolsburg. Two hundred years ago Metz was a remote outpost of the Jewish community, and Nikolsburg was in the center of Jewish life. There was also a personal reason for the desire of Eskeles to change his residence. He had a son, Berush, who married a daughter of the most prominent Jewish financier of those days, Samson Wertheimer in Vienna. This again, is a type of the condition of that age.

Samson Wertheimer, whose name indicates the origin of the family in Wertheim, at present in the grandduchy of Baden, was a native of Worms, where he was born in 1664. He had joined his uncle, Samuel Oppenheimer, who was established in Vienna since 1685, and entered the latter's business. This again is an interesting piece of history. Samuel Oppenheim, also a native of Worms, was an army contractor and banker on a very large scale, doing business with Austria, whose political complications in the seventeenth century required large means. The Jews had been expelled from Vienna in 1670 "for all times," but fifteen years later the "all times" had come to a close. Vienna was besieged by the Turks in 1683, and escaped capture only through the timely intervention of the King of Poland. If the fruits of this happy turn in the events were to be secured, the war had to be prosecuted into Turkey, and the emperor, himself a weakling, was fortunate enough to find in Prince Eugene of Savoy a great strategist. Even great strategists need money for the prosecution of war. The treasury of Austria, however, was in a very hopeless condition. Ammunition, uniforms, and provisions had to be bought on credit. and here the financial genius of Samuel Oppenheim came very handy. As his business required his constant presence in Vienna, the Emperor permitted him to reside there, and even to buy a house. The law was against it, but there was always a way out of it. The imperial court is even today not subject to municipal regulations, and Oppenheim was a member of the imperial household, though he lived outside of the "Burg." As he could not be expected to be separated from his family, and as he needed for his business and for his religious life, other Jews, they were included in his privilege. Naturally he was a man of great influence in Jewish affairs, and it was easy for him to have his nephew, David, elected Rabbi of Nikolsburg in 1690. David, who in addition to the inherited fortune, had the benefit of another fortune, which his wife, Genendel, the daughter of the Hanover court Jew, Leffmann Cohen, brought to him, and he could indulge in the luxury of collecting a large Hebrew library, perhaps the most valuable collection ever in private possession. It now forms part of the Bodleiana in Oxford. In 1904 David Oppenheim was elected rabbi of Prague, and the position in Nikolsburg was again filled through the influence of the family, by Gabriel Eskeles.

Samuel Oppenheim died in 1703, and the house became at once insolvent. Claims against the government were hard to collect, but Oppenheim could meet the constantly increasing demands of the imperial treasury by his personal credit. This factor ceased with his death. Meantime Samson Wertheimer had established himself firmly in Vienna, and became the financial power behind the throne. One of his daughters, as stated before. married Berush, the son of Gabriel Eskeles. There were two titles to nobility amongst the Jews. One was the undying claim of wealth, and the other was rabbinical scholarship or connection with an illustrious rabbinical family. The latter supplied what in modern American life is supplied by titled nobility, when one of its impoverished scions, gilds his escutcheon with the millions of an American packer, railroad or mining magnate. A legend has it that Samson Werheimer's daughter had only one eye, so that in her case the Biblical law of "eye for eye" was fulfilled. "Eye" in Hebrew is "Ayin," which stands for seventy, and Samson Wertheimer gave his daughter a dower of 70,000 florins. The groom was to enter his father-in law's business, but for a while he should continue his rabbinical studies, and even acquire the title of rabbi. Similar conditions may still exist in Poland. Pauline Wengeroff in her interesting "Memoirs of a Grandmother" tells us the story how her father examined a prospective husband of his daughters in Talmud. Another interesting specimen of a history that has passed. This father, Yudel Epstein, was a wealthy contractor. The sons-in-law, in spite of their Talmudic education, drifted away from the ancient ideal, and the only son, Dr. Ephraim M. Epstein, died in Chicago two years ago, as a Christian, and a poor man besides.

We return to Berush, or as he was later called, Bernard Eskeles. He was for a short time rabbi of Mayence, and when he returned to enter the banking firm of his father-in-law, his father wished to be near him, and it was very easy for Samson Wertheimer to procure fo rhis "Mechutten" the position of rabbi of Nikolsburg, and Landrabbiner of Moravia. When the father died, in 1718, the son succeeded him after considerable difficulties. The history of these troubles will give us an insight into congregational life. It has never been written. Eskeles remained in Vienna, but was a non-resident Landrabbiner of Moravia. Such a position was what a man of this type in our day would be a United States senatorship. In spite of his secular position, he was quite serious in the conception of his pastoral duties. At one time the government under the bigoted Empress Maria Theresa, conceived the plan to compel all Jews to wear beards. It may not be entirely superfluous to state that the law which prohibits "to mar the corner of the beard" is interpreted by the rabbis as a prohibition directed against the using of a razor, while clipping the beard, or removing it by means of a salve is permitted. In western Europe the latter was even in my boyhood time quite general. The "Aurum" was a staple commodity in the Jewish groceries. It is a yellow powder, scientifically called "auri pigmentum" (orpiment), which is a kind of arsenic. A pinch of it was put into a lime solution, which by the admixture, turned blue. It had to be warm, but not too hot, or else it would burn the skin very painfully. If again, it was not warm enough, it would not remove the hair. When it had the right temperature, it was smeared on the face, and had to be kept there for a certain time. People at this juncture of the procedure looked like mandrils. After a while it was scratched off with a blunt knife, and the hair went with it. There were also Jewish barbers in the ghetto. The sight of a number of customers on Friday afternoon, sitting around in the primitive shop, with the blue salve on their faces, and a supply of it heated in a pan on the stove, was rather amusing, though somewhat marred by the terrible odor. As an interesting specimen of the era of transition, I might quote a decision of Ezekiel Landau, chief rabbi of Prague (1755-1793) on the question whether the beard may be removed on the semi-holidays "Hol Hamoed." Rabbi Landau decides in the affirmative His chief reason is that the use of the razor is alarmingly growing amongst the Jews, and if shaving by means of the orpiment would not be permitted, the Jews, not desiring to let their beard grow for a week, would become still more accustomed to patronize the non-Jewish barber shop. This decision created a great stir in the rabbinical world, and strong protests were issued against this heresy from Amsterdam to Trieste. But already fifty years previous the use of the razor seems to have become an ineradicable evil. The Landrabbiner Bernard Eskeles is in a predicament. The reason why the government demanded that the Jews should wear beards is not stated, but in all likelihood it was advised in an age, when all men had smooth faces, to single out the Jews as such. The probability of such an explanation is strengthened by the fact that at the same time complaints are heard against Jews who mingle with Christians socially, and dance at Christian balls. Rabbi Eskeles must, however, have understood this object of the German government, and therefore reports adversely. "It has been," so he says, "a general custom amongst the Jews for married men to grow beards while single men are smooth shaven." With a somewhat bold logic, which hardly is sincere, he claims that this practice is a safeguard against bigamy, inasmuch as Jews coming to strange cities will be known at once as married men. While, therefore, he advises against the plan of the government, he uses the opportunity to ask that the government assist him in stopping the abuse that young men shave with a razor, instead of a "Scherl." What success he had, is not known. It is quite certain, however, that now after a hundred and fifty years, the orpiment has disappeared from the staple products of the groceries in the old Kehillah.

Samson Wertheimer died in 1728. His own fortune went the way of all other Jewish fortunes, though a branch of his progeny is still represented amongst the financial aristocracy in the von Wertheimstein family, a member of which married the second son of the late Lord Rothschild. Bernhard Ezkeles continued as Landrabbiner until his death, March 2, 1753. Having lost his first wife, he married again in advanced years, and of this second marriage a posthumous son was born, who according to traditional custom, was given the name of his father. He entered the banking business and established with his brother-in-law, Nathan Adam Arnstein, the firm of Arnstein & Eskeles, which, especially during the Vienna Congress in 1815, was commercially and socially among the leading houses of Vienna. Eskeles, and his partner, married two sisters, the daughters of the Berlin manufacturer, Daniel Itzig. From Judaism both families became totally estranged. Bernhard, Freiherr von Eskeles, died August 7, 1839, at the age of eighty-six, a nominal Jew. His only son originally Daniel Bernhard von Eskeles, afterwards, Denis von Eskeles, continued at the head of the firm, but in 1859, when Austria went into war with Italy, and France joined Austria's enemies, he speculated on the wrong side, and became bankrupt. He died January 14, 1876, as a poor man. His wife was a Baroness Brentano, and of his daughters, one married a Baron Raule, and the other, Baron Ludwig von Gablenz, who was general in the Austrian army, and distinguished himself both in 1859 in Italy and in 1864 in Holstein. He committed suicide January 28, 1874, and the obituary notices say that financial embarrassment and troubles in the family caused him to take his own life. His widow was in 1895 placed under guardianship on account of her extravagance. This is the last fact that I was able to ascertain about the descendants of Gabriel, son of Judah Loeb of Cracow, the descendants of a family, prominent in rabbinical literature, way back in the sixteenth century, and of Samson Wertheimer, the scholarly, pious banker, the Rothschild of the eighteenth century.

I. O. B. B. EVOLUTION.

Evolution finds a shining exemplar in the endeavors of the Independent Order of B'nai B'rith.

Organized originally as a self-help association, with sick benefits and personal interest as its paramount purposes, it grew gradually to larger altruistic stature.

By the special action just taken at the quinquennial session of the Constitution Grand Lodge of the order in San Francisco, this evolution to larger life has flowered into the adoption of a resolution to form a "Social Service Bureau" under the supervision of the executive committee.

The scope of the work of this Social Service Bureau is to include, among other duties, encouragement of the "Big Brother" and "Big Sister" movement, arranging for adequate ministration to Jews confined in penal and corrective institutions, visiting such eleemosynary institutions as homes for the blind, deaf and dumb and insane, and the compilation of such statistical data as will enable us to devise ways and means for fully realizing Jewish social ideals, keeping in touch with juvenile courts, establishing bureaus for the dissemination of information among the masses concerning prevalent dangers, procuring employment, giving advice and counsel to those released from penal and corrective institutions, and in co-operation with the existing agencies assist in the distribution of immigrants and their Americanization.

Some of the old-time members in whom still reigns the ancient idea that the B'nai B'rith is a body existing solely for the welfare of its individual members, the establishment of this "Social Service Bureau" will come as another "folly" of the "younger members."

To those who see the tendency of the hour and the signs of the times, this creditable action of the convention appears to be its chief good piece of work—and the one of greatest potentialities for usefulness to Jewish life and honor to the Order.

One of the next steps which we hope to see may be the abolition of the unnecessary veil of "secrecy" that still is recognized, though more in the breach than the observance.

The B'nai B'rith, by its policy of broader development, is wise in its own generation. Institutions, whether they be commercial, religious, congregational, fraternal, national or educational, that stand rooted and fixed without changes that meet the growing needs and views of modern life, will meet the fate of everything that does not grow—disintegration and decay.

As Gibbon says: "All that is human must retrograde if it do not advance."

Modern life demands development, new ideas, progress and improvement. Declination to advance spells death and dissolution. Progress in ideas is the difference that marks the distinction between life and death, especially in institutions.—"The Modern View."

B'nai B'rith of London and "Alien Enemies"

A Committee of London Lodge of the B'nai B'rith has been formed in order to assist those who are applying for exemption from internment or repatriation. Headquarters have been provided for this purpose at 450 Mansion House Chambers, where the committee has its representative on duty daily between the hours of four and seven o'clock, p. m.

Before the London Lodge inaugurated this movement it communicated with the Board of Deputies asking if the Board is taking up this question, in which event the lodge offered its co-operation.

The Board in its reply expressed thanks for the offer of co-operation, which, however, it seemed unnecessary.

The following letter from the B'nai B'rith Lodge to the London "Jewish Chronicle," explains the attitude of the lodge:

To the Editor—

Sir,—The claim made by the Board of Deputies appears to be that as the Government's internment policy is directed against enemy aliens, it could have no specifically Jewish aspect and ought not therefore to be taken up by them as a Board. It is unnecessary to point out to your readers how illogical and unreasonable such a claim is. Practically every case of intervention by the Board since it came into existence could be shown on equally reasonable grounds to have been unwarranted. And as for the future it will be difficult again to find reasonable grounds for representation to Government departments on behalf of Jews. By this single claim the Board has stultified the whole of its past and nullified its future.

I write this to point out that it is not only in regard to enemy aliens that the Board has failed in its plain duty. There is in particular the case of British Jews who are interned as civilian prisoners in enemy-countries, as to whom—so far as I know—the Board has done absolutely nothing. As soon as the matter came before me, as President of the B'nai B'rith, I communicated with the Foreign Office, and they promptly offered to help in transmitting money, through the U. S. Ambassador in Berlin, for the benefit of Jewish prisoners at Ruhleben. I accordingly sent £50 for this purpose on behalf of the B'nai B'rith, and requested that I might be informed if further sums were needed. The reply I reecived was as follows:

The Under-Secretary of State for Foreign Affairs presents his compliments to Mr. Rosenbaum and, with reference to his letter of the 16th instant, transmitting a cheque for fifty pounds to be used for the benefit of interned British Jews at Ruhleben, is directed by Secretary Sir E. Grey to state that the United States Ambassador is being requested to expend the equivalent of this amount in the manner desired by the Independent Order of B'nai B'rith. His Excellency is also being asked whether, in his opinion, further sums are likely to be needed for the same object.

Foreign Office,
March 19th, 1915.

I have, up to date, received no further communication from the Foreign Office on this matter.

Very truly yours,
S. Rosenbaum.

We quote from the editorial of the "Jewish World" commenting on the action of the Board of Deputies, as follows:

The Board and the Aliens.

"We profoundly regret both the debate and the decision arrived by the Board of Deputies on Sunday in regard to the internment of alien enemies. We would at once add that in our view blame ought not to be placed on the bulk of the members of the Board except in their permitting themselves to engage in a discussion and come to a determination on a matter so important and so difficult with the poor equipment that was provided them. They met to consider a report of their Laws and Parliamentary Committee, and instead of the report, with its recommendations, being put into print and circulated among the members of the Board some days before the meeting, it was read to the meeting by the Secretary, and the Board was asked to approve it right away. We understand that the Committee which made the report met only a little while before the Board, and hence there was not time to circulate the report. Be this as it may, such a proceeding would not be tolerated by any other public body charged with public interests, and it is a matter for no wonder, as will be manifest from a perusal of a record of the proceedings, that the Board went lamentably awry. Even the hon. officers appear to have been wofully ignorant of the subject under debate. How else are we to account, for instance, for the observations of Mr. H. S. Q. Henriques in moving the adoption of the report? That gentleman spoke about creating an agitation concerning the public policy which had been announced in regard to the internment question. We see no suggestion of anything of the sort in the proposals to the Board by the B'nai B'rith, nor was any revealed from any other quarter as having been made. He spoke about challenging the Government's policy, and putting forward "a general claim for Jews as Jews." Where was there such a demand? Assuredly not in the subjects upon which the B'nai B'rith sought the co-operation of the Board. He spoke of the dangerous position that might ensue in certain circumstances where the Board had given a guarantee for some alien enemy. His idea that the Board was ever expected to stand as surety is as fallacious as the notion that seems to have seized Mr. D. L. Alexander that someone was anxious for the Board "to interfere with the present administration," whatever that exactly may mean.

The Proposals.

The suggestion of the B'nai B'rith which came up for the consideration of the Board fall under two main heads—assistance and guidance for Jews liable to internment or deportation, and provision, largely of a religious character, for those Jews whom the authorities determine to intern. We see nothing in these suggestions that remotely bears the interpretation placed upon them. They do not in the least impugn the policy of internment—wisely so we think, although we have no hesitation in saying that in our views the internment, in plain language the punishment by imprisonment of persons against whom all that is alleged is that they happen to have been born in a country with which this country is at war and do not happen to be naturalized, has no moral justification. But the law of the land on the subject being what it is and the law having been passed in obedience to declared military necessity, no loyal subject would think for an instant of doing aught save to help the authorities in carrying out the law.

Helping the Government.

This in effect is what the B'nai B'rith proposed under the first head of their suggestions. The Government has set up machinery for exempting alien enemies from liabiblity to internment in special cases, and the Board was asked to help the Government to discover those special cases in behalf of Jewish alien enemies who are unable to do so on their own. The Government seeks to obtain sureties for good behavior from alien enemies so that they may not be interned (or so that they may be released from internment), and the Board was asked to help the Government by assisting Jews to place in proper form the necessary documents from such sureties, and generally advising those who may be unable—possibly because they are interned—to do so for themselves. Far from there being any indication of a desire to hamper or interfere with the Government's policy of internment, we see in these proposals a desire to support the Government in Jewish Cases. Nor can it possibly be argued that the provision of kosher food for interned Jews or their segregation in special camps so as to facilitate the distribution of such food, as well as arrangements for Jewish services, is other than proffering help to the Government. For the Government has provided kosher food in some instances and encourages religious services for all denominations. Indeed the Board is undertaking work in that direction. There remains only of the B'nai B'rith propositions the protection of the dependents of interned or repatriated persons. That is surely no suggestion for interfering with the policy of the Government, and again we ask: what was there in the proposals before the Board to warrant the speech made by Mr. Henriques or the attitude adopted by most of those who took part in the debate?"

TO COMBAT ANTI-SEMITISM.

The Italian Government has published a decree for the purpose of assuring the execution of the terms of a bequest by the late Signor Emilio Treves. He left the sum of 10,000 lire (£400) to be awarded as a prize for a publication designed to combat race and religious hatred, especially anti-Semitism, and to spread profound sentiments of fraternity and love among mankind. The work must be written in Italian, and in simple and popular form accessible to everybody. The competition is international, and the MSS. must be sent to the Minister of Education in Rome before the 1st of February, 1916.

A Page from the History of Sufferings of the Russian Jews

By Professor G. Simonsen, Copenhagen

That the great war would bring upon the Jews of Russia as upon all the subjects of this large empire, heavy sufferings, was quite natural. As soon as the war broke out the Russian Jews displayed the highest degree of self-sacrifice and such loyalty in words and deeds that perhaps in many places it was surprising. Beside the 300,000 Jewish soldiers who had been enlisted there came a great many volunteers, and the number of Jews serving or having served at the front is estimated at about 400,000. But to the misfortune of the Jews the war was just carried on in places where a great part of the inhabitants of the towns were Jews, and the movements of the fighting armies brought many mischiefs upon the civil Jewish population. By this time we have got so many descriptions of what has happened during the invasions of the various armies in Belgium, Serbia, Galicia and East Prussia, that everybody may imagine how it was in Poland, when they were fighting there. But to these sufferings came, as Georg Brandes already mentioned in this paper, that the Polish Jews completely unjustly were accused of treason and of having made themselves useful as spies. On this subject a big "black book" could be written. But I shall only in a few words—and not from unreliable newspaper reports, but from the informations of completely reliable men—tell what has happened to a large extend during the last half of last month.

After all the preceding expulsions from various Polish districts a head blow against the Jews came in the last weeks of May. The Russian military authorities ordered without the slightest cause that about 200,000 Jews were to be driven away from their places. The governments of Kurland, the government of Kovno, with its dense population of Jews, and partly the government of Suvalki were—to use the technical term —"evacuated of Jews."

The respite which was granted the Jews to get away varied between 8 hours (as in Szawle), and 30 hours (in Kovno). In the government of Kovno alone 160,000 persons were overtaken by the dreadful fate which is doubly hard because it is here the question of a population which at the same time has placed mighty hosts of men in their best vigor to serve in the field.

Eye witnesses tell, shuddering, how these regulations were carried through. It was as in the middle ages to see how the Jewish population of a whole lot of towns was driven away in the course of a few hours so that not one single Jewish soul was allowed to stay. Both old people and children were turned out, women awaiting their delivery and mothers still in their childbeds. Mortal illness, madness, nothing saved them, cripples and blind ones, all were hit by the same law. Among the families there were many whose men fought at the front; also the soldiers who had got furlough to recover from their wounds and were now staying in their homes were turned out, nay, even soldiers who were still treated in the lasarettoes because of their wounds. Together with all the others the Jewish military surgeons, and the Jewish staff of the hospitals were turned out and Jewish hospitals and old age asylums were closed. Towns as Kovno, Ponewesch and Wilkomir, whose population was chiefly Jewish, were extinct from one day to the other. Broken hearted at the scorn, the Jews themselves often destroyed their through generations acquired furniture, among which valuable glasses and other valuable things. In the time from the 19th of May the expelled Jews rushed off as in a migration. They were not allowed to stay in the neighboring governments, but wandered to the Eastlier parts of the Jewish territory to the governments of Tshernigow, Poltava, Jakaterinoslaw and Taurien. Although it was impossible that this emigration of several hundred thousand people could be carried through according to the program no count was taken and no time given. Twenty-six "extra" trains were placed at the disposal of part of the population, and on the 18th and 19th of May they carried 40,000 persons in the course of 30 hours. But how these "extra" trains looked! Each of them consisted of 40-70 luggage vans, presenting a picture of the most dreadful misery. On the heaped-up feather-beds and furniture of every kind, human beings half mad with fear and rage, were sitting or standing pressed together worse than cattle. Men and women, children and old people, the sound and the sick, susceptible of infection, the hitherto wealthy people and tramps, all were carried off to far away places in an indescribable mass, a dreadful living freight. Now and then the trains were allowed to stop, but not at the very stations, but at least half a mile from them. It was, therefore, immensely difficult to the various committees which had hastily been formed on the sad way of the poor fugitives, to procure the most important necessaries of life for these swarms. In many places they only succeeded by using the not unknown way of bribing the staff. The tragedy of these transports in their entirety was still increased by the thrilling individual cases: by the suddenness with which they had been driven out, the various members of the families had been separated; wives had to seek their husbands, mothers their children. And all lamented the homes they had lost and the misery awaiting them. Every train arriving brought new grief.

For a great many of the turned out people there was no room in the trains. Many thousands drove off in cars for which enormous prices were charged (to 80 and 100 rubles), other thousands could not get any cars or could not afford the high prices and were obliged to hurry away from their old homes on foot. In the days from the 19th of May a very sad picture was to be seen; on all the roads leading from West, North and Southwest to Vilna endless trains of high-towering and crowded cars dragged along; the people in them hardly knew where to go to. Soon the driving and walking populated the villages in which they were allowed to make halt for a time. In this way the number of the Jews in the small hamlets—Schosli, Jewje, Shirwonty, etc.—suddenly increased from 800-1,000 to 5-6,000 souls. The fugitives did not only fill the houses, the cellars and the synagogues (in the synagogue of Schosli 800 persons were stowed together), but the Jewish inhabitants of the hamlets kindly spared the fugitives any bit of room. But even that was not sufficient and great crowds were obliged to camp in the woods.

When the evacuation of the mentioned territories began, representatives of commerce and trade stormed to the minister of finance and commerce and asked him at least to guard the possessions of the fugitives. Deputations consisting of the president of the Jewish congregation in Petrograd, of Mr. Friedmann the Duma representative, and local Jewish personalities asked Mr. Goremykin, the Premier, and Mr. Maklakow, the minister of home affairs, to save the innocent from the dreadful sufferings.

Not till the 22nd of May, when the mischief had happened and all were away the order of expulsion was called back and only on disgracing conditions. Prince Tumanow, the military governor, who from Dvinsk governed the mentioned governments, declared to the Jewish deputation that the Jews were not allowed to return unless they should tender a number of hostages from among the rabbis and other esteemed and wealthy Jews. Besides Prince Tumanow told them to bring home to the Jews "that if the slightest treason were discovered among the Jews these hostages should be hanged immediately." Offended at this answer, the deputation was obliged to return to the masses who had already thought that they might breathe again, only to tell them about the new shame which thus has overcome them. The proposal was discussed and they agreed unanimously in refusing it as staining the honor of the Jews. And these 200,000 Jews, driven away from their homes, remain given up to the misery of banishment.

For the time the Jews of Vilna seem to have been spared, it is said on demand of the governor of the town, who took upon himself a very strong guarantee of the perfect loyalty of his subjects. But during the very last days another dreadful emigration began. During the fighting in the Western part of Poland, as already mentioned, a lot of Jews, besides those who flew on account of the war, had been expelled and had come to Warsava. The Jewish population of this town tried, of course, to mitigate the lot of the homeless, although it was very difficult. But now the military authorities have ordered that the part of the population of Warsava which has immigrated since the 1st of July, 1914, is to be sent away at once to the more eastly governments. Although this order does not more especially mention the Jews it must, as things are getting on, hit them very severely, as they are forming the greater part of those arrived in Warsava during that time. And all the other Russian Jews must feel themselves as outlawed, as in spite of all their patriotic deeds, in spite of the numerous sacrifices they have brought—the parole has been given that the Jews are traitors. How is this dreadful tragedy to be ended?

B'NAI B'RITH NEWS

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JEWISH CALENDAR

5676-1915

New Year's Eve	Wednesday, Sept. 8
Yom Kippur	Saturday, Sept. 18
Succoth (1st Day)	Thursday, Sept. 23
Succoth (Last Day)	Wednesday, Sept. 29
Shemini Atzereth	Thursday, Sept. 30
Simchas-Torah	Friday, Oct. 1
Rosh-Chodesh Cheshvan	Saturday, Oct. 9
Rosh-Chodesh Kislev	Monday, Nov. 8
Chanukah (Feast of Dedication)	Thursday, Dec. 2
Rosh-Chodesh Tebeth	Wednesday, Dec. 8
Fast of Tebeth	Friday, Dec. 17

5676-1916

Rosh-Chodesch Shehbat	Thursday, Jan. 6
Rosh-Chodesch Adar	Saturday, Feb. 5
Second Adar	Monday, March 6
Purim (Feast of Esther)	Sunday, March 19
Rosh-Chodesch Nissan	Tuesday, April 4
Passover (Pesach)	Tuesday, April 18
Passover (Seventh Day)	Sunday, April 24
Rosh-Chodesch Iyar	Thursday, May 4
Lag-B'Omer	Sunday, May 21
Rosh-Chodesch Sivan	Friday, June 2
Shabuoth (Confirmation Day)	Wednesday, June 7
Rosh-Chodesch Shebat	Thursday, Jan. 6
Fast of Tammuz	Tuesday, July 18
Rosh-Chodesch Ab	Monday, July 31
Fast of Ab	Tuesday, Aug. 8
Rosh-Chodesch Ellul	Wednesday, Aug. 30

5677-1916

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A Protest

"The story of our times is being written in blood. The heavens are filled with the cries of the wounded the agony of the dying. The sighs of the widowed and the orphaned swell this chorus of woe and suffering. Of it the Order of B'nai B'rith must take cognizance with a heavy heart. It is not for the fraternity to express judgment on the participants and victims in this world tragedy. It is for it to sympathize and weep with all whose eyes are shedding tears.

Many of its band have gone to the battlefield. Their country called them. And as Jews they have known their duty and are doing it with loyal and brave hearts. Under banners waving over opposing lines and trenches the sons of Israel are vying with compatriots of other religious affiliations to offer on the altar of their country life limb and labor tears treasure and talent. Theirs is the one consecration that of stirring patriotism. They are steadied by the belief that their country's cause is just. That belief it is not of the Order to challenge or to weaken.

Its prayers go out to all who are carrying the heavy burden of these days in the war racked lands across the ocean. Its prayers are winged to Him who orders the fates of individual and nation that in His mercy He shall soon bid the troubled waters subside and let the sun of Peace shine once more on the whole family of his children of whatever tongue or whatever division of the earth.

Alas once more has Israel to experience what so often was laid on it that it is called to carry a double weight of the burdens imposed on others. In every army now battling for the decision written in the script of iron and fire are its own no less brave than the bravest of their comrades. This loyalty of the Jew should have given pause to the traducer's and the persecutor's poisoned dialect. Alas it has not. While in many countries prejudice has ceased its groundless imputations and in others where its voice was never loud the dire stress of the hour has not given it a new hearing—alas in Russia the Committee has had reason to say to the old [illegible] of hell wherewith to torture [illegible] devices have been added [illegible] stands have been made [illegible] forced to give up what pre[illegible] their humble homes could afford them and that not at the bidding of an invader but under cruel orders of the very commanders of the battalions and army corps in the ranks of which their husbands sons and fathers are facing their Tzar's armed enemies. Under the trumped up charge to which there is no basis that Jews are spies and traitors old men have been hanged while married women and innocent girls have been given over without protection to the fiendish lust of Cossacks. From the services in their synagogues men and matrons have been dragged to their doom learned Rabbis have been tortured to death their very lifeless bodies exposed to unspeakable indignities. This pitiless injustice recalling the worst of the Pogrom era which one had the right to expect had been terminated when Russia was admitted into the alliance with France and England, nations not given to persecuting of Jews, calls for reproval and protest. It cannot be passed over in silence on the plea that its denunciation by us is in violation of American neutrality. America and certainly the American who construes his religious philosophy out of the elements of Prophetic insistence on Justice and Duty on Righteousness and Equity as the sacramental words of his and all Faith has the right to call out to the fiendish abettors and authors of such shameless persecution that they are bringing the good repute of their allies to shame by their hellish indulgence in cruelty intolerable victims of which are the wives fathers mothers children of soldiers who are braving their breasts to the shot and shell of hostile armies.

Russia unless she desists will make of Patriotism a mockery as alas she has often enough made of justice and humanity. Whatever shall be the final decree of the battlefield such outrages as have been instigated against the loyal Jewish population of Poland and the Russian Pale have dimmed for all time what glory may attach to Russian soldiers' valor. In the Jew humanity has been crucified and tortured. The Executive Committee records this protest grieving that even now when woe and suffering might teach men the ungodliness of heated passion and blind bigotry some in authority in Russia's councils and armies do not hesitate to permit and to encourage measures and practices which would have been found beneath the standard of civilization of savage tribes."

THE MURDER IN GEORGIA.

Judge Lynch has triumphed. The prisoner whom the state of Georgia was bound to protect, his wound inflicted by a fellow-prisoner not yet healed, was dragged out of his cell, spirited away in manacles over three counties and in the twilight hours done to death. It was not a mob, we are told, but a small number of "respectable" citizens that did the ghastly work. An ex-Judge down there comes forward with the specious plea that the men that hanged Frank knew themselves as executioners of the sentence pronounced by the courts and that not they, but Governor Slaton, was the guilty person. Be it said to the honor of our country that the deed has been viewed outside of Georgia as a lawless act. Whether or not the murderers will be called to account, matters only to the state in which the crime was perpetrated. It is up to Georgia to clear itself and to wipe out the evil from its midst. We on the outside can only stand aghast at the perversion of all sense of right and lawfulness engendered by passion fomented by calumnies and hatred.

The South and North once before engaged in a bloody conflict over a question of morals. The South and North still disagree on a vital matter of law and order. We in the North are not insensible to chivalry. An outrage upon a woman's honor will make us bend our efforts that the guilty be brought to book and meet condign punishment. But we will let the law take its course. We shall not take the law into our own hands. We have our courts of law and our constituted authorities. The Governor of Georgia acted within his rights when he commuted the prisoner's sentence. He was the final authority and it behooved the law-abiding citizens to abide in his verdict. His was a lawful course; the stigma of law-breaking rests upon the mob.

Be it understood, we have all along expressed our opinion that so long as a reasonable doubt existed in the minds of the constituted authorities with the Governor as the apex of the system as to the guilt of the prisoner, he was entitled to the benefit of the doubt. This is common Anglo-Saxon practice and on that ground we made our stand. All honor to the courageous Governor who in obedience to his own conscience upheld the principle of reasonable doubt. And when he ruled that the evidence left doubt in his mind, that ruling was conclusive, final, irrevocable. It was the law of the state. Frank was, therefore, unlawfully done to death. He was murdered. The stain of murder will rest on the state until the guilty persons are punished. There is no other course open for Governor Harris. Upon him rests the responsibility of vindicating the fair name of Georgia. It was his business to protect the prisoners. It was his business to uphold the law. It is still his business to ferret out the guilty. We shall stand aside and await his action. He shall not have cause to remonstrate with outside interference. We shall watch perhaps his efforts thwarted by conniving and condoning juries. So much the worse for a state of this great Union where lawlessness may go unpunished. It is very well to talk of state rights. The state is an integral part of the Union. We share its blame in a measure. We cannot altogether idly stand by. Interfere indeed we must not. But we are free to pronounce judgment upon an act of lawlessness which nothing can extenuate.

Frank is dead. He was convicted by a jury under the influence of passion and admist the shouts of a frenzied mob without. He was convicted upon the testimony of a degraded negro. Had the accused been one of their own, the chivalrous Southerners would have been reluctant to convict him on such testimony. But Frank was not of their own. Hence the conviction, though the presiding Judge could not make up his mind as to whether the accused was guilty or not. If he was not guilty, his hanging by the process of Lynch Law was a dastardly act of mob rule. If he was guilty, his guilt was not proved in the judgment of the highest authority in the state with whom alone the final verdict rested. Hence as matters stand, in one way or another Frank's death was against the process of law and therefore a plain act of violence, it was murder.

In common with the all law-abiding citizens we hope that this blot upon American civilization will be wiped out. We understand provocation as well as anybody else. Nevertheless we must defend regularly constituted authorities against mob rule. We must stand sentinel over the due processes of law against lawlessness. Society ordains that the guilty be punished, put behind prison bars or deprived of life. But it is the function of the courts and the government machinery. Whoso takes a life in defiance of authority plainly and simply commits murder. And he who shields a murderer has likewise committed murder.

PEACEFUL SOLUTION.

Our members will be pleased to learn that the Jewish Congress Organization Committee and the American Jewish Committee have accepted our Executive Committee's plan for a consultation, which acceptance at once makes for peace and efficiency and probably for a sane concerted effort to secure the political enfranchisement of our co-religionists in all those lands where equal rights are still denied them. At present our country enjoys the privileged status of a neutral. We pray and hope that America shall not be entangled in this bloody war. We have the hotheads who clamor for the plunge into the conflict; there are others within our border who for one reason or another would embarrass our government in its efforts none too easy and in every sense delicate. The diplomacy of a nation, however, is not carried on by either jingoes or craven pacifists. We must not lose our head as a nation. We Jews have concerns of our own above those which fall to us in conjunction with all our fellow-citizens. We at least are perfectly clear as to what we want done. We know that the war must sooner or later come to a conclusion. The part nobly played by our brethren in the belligerent countries entitles their just cause to a hearing when the representatives of the nations shall be convened to adjust their differences and to trace the borders of the great and small powers. We shall have to in some manner lay Israel's cause before the congress of the nations. We on this side—for the present at least—have a great advantage. We are, thanks to the neutrality of the nation, free from rancor that divides European Jewry. We are therefore in a position to lay out the work in advance, to map out a workable plan, to prepare against the day when our appeal must go forth to those in power and authority. But we must not for a moment forget that the consummation of the efforts for which we may make preparation must be left to those immediately concerned, to those who are on the spot and best know the avenues of aproach, who are also able better to gauge that which is possible of realization and to differentiate it from all chimeras and Utopias. Diplomats will lend an attentive ear to the one and will resolutely refuse to entertain mere notions which partake of the nature of dreams.

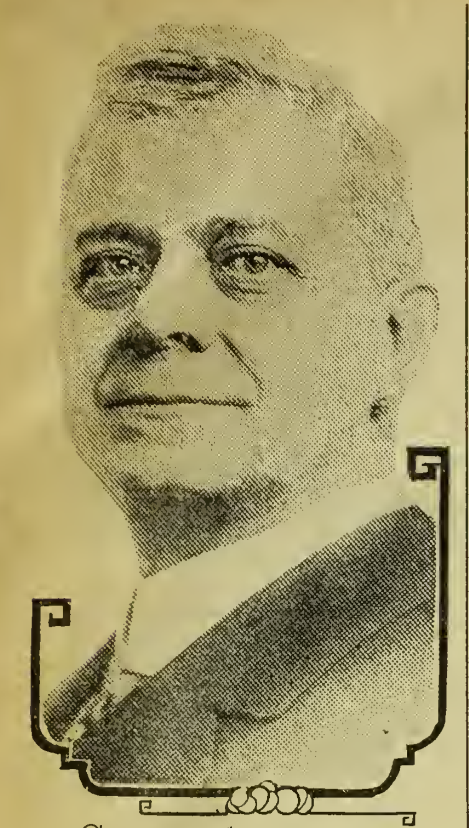
We have a perfect right each to cherish a pet theory. But we have no right to unduly emphasize our individual wishes when that upon which we all can unite must needs be given procedure. Recognizing, therefore, the importance of the hour, we counsel concerted action along sane lines—that is, along lines of the attainable. It is absolutely imperative that we relegate to the background the things that divide us. The ventilation of the manifold problems that beset Jewry should be eliminated. Let such problems be dealt with by the bodies specifically called into existence for such purposes or unitedly at some later date. Whatever is of a tangible character will by that very fact impress itself on all of us. We can see for the present but one weighty business. For that we need cool heads, deliberate words, wise counsels. We need also a measure of information as to what is going on. That may be obtained by a friendly consultation as now agreed upon.

A united stand by all American Jews is now made possible, and we hope and pray that the result of the consultation will redound to the lasting benefit of our persecuted brethren as well as American Jewry.

The inhabitants of that portion of Russian Poland now under control of the German government are to be congratulated. They will, under the changed condition, be the beneficiaries of an administration of justice without respect to race or creed, which they never experienced under Russian rule.

DOCTOR T. B. SACHS IS HONORED.

Dr. Theodore B. Sachs, President of the Chicago Tuberculosis Institute, at the head of the Board of Municipal Tuberculosis Sanitarium, and a member of Oriental-Hillel Lodge, No. 72, of Chicago, was elected President of the National Society for the Prevention of Tuberculosis, at the recent session of the National Convention.



SAMUEL ALSCHULER

Hon. Samuel Alschuler, Past President of Oriental-Hillel Lodge No. 72 and repeatedly delegate to District Grand Lodge No. 6, has been appointed by President Wilson Judge of the United States Circuit Court of Appeals for the States of Illinois, Indiana and Wisconsin. Brother Alschuler has been a law partner of President Adolf Kraus for twelve years last past. He was at one time the Democratic nominee for Governor of the State of Illinois and at another time the nominee of the same party for United States Senator.

DR. PAUL EHRLICH.

Dr. Paul Ehrlich, discoverer of salvarsan and the antitoxin for dyphtheria, died suddenly on Aug. 20, at Bad Hamburg, Germany.

Dr. Ehrlich was also noted as an expert in the treatment of cancer. Half the Nobel prize for medicine was awarded to him in 1908. At the International Medical Congress in 1913, held in London, Dr. Ehrlich was acclaimed "the greatest exponent of modern pathology" in the civilized world.

Although Dr. Ehrlich is no more among the living, yet his name and fame will endure forever.

SOLOMON LEVITAN HONORED.

Mr. Sol. Levitan, of Madison, Wis., the Sergeant-at-Arms of District Grand Lodge No. 6, was elected President of the Commercial National Bank of his home town. Mr. Levitan has well merited the distinction conferred upon him. He has been, and still is, one of the leading citizens, not only of his own community, but of the state as well. The B'nai B'rith News congratulates Brother Levitan, and wishes him to grow "Mechayil el Chayil."

A BEN B'RITH HONORED.

At a recent meeting of the Board of Directors of the Commercial National Bank of Shreveport, La,. Mr. Ernest R. Bernstein, of that city, first vice-president of the District Grand Lodge No. 7, was elected first vice-president of the institution. The selection of Mr. Bernstein is a subject for felicitations.

A UNIQUE WEDDING CELBRATION.

Mr. and Mrs. Martin A. Marks, of Cleveland, in honor of the wedding of their daughter, Ethel, to Mr. Herbert Richard Dreyfus, which was held on July 27, 1915, tendered a feast to fifteen hundred orphan children, who are inmates of the various orphanages of Cleveland. Twelve charitable institutions were selected to participate in this novel celebration.

THE RUSSIAN MINISTRY AND THE PALE.

The Press of Petrograd reports that as a result of prominent pro-Jewish petitions the Ministry of the Interior has changed its attitude towards the Jewish question, and has recognized the desirability of granting to Jews permission to come into contact with commercial centers outside the Pale. The Ministry favors allowing Jews to reside in towns outside of the Pale, but to keep all villages closed to them.

A Call to America

The Union of German Jews is sending out the following call of Field Chaplain Dr. Levi for the purpose of spreading it abroad among the neutrals:

Here fire flashes and poison flows over an area of thousands of miles. There is war in the Old World. We must and will fight and defend ourselves because we want to live as our God has destined us to live. We sacrifice our means in the fight for our life.

On the other side of the great water only is peace, shalom! Almost America alone does not hear the thunder of the cannons and the crash of the bombs. There the shattering stone and iron do not rattle, there sounds a finer productive golden rain—golden peace!

But into that golden peace on the other side I would like to call out so that it might sound loudly in every ear and cause every heart to tremble: "America! America! Most unfortunate of all lands!"

America? Most unfortunate of all lands? America is the freest of all lands! Ability and striving have no limits there! And every one of our relatives who ever was on the other side and came over here told us things to which we listened with intense interest and throbbing hearts. Who ever could not catch and overtake fortune here in the Old World, on the other side achieved it. America? Most unfortunate of all countries?

"America! America! Most unfortunate of all lands!" I have seen them in Poland, the little and the big cities, from which for years and decades many hundreds of thousands have gone to the other side to you, America, to which they turned pressed down by heavy burdens in order to stand erect and to be human beings on the other side.

I have seen them, the little half-ruined huts where those who are on the other side have, because of their misery, never played as children, from which they went away to have houses and palaces on the other side.

I have seen them, the fathers with the black round skull-cap and the white waving beard, the patriarchs; the mothers with their sad look, a child on their left, a child on their right and an unborn one beneath their heart—son and brother are citizens of America.

I have seen them, the Bothe-Hamidrash where old and young sit around the table with folio volumes before them and plunge with torn soul into a better dream land.

"America! America! Most unfortunate of all lands!" Out of these little and big cities you have gained many thousands of your most faithful and most industrious citizens and when their letters or cards come into the huts of the old home the hands of the father and the mother trembled for joy and the little ones crowded full of inquisitiveness around the leaf of paper bringing the glad message. Sunshine and light were in the narrow street. For your dollar which you sent so willingly and so often, for your greeting the Sabbath lights shone all through the narrow room and the eyes of the old folks looked up to you in gratitude, the hearts used to throb greetings to you and their thoughts were devoted to you, the hands were lifted in blessing for you, the lips of your dear ones here, of the father and the mother, of the brother and the sister uttered a prayer for you!

"America! America! Most unfortunate of all lands!" You have peace, you are not fighting for your life, now you are not sending the dollar, not the letter and not the card to all the sadly beautiful places of your childhood from Libau to Lemberg, iron bullets you are sending through the empire of the Czar; the eyes which looked up to you in gratitude are now staring in the frenzy of fear when thy greetings thunder and spread ruination, the Sabbath lights are extinguished, fire and death turn the room into a heap of rubbish, the hearts which did beat for you are breaking. the hands which were folded and raised in prayer for you are shattered, the mother who bore you is mutilated and slain, the lips which prayed for you have become dumb. You are giving iron for gold, death for life. Children are murdering their parents!

America! America! I am calling you!

PRIZE ESSAY CONTEST.

President Harry K. Wolff, of District Grand Lodge No. 4, announced that he had arranged for a prize essay contest, in which all students of the University of California probably will be invited to compete.

The essays are to be written upon any Jewish subject and the conditions governing the contest will be determined by a committee to be named later.

Grand President Wolff has offered prizes of $25, $15 and $10 to the three best essayists. The contest will be announced through the Berkeley B'nai B'rith lodge.

SOCIAL SERVICE BUREAU OF THE I. O. B. B.

Rabbi Rudolph I. Coffee, of Pittsburgh, has been offered and accepted the position of Director of Social Service Bureau of the Order. He will resign his present position as Rabbi of "Tree of Life" Congregation, to take effect after the holidays, and will move to Chicago, his future headquarters, the latter part of October.

In reporting the above facts, the "American Israelite," in speaking of Dr. Coffee, states in part:

"Dr. Coffee is particularly well equipped for the office. He brings to his work not only that intelligence which is the result of careful Jewish training, but the large experience of a man in public life who has for years been studying the social problems of the cities. As the head of the Pittsburgh commission for the study of immorality of that city and its causes, Dr. Coffee made a name for himself that is more than local. The B'nai B'rith has chosen well in Dr. Coffee."

We quote in part from an editorial of the "Jewish Criterion" of Pittsburgh:

"The B'nai B'rith has made an unusually wise selection and we believe this opinion will be echoed by all public workers who have had occasion to come in contact with Dr. Coffee."

This new department of the B'nai B'rith promises to be one of the most important features that has been inaugurated since the inception of the Order, and under the inspiring direction of Dr. Coffee great results should be achieved that will add lustre to the organization.

We, in common with thousands of other friends, wish him Godspeed in his new field, and while he is to be congratulated upon being selected for such important work, the B'nai B'rith is to be equally congratulated in securing the services of one so unusually qualified to be its director—Rabbi Rudolph I. Coffee."

Other papers comment as follows:

Dr. Coffee, for nine years Rabbi of the Tree of Life Synagogue of Pittsburgh, has been selected to take charge of the Social Service Department, which the Independent Order B'nai B'rith is to organize with headquarters in Chicago.

Dr. Coffee's rabbinical work has been distinguished by its intense Jewishness, earnestness, zeal and indefatigable persistency. In his new work he has a greater field for labor and we have no doubt whatsoever that he will acquit himself in this to the best of his ability—and this guarantees absolute success. What the American Rabbinate has lost the Independent Order B'nai B'rith and American Jewry in general has gained. We sincerely congratulate the Order upon securing so efficient an executive. May God prosper the Order through the activity of this learned and enthusiastic Rabbi, and may this young leader of Israel have arichuth yomim for the benefit of his people.—Jewish Tribune.

An item of great interest in the constructive forces in American Israel has developed this week. The announcement is made that at a meeting of the executive committee of the B'nai B'rith held in Atlantic City $25,000 was appropriated for the establishment of a social service bureau in connection with the Big Brothers' and Big Sisters' movement. The bureau will be located in Chicago and work will commence October 15th.

What makes the announcement doubly interesting to California Jewry is the fact that an Oakland boy, Rev. Rudolph I. Coffee, for many years rabbi of a Pittsburgh congregation, has been chosen by the B'nai B'rith to take charge of the bureau.

Few men in the American rabbinate have given more earnest application to the study of social service and its multifarious problems than Rabbi Coffee and he has come to be regarded as an expert in that science.

The Independent Order B'nai B'rith deserves great credit for this noble enterprise which under the leadership of Dr. Coffee cannot fail but to accomplish untold good.—Emanu-El.

As the present is an age of social service, we are certain that Rabbi Rudolph I. Coffee is to be warmly commended for this acceptance of the responsible post of director of social service with the Independent Order of B'nai B'rith. Our news columns contained the details of this interesting incident; here it remains only for us to indicate our conception of what the scope of this new undertaking is likely to be. For Rabbi Coffee it presents a magnificent opportunity. For the order it is a departure pregnant with significance. For one thing, it implies that the order is making the endeavor to answer the needs of the day in Jewish work and Jewish affairs. The B'nai B'rith as a medium for social service is as yet a bit of an untried quantity, but judging from Rabbi Coffee's record, we feel sure that under his direction it will become a power to be reckoned with. At all events, the B'nai B'rith has a substantial and widely-scattered membership and this body of men can and of right ought to do much for the social betterment, the social improvement of their fellow-Jews under intelligent guidance.—Hebrew Standard.

EXERCISES AT B'NAI B'RITH ORPHANAGE AND HOME FOR FRIENDLESS CHILDREN AT ERIE, PA.

On Sunday, August 29, 1915, on the first anniversary of the dedication of the B'nai B'rith Orphanage at Erie, Pa., about 1,500 members of the Order from Erie, Pittsburgh, and surrounding towns visited the institution. More than 750, comprising the Pittsburgh delegation, made the trip by special train.

At noon a basket lunch was served following which a program of addresses and exercises, commemorative of the occasion, was carried out. Mr. Isador Sobel, of Erie, Past President of District Grand Lodge No. 3, and President of the Board of Governors, had charge of the meeting and introduced the speakers. Mr. Abe Weil of Philadelphia, President of the District Grand Lodge, was the speaker of the day. He urged moral and financial support for the Orphanage and emphasized the good work done by the people of Erie in looking after the welfare of the institution and training its children to become real American citizens. Other speakers were Marcus Feuchtwanger, of New Castle, Second Vice President of the Grand Lodge, Rabbi Max Currick, of Erie, who urged a strong adherence to the principles of Judaism. This he impressed upon the minds of the children. "Take these children," he said "and bring them up to be good, peace-loving American citizens; deliver them, if you can, from the suffering and the horrors being endured by the Jews in Europe today. No people on the face of the earth are suffering as much as the Jews are today. Thousands of Jewish children are being made orphans daily, but God will hear the cries of the children and will stimulate their hearts. His help will not fail if we keep the principles of Judaism foremost in our hearts."

Mr. Louis Sulzbacher, Secretary of the District Grand Lodge, in his remarks complimented the children on their fine appearance and manners.

Among others of the prominent members of the Order present were Adolph Edlis, of Pittsburgh; L. D. Stein, of Wheeling, W. Va., and Morris Shaffner, of Erie.

The visitors were shown through the Orphanage with the children acting as guides. An informal dance and the singing of "America" by the children closed the exercises.

LOYALTY OF ROUMANIAN JEWS.

The Union of Native Jews of Roumania has once more approached the King through a memorial which was presented to His Majesty in person by the President of the Union, Dr. Adolphe Stern, President of District Grand Lodge No. 9, I. O. B. B. While emphasizing their grievances, the memorialists renew their profession of loyalty, and declare that in the event of the country joining in the present war the Jews would once more do their duty to the fatherland. They ask, however, that they should be recognized as Roumanians and be accorded the privileges and rights of native citizens.

Those who win success by practice haven't time to do much preaching.

LEO FRANK.

At last ye got him: there he swings
Above the howling people-kings.
At last ye got him: he outstood
In innocence and hardihood
The servile court, the madman's knife,
The wreck of name and home and wife,
Still trusting God would see him through

. . .

At last ye got him in the night,
Sick, wounded, worn, and strangely
white,
Your burgher, Leo Frank, the Jew.

Ye hanged him on the gallows-tree.
He'll hang for all the years to be:
Ye nor your children shall have power
To take him down a single hour;
Nor wind, nor rain, nor bird of prey,
Shall eat that awful Form away,
Nor God once veil It from your view . . .
For 'ts no human head and limb—
Ye hanged God's Justice, hanging him,
Your burgher, Leo Frank, the Jew.

—William Ellery Leonard.

The Social Message of the Hebrew Prophets

By DR. MAX L. MARGOLIS

Written for the B'nai B'rith News.

We live in an era of social unrest. The strife and stress of clashing interests and of conflicting opinions is upon us. Within capital and labor stand in serried ranks, each seeking to dominate the other; and without the mighty engines of war belch forth death and destruction that the rich stores of ore and the vast outlets for trade may pass to the victor. Economic conditions, we are told, determine the course of political events. Our legislative activity is summed up in the trend towards curbing the greed of corporate industrialism. The socialist theorists dream the Utopia of the socialized state; they see the vision of the day when the capitalistic regime will fall by its own weight, the theory of the unrestrained accumulation of wealth in the fewest hands reducing itself as it were ad absurdum.

But whether we go to the length of these theorizing visionaries or no, there is no gainsaying that the social conscience of all of us has been aroused. Each and every one of us is perplexed by the variety of social evils which follow in the wake of heightened industrialism; the desertion of the farm for the city, the enslavement of women and children, the squalor of the slums, the indecent housing of the poorer classes, the rampant character of drunkenness and incompetence, the unspeakable evil of white slavery. There is a sentiment abroad that this many-headed hydra cannot be combated by individual effort, by preaching to the individual conscience. We feel that relief can only come by an appeal to the nation's corporate conscience. And so the Church is turning away from its time-honored conception of the individual's salvation which is in her keeping. She bethinks herself that in the older dispensation the center of gravity is the nation, and not the individual. The Hebrew prophets are had recourse to for advice, and the ancient pages are conned that from them may come guidance to a distraught generation of today.

At the outset it may be well to say a word of caution. In the first place, the conditions of modern life are not to be sought for in the simpler economic circumstances of far-off Israel. Of industry in our sense of the word there was not the least trace. For in sooth no one will think of dignifying by that name that which in those days was no more than a part of the regular housework in a family, when flour was home-ground and garments home-spun. In the house of the rich man the work of spinning and weaving was done by slaves, in the hovels of the poor by the wives and daughters. There were few craftsmen, such as smiths, potters, and in the cities bakers and fullers. But all on the simplest scale of individual effort; there was no thought of joining forces through co-operation. The people occupied themselves mainly with agriculture and cattle-breeding. There were cities but even the largest were small when compared with Nineveh and Babylon, not to say with our present-day metropolises. Some of them were walled for safety from the constant invasion. Samaria and Jerusalem had mansions of note. But withal the rural character of even the largest cities was pronounced at a time when property was chiefly landed estate. Still there were traders, but it is significant that the petty merchant was not the Hebrew, but the Canaanite, and Kenaani designates merchant. In course of time, there must have come up a class of merchants from the Israelites and Hosea upbraids Israel with having exchanged his native character for the spirit of the Canaanite shopkeeper. There were the traders in grain and presumably in other commodities. Bazaars had been erected in the ninth century for the Syrian merchants in Samaria and for the Israelitish in Damascus. Riches were accumulated and the grandees of Samaria and Jerusalem indulged the whims of their luxury-loving wives and daughters. But of capitalism in the modern meaning of the word there was no thought.

In the second place the prophet was no teacher of economics. It was not his function to discover new theories or to call into life novel organizations. Nor is he to be likened to the modern demagogue haranguing the people from the lecture platform or through the medium of the press, a parallel as [illegible] as it [illegible] though given expression to [illegible] the lightheartedness. Rather [illegible] the significance of the prophet [illegible] penetrating vision which [illegible] the popular watchwords of [illegible] of fashion and of partisanship and of phrase-mongering envisages the things as they are; that which is nought as nought, the core as the core, the good as the good, and the vile as the vile. When to the ordinary eye of mankind there is revealed in human affairs the chaos of mundane factors, the prophetic vision detects and lays bare the invisible supra-mundane order of things which is eternal and immutable and which alone is real, while all else is inherently untrue and unstable. And, lastly, the prophet's significance rests upon his incorruptible veracity which undismayed by fear or favor endows him with courage to point to the festering sore in the social structure. We must not expect from those ancient seers' theories of society or specific economic doctrines which are beyond their ken and do not fall within their province. But we shall find in their utterances the appeal to conscience and in their persons upholders of the right wherever and whensoever it is throttled by might. They know not how to flatter potentates and ministers of state. Sins in the highest places are mercilessly exposed. The adulterous king who sent the unsuspecting husband into death through a treacherous royal command is confronted with the crushing rebuke: Thou art the man; when another king descends to take possession of the vineyard of the patrician he had had judicially murdered, the troubler of Israel is at hand with the cutting query: Hast thou murdered, and wilt thou also take possession? Above all, the prophet stands forth as the exponent of morality in the intercourse of nations. How shamefully far behind these Hebrew idealists we with our much vaunted philosophies and theories of statecraft are today. The herdman of Tekoa is shocked by an atrocity committed by a Moabite king against an Edomite, and Tyre is upbraided for remembering not the covenant of brothers. From their little world these men observed far-away transactions. Jeremiah knew himself as sent to the nations, to the world. The doom which they all preach is a world judgment. Far above the world of nations destroying each other by internecine warfare they discern the world-plan which is but one. How finely Isaiah sums up the innermost motives of the Assyrian world-conqueror who is but a tool in God's hand to punish a wicked nation. What the prophet puts into his mouth we read now in the annals dug up from below the mounds of Nineveh with their ever-recurring boastful enumeration of the provinces annexed and of the thousands of prisoners taken and their detailed account of atrocities perpetuated. "For he hath said, By the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the bounds of the peoples, and have robbed their treasures, and I have brought down as a mighty one—as a god—the inhabitants; and my hand has found as a nest the riches of the peoples; and as one gathereth eggs that are forsaken, have I gathered all the earth: and there was none that moved the wing, or that opened the mouth, or chirped." From the Hebrew seers the world must learn that criminal as it is for the citizen to remove his neighbor's landmark, it is equally wicked, immoral for a nation to remove the bounds of peoples.

It has been said that the Jews being unwarlike made a virtue out of necessity, and being beaten in the game of war they imposed upon the world the glorification of the Utopia of peace among nations in the end of days. It is true, the prophets of Israel were strangers to modern biologic discoveries which proclaim the survival of the fittest in an everlasting struggle for existence. We who believe in Divine Providence must accept the prophetic doctrine that the weak Jewish nation was the chosen Servant that through his sufferings the world might be healed and through his hand the world-plan might be consummated. Another charge against Judaism has been that it is this-worldly. It is quite true that the sum and substance of prophecy is the ushering in of the Kingdom of God on earth where just relations may exist between a man and his neighbor and between one nation and another. The intensified social conscience of our own days seeks the same end. The service of man which we emphasize as the quintessence of the service of God—that you will find repeatedly demanded by the Hebrew prophets in the name of God. And one more word which will show that though we have endeavored to realize the differences in conditions and aims separating us of today from those ancient teachers, though we cannot expect any theories, economical or social, from them, there stands forth that one condition and one aim which was before them as it is before all thinking men and women today, and that is: the existence of undeserved poverty and the wish to rid society of it. Like them we would heal the breach in the national organism, and so we may set about to learn from these protagonists of the afflicted and poor and let their righteous indignation against all social wrongs take possession of ourselves; perhaps then that we may rise to that lofty height of spiritual insight which beautifies poverty and which is summed up by him whose disciples Christians call themselves in the word: Blessed are the poor.

EQUAL RIGHTS BILL DEFEATED.

By a vote of 191 against 162, the Duma defeated a resolution to grant equal rights to all nationalities in the Russian Empire. The defeat of the resolution was brought about by the large vote against it on the part of the Octobrist party, which holds the majority in the present Duma. Many of the Octobrists, however, are opposed to the stand taken by their representatives in allying themselves with the Black Hundred members. It is reported in the "Retsch," the organ of the "Cadets," that there is a strong agitation being carried on within the Octobrist camp to have the resolution presented again and to induce all Octobrist members to vote in favor of it. If this is successful, there is no doubt but that the resolution will be carried.

The Golden Jubilee of the Philadelphia Jewish Hospital

Address by Hon. Jacob Singer

The Jewish Hospital of Philadelphia celebrated recently its Golden Jubilee. The occasion was made memorable by the presence of a large number of prominent public officials and citizens of the commonwealth.

Addresses were made by Governor Brumbaugh of Pennsylvania; Mayor Blankenburg of Philadelphia; Hon. Judge Meyer Sulzberger, Rev. Dr. J. Krauskopf; Louis Wolf, President of the Federation of Jewish Charities; Hon. Jacob Singer of Philadelphia, member of the Executive Committee of District Grand Lodge No. 3, and others.

Jacob Singer's Address.

Hon. Jacob Singer, past president of District Grand Lodge No. 3, I. O. B. B., spoke in part as follows:

"The impelling motive of the B'nai B'rith in thus founding the Jewish Hospital gave expression to the common purpose of all the brethren of the fraternity—it was a call to sacrifice and duty, to a service of love and humanity. Its machinery, so often in its history set in motion for the accomplishment of great Jewish purposes, never moved more swiftly.

"Its influence and achievements quickly secured the generous co-operation of the Jewish community of Philadelphia, and in little more than a year, a noble institution, the beginning of this now historic and magnificent hospital and home, was started on its infinite mission for the glory of God and the benefit of man.

"With upwards of eight hundred Philadelphia members of the B'nai B'rith as a nucleus, the Committee extended the movement so as to embrace the whole Jewish community, with a devotion calling for the highest admiration, entitling the Order to the enduring gratitude, loyalty and support of all liberal-minded Philadelphia Jews.

'The Hospital and Home is the possession and pride of the community. Its beautiful growth, its humane and beneficent career, the suffering it has relieved, the tens of thousands of men, women and children it has rescued from death, or to whom it restored the power and vigor to live lives of usefulness, is a tale of love already eloquently told.

"The thought that I would add concerns the reflected influence of the Hospital upon the Jews of Philadelphia. It was a striking proof of the wisdom of the founders of B'nai B'rith in creating a democratic organization with high ideals to unite Jews for altruistic purposes.

"In its last analysis, the utility of hospitals and homes is not to cure the sick and provide for the aged and infirm, but to teach mercy, and because they stand for love and responsibility and thus become forces of civilization.

"The appeal of physical suffering makes the strongest attack on our common humanity. The response spiritually exalts the individual; it answers the call of religion; it satisfies the cravings of love in the human heart, which responds like a tuning-fork when its note is struck; it elevates and ennobles all who share in the personal sacrifice.

"Such were the influences of our Hospital upon the Jewish community of Philadelphia. Its list of members was regarded by them as a roll of honor; they felt a sense of dignity in the personal association; it dispelled the attitude of aloofness and hostility between the several Jewish groups. In a word, it soon exemplified the wisdom, the pleasure, the advantages, the possibilities and the necessity for brethren to dwell together in unity.

"Speaking for the B'nai B'rith, as the proud parent of this mature and splendid offspring, I see in the influences radiating from the Hospital, one of still greater importance. I find it in its immediate dedication to the relief of the sick and suffering, 'without regard to nationality, creed or color.'

"That spirit of human brotherhood was the practical application of the principles of humanity and patriotism taught by the parent organization. It was a glorious answer to the challenge of those who questioned the fitness of the foreign-born Jew for American citizenship. It was fitting evidence of gratitude of the Jews for the right of asylum and the guarantees of equal opportunity and freedom of conscience in the laws of the country. It won respect and confidence far beyond the limits of our city, from those who, from distorted views of the 'Chosen People,' had regarded them as a species of conspirator against the public welfare and growth.

"Its national significance was shown in the changing expressions of public opinion that the children of the stock of Abraham coming to our shores as bearers of the 'Book of the Law,' and who would not sell their birthright, brought with them the very highest zeal for the uplift of the national life and practiced the principles and possessed the qualities that would give strength to the nation.

"The esteem in which it is held by the people of our city, the confidence reposed in its management and work by the commonwealth of Pennsylvania, reflects honor and credit upon the entire Jewish community to whom it is endeared as its premier institution. We owe to the men and women officers and directors of the Hospital, its staff of physicians and surgeons and nurses, a tribute of gratitude and appreciation, which may today be fittingly expressed.

"But what of the master hand, which has held the helm and directed its activities for more than a generation, and whose services cover an unbroken continuity from its beginning. In the celebration of this jubilee, our thoughts turn as naturally to William B. Hackenburg as to the hospital itself. His hopes and aspirations for its welfare form part of its very walls and foundations; they have been mixed in the cement and plaster which hold them firm. He has given the best of his life and thought to its service. It has been the child of his youth and maturity; he has guided it from strength to strength at the cost of personal sacrifices uncounted and uncountable.

"He brought into it the spirit of the B'nai B'rith, of which he is a veteran member, and his brethren and the community entertain towards him as president of this hospital sentiments of obligation, the expression of which is beyond the power of words, and for him personally genuine affection and great esteem. We cherish the common hope and utter in unison the prayer that his life may be prolonged in strength, vigor and happiness to witness further fulfilment of the great purposes of the institution, with his steady hand at the wheel.

"The B'nai B'rith now encircles the world. It extends over four continents. It is recognized as the one international Jewish fraternity with ideals which make for a higher and better Judaism.

"It has founded, and, where necessary, maintains hospitals, homes and asylums in the States of the Union and across the seas—maintained schools, built monuments, and championed the cause of the Jew before Kings, Presidents and Rulers.

"Today it recognizes its real life work in the larger altruism, 'It is the democracy of Israel it seeks to serve.' Of all its works, its share in founding the Jewish Hospital of Philadelphia will ever be remembered with pride. May this hospital endure in its mission of love as in the song of the bard:

A moral pyramid to stand
As long as wisdom lights the land;
The granite pillar shall decay,
The chisel's beauty pass away,
But this shall last in strength sublime,
Unshaken through the storms of time.

NEWS FROM LONDON

By Our Correspondent Dr. M. Epstein

London, August 18, 1915.

A year of war has now passed and as Jews we can only deplore that one of our dearest ideals has been trampled in the dust. So much suffering, so much bloodshed, so many tears, so many dear ties broken forever, and all for what? Will anyone venture to assert that throughout the tragic drama ought but the lowest instincts have had full play? War produces ruthlessness, and the agreements that in time of peace are evolved for holding it in check are only as cords that yield to the flame. There is no check; passion and hate and prejudice are loosed in the fray. But what is worst of all is the glorification of war. Grant, for the sake of argument, that some wars are necessary. Yet you may still hold that war is hell. You may have to proceed with it; you may possibly see no end of it in view. But at least it is a comfort that you look at it as it is and hate it. Alas for mankind, however, when war is glorified. It is glorified today in some quarters, and as Jews we must utter our protest. To glorify war is to confess to heathenism, and in the past as in the present, aye, to all eternity, Judaism and Heathenism stand opposed. There can be no compromise. It is surely a legitimate reflection on Christianity that there has been no official and organized condemnation of war on the part of any of the Christian churches. It is small comfort to say that war will produce a wave of religiosity. What we miss is the condemnation of war by the organized religious communities of the world, or any of them. Surely with the experience of the last twelve months, to be increased, as we are given to understand, by that of another twelve months at least, all men and women in Europe and America must resolve to work for peace, even though they may not become professed pacifists.

* * *

At any rate Jews should help on the pacifist ideal, not only because it is one of the cardinal doctrines of Judaism, but because they have felt the pangs of war possibly more than any other people. Russia at once leaps to the mind in this connection. One wonders whether the world will ever learn fully how the cup of Jewish suffering in Poland in the year 1915 overflowed again and again. Fate would so have it that the battlefields in the East are districts largely inhabited by Jews. When the Russian hosts swept into Galicia, who suffered most? Jews. And when the German legions pressed on into Russian Poland, who were the greatest victims? Jews again. The sufferings of the Austrian Jews in the first case must have been terrible; but who can find adequate expression for what the Jews in the Russian pale have had to undergo? Heaven alone knows how many of them are left. In previous centuries the Jew has known the full meaning of the phrase "the dogs of war have been loosed." At the present juncture perhaps the Chmelnitzky massacres in 1647 may be instanced as a parallel. For let us not forget that if the Russian-Polish peasant suffers, at any rate he may retain his land and expect the assistance of a paternal government at some time or other. But what can the Jew hope for? His conomic activities are mostly urban, and the onward rush of armies deprives him of his livelihood. If he suffers, can he look for assistance to the government? The Russian government has always spurned him; can we expect it all of a sudden to love him and stretch out the hand of help? Even the conqueror only condescendingly tolerates him. Thus we were informed that the commandant of Lodz has issued a proclamation to the Jews pointing out that in wearing their gaberdines or long eastern coats they hurt the feelings of the German soldiers!

* * *

The sufferings of the Russian Jews are written in blood, but we shall not be able to read the record until after the war. We in England and you in America will have opportunities enough to hear the tale as the thousands of Jewish transmigrants and immigrants from the war area pass our way. What a problem we shall have to solve! But even fom the so-called more enlightened countries is the cry heard as of old: "Der Jude Wird verbrannt." In France the "Libre Parole" and the "Action Francaise" are as active as ever in their well-known role of Jew-baiting; and in Vienna the "Reichspost," which calls itself a Christian-Socialist newspaper, is carrying on the truly Christian work of anti-Jewish incitement which surely makes for the highest social well-being. And yet is it not common knowledge that the Jew is shedding his blood for the land of his citizenship? Cousins are fighting cousins, and one Jew killing another. A Jewish soldier writing home to his people in England tells them how he was up and down the trenches for twenty-four hours, with one hour's rest. "We captured a German officer, Lieut. Max Seller, of a Bavarian cavalry regiment. He and about fifty men were attacking us with hand-bombs, and the officer was bayonetted on the parapet. I helped to bury him with our own casualties. He was a Jew, so I had the service altered by the Chaplain." Nevertheless the French and Austrian anti-Semites rage as madly as ever they did. In Germany, it is true, all the old hatred of the Jews has been transferred to the English. Yet can the leopard change his skin? We were told how zealous the German Jews were in Germany's cause. Not only did the young Jews distinguish themselves as soldiers but their elders at home were foremost in all good work for the relief of suffering. The lodges of our own order provided a hospital train for the wounded; many Jews and Jewesses besides worked as only Jews can for the Red Cross. A year ago the Kaiser laid it down that henceforth in Germany there were to be no parties and no groups of interests, only Germans—which means, presumably, that all German citizens, whatever their political or religious creed, should receive equally honorable treatment. Yet we read that when the Empress undertook a round of visits to all hospitals in Berlin recently, she passed over the Jewish Hospital where a number of wounded soldiers were awaiting her. Of course the incident in itself is of very small significance. But it shows how the wind is blowing. It demonstrates the existence of anti-Jewish feeling in Germany for a' that, and a' that. There is no need to add to the evidence. But one fact is worthy of mention. All the Western powers have Jewish Chaplains in the field. England has two, France has quite a number, Italy likewise, even Germany's ally, Austria-Hungary, has a fair representation. But Germany has none. German Catholics and Protestants may receive spiritual comfort on the field of honor, German Jews may only die on it.

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The two English "chaplains" in the field are the Rev. Michael Adler and the Rev. Vivian Simmons. There is much to do for these gentlemen. They visit hospitals, get into touch with Jewish soldiers and wherever possible they see to the interment of their brethren in faith according to Jewish rites. Moreover the graves of Jewish soldiers are being marked in a suitable manner in some distinctive Jewish way. Recently, too, the Chief Rabbi visited the English base in France and addressed Jewish soldiers, telling them that fifteen years ago he was engaged in a similar mission to the Jewish troops in the South African war. Today, however, the cause was immeasurably vaster, nothing less than England's life as a nation being at stake. In the wake of a national disaster there would follow the disruption of the British Empire, which was earth's nearest realization hitherto of might coupled with justice, of power joined to mercy. Such a calamity would convulse the whole fabric of the human race. The Jews of the Empire have fully realized the duty of the hour and nobly have they responded to their country's call. As the late Colonel Goldsmid so admirably expressed it, "Loyalty to the flag for which the sun once stood still can only deepen our loyalty to the flag on which the sun never sets."

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But loyalty expresses itself in sacrifice and English Jews have offered themselves willingly. The list of Jewish soldiers grows apace; so, too, alas! does the roll of the fallen. Among the wounded (from the Dardenelles) the following names are to be found: Michoil Cohen, Elia Castel, Solomon Himmo, Matatiah Okuka, Mayer Perg, Isaac Alkaim. Unusual names for an English casualty list, the reader will say. Truly; but thereby hangs a tale. The British Expeditionary Force in the Eastern Mediterranean comprises a unit called the Zion Mule Corps, whose work it is to take provisions and equipment up to the trenches. Each man has two mules to look after, and the whole corps is made up of Jews, nearly all of them Palestine Refugees. They wear a "Mogen David" on their caps, and in their drill use Hebrew words of command. From all concerned they have won high praise and two of them have obtained the Distinguished Conduct Medal for bravery. Their Commandant is Colonel J. H. Patterson, D. S. O., a man of wide sympathies in general and of Jewish sympathies in particular. The picture of these Jewish Refugees from Palestine fighting under the Union Jack is one to be remembered. A poet might do the theme justice: a prophet might depict the bright future of Palestine of which this is but the augury. But that is not yet. The war must end first. Nevertheless, Michoil Cohen, Matatiah Okuka and their brethren will go down in the annals of Jewish history as having been members of a specifically Jewish unit in a British Expeditionary Force and that self-same British Expeditionary Force will likewise be honorably mentioned by future Jewish historians.

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One disagreeable result of the war is the treatment of belligerent nationals in enemy countries. Englishmen in Germany and Germans in England are not to be envied just now. The rights and wrongs of the case cannot be entered into here; the fact remains that English civilians in Germany are at present interned in Ruhleben and Germans in England are similarly interned in numerous camps. This difference, however, should not pass unmentioned—that whereas in Germany all Englishmen are interned, in England a very large number of Germans have been allowed their liberty and go about their everyday avocations. One cannot help feeling that if just now Germany were to decide upon an act of magnanimity and set free all the interned English. the Germans in England who are in the various concentration camps would likewise be set free, and a position of extreme stupidity in both countries would thus be abolished. But it is doubtful whether the suggested magnanimity on the part of Germany is likely to show itself. So the position remains, and we need hardly say that there are Jews in the various camps of both countries. The London Lodge has shown practical help to the English Jews in Ruhleben by sending through the Foreign Office a sum of money for their needs, particularly as there were some among them who had no means. In this work the name of our President, Brother Rosenbaum, deserves honorable mention. But good as his work was for the Jews in Ruhleben, that for the German Jews in this country was even better. When the order for internment was issued, special forms wherein reasons for exemption from the order might be stated were made available, and here the lodge did excellent work. Side by side with other Jewish bodies it undertook to help and advise those that required assistance. We appointed a special committee for the purpose, and Brother Rosenbaum was exceedingly active and energetic in directing its work. All the members of this committee were most zealous, and if the name of Brother Wallach is specially mentioned the others will agree that he deserves the honor seeing that he attended at the office every evening in the week prior to the expiry of the period for sending in forms, and we know that his sympathetic interest in the applicants was much appreciated.

* * *

The fact remains that at the present time a good number of Jews who are German subjects are interned in various concentration camps up and down the country. From reliable evidence it is clear that their treatment in the camps is admirable, and they themselves are absolutely satisfied. So far as the Jews are concerned, the question of Kosher food had to be considered, and as the Board of Deputies (to its everlasting shame), refused to take proper action in this matter as in that of assisting those liable to internment, the First Lodge of England did all it could towards this end. The authorities have been sympathetic—indeed we have found them exceedingly sympathetic throughout—and Kosher food is now provided in two camps—at Douglas in the Isle of Man, and at Hansforth in Cheshire. We have it from an eye witness that at Douglas the Jewish inmates are quite contented and that the spirit among them is excellent. From letters we have seen we can only substantiate this evidence. The Douglas camp contains a number of our co-religionists from North London who were specially "orthodox," and we are informed that the grade of Kashrus in Douglas is all they desire. No wonder, seeing that their spiritual head, Dr. Schonfeld, has undertaken to see to it for them. For the rest there is nothing to prevent them holding a Talmud Shiur all day, and as many Minyanim as they choose. Moreover, subject to the consent of the camp commandants the "prisoners" may send out requests for what they specially need to a committee in London which has taken on itself the work of supplying these. One man asked for engraving instruments and he got them. A dentist requested a dentist's chair and appurtenances, and the chair came. So in other cases. We saw two medals executed by the first-named inmate at Douglas. They were beautifully done, and bore eloquent testimony to the peace of mind of the maker. It is not too much to say that in undertaking the work it did for the interned Jewish the London Lodge brethren have done an exceedingly good piece of work. worthy of them as B'nai B'rith, as Jews and as English citizens.

* * *

Who has not heard of Toynbee Hall? The word Toynbee has become international and the work of the institution has been appreciated and emulated in all parts of the globe. As everyone knows who has been there, Toynbee Hall is situated in Commercial street, right in the heart of the London Ghetto. When the Hall was first opened the neighborhood was "mixed," that is, there was a fair non-Jewish element, and the young university men who took up their residence at Toynbee were able to come into contact with the English working man. But in the process of time the Jewish population has spread and increased, with the result that Toynbee is far away from the people it primarily wants to catch. But let it not be imamined that the Jews are not catered to. On the contrary, Jews have always found a warm welcome at Toynbee. Only this spring a course of University Extension lectures on Jewish History were given there; while a second course on the same subject is planned for the coming winter. The spring course dealt with the period from Mendelssohn to Herzl, the second is to treat of the Spanish Age. Other classes specially for Jews are in contemplation. Finally, we must recall that at least the name of one There is a story still current at Toynbee Hall. That name is Harry Lewis's. You in America have managed to spirit away that splendid fellow to your shores; our Harry Lewis whom every Jewish child in Whitechapel knew is now Rabbi Harry Lewis, of New York. There is a story still current at Toynbee that on one occasion Canon Barnett, warden at the time, remarked that they had had only one Jewish resident at Toynbee, but that he was the best Christian that had lived within its walls. Those who really knew Harry Lewis will appreciate the inwardness of the statement. We hope some one or other in New York will see to it that Harry Lewis becomes a Ben Brith and a member of our Order.

* * *

All this is but to show that Toynbee Hall has ever been a good friend to our people. Now, however, it is felt that the residents would be more in their element if they moved further East, and accordingly the residential side of Toynbee Hall will be taken to Poplar, while the building in Commercial street will continue to be an educational centre as of old. In normal times, it is very probable that the authorities would have been ready to sell Toynbee Hall to the Jewish community or to some prominent Jews. But the times are not normal, and until peace returns the plan we have outlined will continue. In any event Jews will have much to be grateful for to Toynbee Hall and its residents, particularly to the present Warden and Secretary.

* * *

The latest enterprise of the London Lodge is to institute a Bureau of Social Service. What this is may be made clear easily enough. It will be a clearing house for those who require social service and those who are willing to offer the same. Many a Jewish institution needs more workers, and a scientific attempt to supply these ought to be welcome to them. On the other hand the war and its necessities will certainly train many people in the ways of social service and a supply of workers will thus be created. To bring the demand and the supply into touch will be the aim of our bureau, and we need say no more than that it is in the capable hands of Brother Maurice Myers. So the Lodge goes from strength to strength.

ABE RUEF PAROLED.

Abraham Ruef, once a power in San Francisco politics, was paroled on Aug. 21, 1915, from the San Quentin Penitentiary by the California State Board of Pardons. He has spent four years, five months and fifteen days in prison of a sentence of fourteen years, having been convicted for bribery in the famous San Francisco graft prosecution.

The Lynching of Leo M. Frank

Editorial Utterances in New York, Chicago, Philadelphia and Georgia Papers

FROM NEW YORK PAPERS.

Georgia's Shame.

(New York Times.)

The State of Georgia should either apprehend the murderers of Leo M. Frank and punish them according to its laws, or its people should honor them by election to the chief judicial and administrative offices in their gift. Any half-way course will be a cowardly evasion. Either the lynchers of Frank faithfully represent public opinion in Georgia or they do not represent it. If Georgia approves lynching, then honors bestowed upon the lynchers would attest at once the shameless courage of the Georgia public and its willingness to defy public opinion in all the other States of the Union. We must assume, however, that the prevailing feeling in the state of Georgia is one of horror and execration of the crime. If that is the case the lynchers will be punished. Only in that way can the people of Georgia atone for the shame and humiliation they have brought upon the whole country by permitting a mob to override the laws. The bar of Georgia should make itself the leader in the effort to absolve Georgia from the deep discredit of this monstrous act. Many members of the Georgia bar share the very widespread belief that Frank was innocent. They have a professional interest in putting down the spirit of lawlessness, they have an individual interest and duty as citizens in clearing the name of their State from this shame.

A Powerful Blow to the Law.

(New York Tribune.)

The people of Georgia charged Frank with a hideous crime, gave him a trial, and condemned him to death. But the people of Georgia support a constitution which permits their Governor to commute the sentence of a condemned man. Governor Slaton exercised his constitutional prerogative in sparing Frank's life. It then became the sacred duty of every public servant in the State, of every one of her citizens, whatever his convictions concerning this particular exercise of executive clemency, to abide by the decision.

Let the inhabitants of Georgia understand that the assassination of Leo M. Frank is a powerful blow at that fabric of laws which guarantees to the humblest of them the sanctuary of the State. The red hand of anarchy is dangling Frank's noose under every Georgian's nose.

What Can Be Done About It?

(Evening Post.)

There is no need to put words to the rack in order to seek to express the full horror and shame of the lynching of Leo Frank in Georgia. The crime was committed, as it were, in full sight of the nation. The victim, whether innocent or guilty of the act with which he was originally charged, had come to be a public figure of tragedy. The awful spectacle speaks for itself. We can only turn away from it with a shudder to ask what it all means and what can be done about it. We fear that the Georgia authorities cannot be acquitted of negligence. Let a society be founded—give it what name you will—State-wide at first, later nation-wide, with the specific aim of stamping out lynching.

Hounded by People of Georgia.

(Evening Sun.)

Frank was hounded from the day of his arrest to the last tragic moment of his life by a massed sentiment of prejudice, against which fact, logic, humanity, the temperate counsels of well-approved leaders of public opinion were vain and impotent. Georgia condemned Frank unheard, disregarding the principles of law or the demands of equity. As an organic force the people have been against Frank at every turn and their enmity was the inspiration behind the black deed of which only a few were the instrument. Let us now see whether anything like the same heat will be shown in pursuing these criminals that was displayed in the [illegible] of Frank.

Mob Wanted Only His Death.

(Evening Globe.)

In defiance of a nation-wide public sentiment, in spite of the fact that authorities and judges who reviewed the case clearly indicated their grave doubt, many Georgians made a shameful spectacle of the State by their fury when the Governor changed Frank's sentence to life imprisonment, so that he might have a chance to prove his innocence. The mob [illegible] want him to have such a chance. [illegible] the fury of a wild beast it wanted [illegible]. The State of Georgia cannot remove this blot of shame. But it can prove to all that effective government exists in that State by punishing every one of those murderers to the full extent of the law.

A Recrudescence of Race Prejudice.

(Evening Mail.)

America, the melting pot of the nations, in which the blood of all Aryan Europe has been fused during the past two centuries, is witnessing a recrudescence of national and race prejudices in most menacing forms. These racial lines of cleavage threaten to split our people, which had almost been fused into a homogeneous unit inspired by the American ideal, into a mixed conglomerate of nationalities and races upon which no great civilization can be built up.

Says Governor Harris Must Act.

(New York Sun.)

When the Governor of a State of the Union, who has considered it his duty to exercise the commuting power in a capital case, is threatened day after day with violence by the mob and it becomes necessary to call out the militia to protect him, and when a murderous attack is made upon the reprieved man in the prison, which should be his asylum, but which is mismanaged and feebly guarded, is it a matter of wonder that the depraved element which Governor Slaton called "the scum and riff-raff of the State" executes at last the sentence of Judge Lynch upon the object of its hatred?

Governor Harris promises to use all his powers to "see to it that the members of the mob receive fitting punishment for their crime." The people of the country will judge him by his performance.

State, or Nest of Outlaws?

(Brooklyn Eagle.)

Either Georgia is a State in which law is dominant, or she is a nest of outlaws, undeserving the name of civilization. In which category she will rank depends upon her punishment of this crime—a crime not only against a prisoner in her penitentiary, but against her own government and thousands of upright and law-abiding Georgians who have been proud of their State in the past and to whom the sentence of outlawry upon it by the rest of the country will seem cruel and unjust. But to avert that sentence those law-respecting Georgians must organize and assert their supremacy over the mob of barbarians who have brought their civilzation to a standstill.

What Will Georgia Do About It?

(New York Herald.)

What is Georgia going to do about it? Is there manhood enough in the law-respecting citizenry of that great State, is there strength enough in its government to see that prompt and condign punishment is meted out to the murderers of Leo M. Frank?

Frank was in the custody of the responsible authority of Georgia and should have had, at any cost, every protection that the power of its government can exercise. His murder is a crime against the State. On the surface it looks very much as if the government of Georgia cannot be absolved of direct responsibility for the crime.

FROM CHICAGO PAPERS.

(Chicago Tribune.)

For a very long time the name of Leo M. Frank will be remembered as indicative of something discouraging and not wholly explicable in American life.

We know that, elsewhere than in the ill-ordered South, communities can be aroused to acts of violence against law, but usually the demonstration is one of low elements and also one of hot blood.

What has taken place in Georgia is not due to mob violence. The psychology of the mob does not permit such steadfast malevolence, such a continuing purpose and determination. If a mob cannot act soon its will dies out.

Frank was murdered by men controlled by the spirit of the vendetta. In the background of his fate there was no element of law's futility to punish a crime. Law had not been indulgent to Frank. It had been severe. The questions of reasonable doubt in his case were resolved finally in his favor only to the extent that he was granted the mercy of spending the rest of his life in a penitentiary.

To this doubtful mercy, which Frank asked only as a means by which time for the disclosure of his innocence could be had, was added the terrible experience to which he was subjected when a convict cut his throat.

Frank has not been dealt with leniently. What he had gained was the smallest possible expression of doubt. He gained it at the last moment from the last man in authority to aid him at all. Every time he appealed to the law, every time without exception the law denied him the benefit of doubt.

Therefore there had been no failure of what we regard as retributive justice. The trial judge, who had denied him every plea, was disturbed finally by doubt. The United States Supreme Court which ruled against him contained two justices who had doubts. The then Governor of Georgia, Mr. Slaton, at last could not endure the responsibility of a conviction that there was doubt of Frank's guilt.

Clemency obtained for him the gift of life, but in its hardest terms. This must be thought of because when an American community yields to lawlessness it is a mitigation, however slight, if the processes of law have fallen, as occasionally they do, into disrepute and if it seem that outraged citizens had to do things of which they disapproved to get justice which they demanded.

Such considerations are not involved in the Georgia case. There had been no miscarriage of justice. At its worst, assuming Frank guilty, there had been only a slight departure from the sternest code, ordered by the last man who could save Frank, to meet the pressing and irresistible fear that the convict might be innocent.

Georgia did not have an excuse of law's failure for the sentiment it cultivated regarding Frank. And it did not have, as we have said, the excuse of mob passion. Georgia society has developed men who could carry for months a premeditated policy of outrage against law and cruelty to a tortured human being and execute that policy in the end by taking the man away from the State and killing him.

We have said that this is not wholly explicable and it is not. The failure of Georgia to protect the threatened man, even when he was imprisoned in a State penitentiary, reveals a fault in organization.

The present governor of Georgia, when he was told that raiders had broken into the State penitentiary and were running away with their victim to some place where they would kill him, said feebly that he was sure the good people of the State would deplore the act. We doubt it. The real protection the raiders had was the sentiment of the State and the real disgrace in which the State stands is that sentiment.

The murder was not by a mob, but by vendetta, which is determined, cunning, resolved, and cruel. A vendetta is possible in a low social organization, one which has not learned self-control, which has not been sufficiently trained in the rudiments of education to submit itself to restraints necessary to the orderly processes of society.

The South is backward. It shames the United States by illiteracy and incompetence. Its hill men and poor whites, its masses of feared and bullied blacks, its ignorant and violent politicians, its rotten industrial conditions, and its rotten social ideas exist in circumstances which disgrace the United States in the thought of Americans and in the opinion or foreigners.

When the North exhibits a demonstration of violence against law by gutter rats of society, there is shame in the locality which was the scene of the exhibition. When the South exhibits it there is defiance of opinion.

The South is barely half educated. Whatever there is explicable in the murder of Leo M. Frank is thus explainable. Leo M. Frank was an atom in the Americanstructure. He might have died unknown or ignored, a thousand deaths more agonizing in preliminary torture and more cruel in final execution, and have had no effect, but the spectacle of a struggling human being, helpless before fate as a mouse in the care of a cat, will stagger American complacency.

The South is half educated. It is a region of illiteracy, blatant self-righteousness, cruelty, and violence. Until it is improved by the invasion of better blood and better ideas it will remain a reproach and danger to the American Republic.

The Mob that Murdered Frank Will Not Escape.

(Chicago Examiner.)

Governor Slaton of Georgia was not afraid to deal justly with Leo M. Frank. Governor Harris, his successor, will not be afraid to deal justly with the ruffian mob that tore Frank from his cell and brutally murdered him.

Governor Harris has said: "It can be taken for granted that I will use my every power to see to it that the members of this mob receive fitting punishment for their crime. I wil see to it that the authorities of the country in which the crime occurred are given every help at the disposal of the State."

These words will be heartily approved by every representative citizen of Georgia. That commonwealth no more condones lynchings than New York or Pennsylvania or Massachusetts condones assassinations which may occur within their borders.

The outcry against Frank was raised by hate-crazed irresponsibles in whose ranks were enough criminals to carry out the hideous plot that resulted in Frank's assassination.

For this outrage there can be no toleration, North or South, East or West. To allow the murders to go unpunished would be to abondon justice and set anarchy up in its stead.

If the offering of a reward for the apprehension of the butchers will facilitate their capture, it should be offered.

Never have government and law and order been more flagrantly set at naught. Never has justice been more ruthlessly trampled upon.

Backed by the opinion of the best lawyers of the land, and sustained by the enlightened people of the State, Governor Slaton refused to permit Frank to be executed while there still existed grave doubts of his guilt.

The man was not freed. His sentence was commuted to life imprisonment. There was a brief demonstration against Slaton, which was frowned on by all intelligent Georgians.

Not daring to molest a courageous man the cowards who composed the mob retired. But among them were a few who, encouraged by a spirit of sullen hatred by an act unparalleled even in the bloody history of lynch law.

Mobs are always cowards. The murderers hoped to strike swiftly and escape. They did strike swiftly. Waiting until the act of Governor Slaton in commuting Frank's sentence had been generally accepted as the wisest course, they organized a force sufficient to overpower the ordinary penitentiary guard, dragged their victim forth and put him to death.

The attack was not expected. The guards were easily overpowered. Night aided the assassins in the purpose and in skulking to cover once it had been carried out.

Until every man who took part in this crime is found and punished, the people of Georgia will have a duty to perform.

Governments are not set up to be overridden by assassins. Governors are not elected and put in office to have their decisions flouted by murderous mobs.

There can be no condoning any lynching. A lynching of this daring and atrocious character is an insult not only to the people of Georgia, but to the people of the whole United States.

There must be no refuge for these butchers. To give them aid or comfort, to offer them opportunity for concealment, is a criminal act and should be punished as such.

For the authorities to rest while they are still at liberty would be inexcusable dereliction of duty.

Governor Slaton vindicated the honor of the State of Georgia when he commuted Frank's sentence, defying when he did so the threats of the men who are now cowering from justice. Governor Harris has again vindicated it in his courageous determination to hunt down the murderers.

No means must be spared to bring this about. While they have their liberty the honor not only of a State, but of the entire nation, is at stake.

FROM PHILADELPHIA PAPERS.

Hail, Georgia!

(Public Ledger.)

"Thank God he is dead and through with troubles; if he had lived they might have killed him in a worse way," said Leo Frank's mother. They would have. For two years and four months the people of Georgia have been out for blood; now they have got it. It is usually puerile to indict a whole State; but if ever the majority of the people of the Commonwealth was responsible for a murder, the majority of the adults of Georgia participated in the murder of Leo Frank. The legal treatment of Frank, with the exception of the courageous act of Governor Slaton, was a prolonged lynching. The mobs which threatened Frank were not, to be sure, composed of "the best people" of Georgia, but the mobs and the criminals who cut his throat in jail had the silent assent of "the best people."

The grotesque horrors of the murder will blot the name of Georgia as long as last the memories of this generation. It is not easy to forget how the pale boy in a night shirt, with a half-healed wound across his throat, was dragged by the heels along the corridors and down the steps of the jail, or how his corpse, covered with blood from the wound in the neck, which had been torn open by the rope which strangled him, was trampled by another mob. Unitl the most vigorous and determined effort has been made to bring to justice every one of Frank's murderers, Georgia's deep disgrace will remain.

Frank Lynched—Georgia's Shame.

(The Inquirer.)

Georgia is shamed before the world by the lynching of Leo M. Frank. A short time ago Frank was nearly murdered by a fellow prisoner, so that the authorities had plenty of warning. There has been talk of lynching ever since Frank's sentence was commuted to imprisonment for life. With no more than ordinary precautions it could easily have been prevented.

This is an indelible blot on the fame of Georgia. The salvation of this nation is in the just execution of the laws. Georgia has put itself in the category of Mexico. What Georgian can now blame Mexico for the brutal assassination of President Madero?

A Black Mark on Georgia.

(The Press.)

Georgia has allowed an everlasting blot to be cast upon her fame, her repute and her history in permitting a mob to take a prisoner from the custody of the State and hang him. It is the State of Georgia that was assaulted, humiliated and outraged by this mob. She was bound to give security to her prisoner. To suffer him to be torn from her custody and murdered is to confess herself imbecile and impotent and unworthy of her Statehood.

At the end of such a series of events, unparalleled in American history, mob violence has triumphed. Talk of punishing the offenders is idle, for a community that can breed such lawlessness can never punish it. An uneradicable blot has been cast upon the reputation of a great Commonwealth.

Mob Rule in Georgia.

(The Record.)

Georgia's Governor, her Prison Commission and the authorities of the State prison where Frank was confined have much to answer for. They have allowed the sovereignty of the State to be flouted by a handful of assassins who can easily be brought to justice if the will to punish them exists. The life of the murdered prisoner, the ward of the State, cannot be restored, but the task of vindicating Georgia can be accomplished by courageous performance of duty in the face of hostile public opinion. Ex-Governor Slaton put conscience before the demands of the howling rabble who demanded Frank's life at his hands. The eyes of the country will be upon his successor.

Georgia's Secession.

(North American.)

Georgia has again seceded from the truly American States.

Everyone thought that Cole Blease's record for maladministration of prisons would stand, but the Georgia officials take the championship.

FROM GEORGIA PAPERS.

(The Savannah News.)

The lynching of Leo M. Frank makes a black chapter in the history of Georgia. It is a chapter that every Georgian who loves his State will read with a feeling of regret and sorrow. And who was responsible? Undoubtedly the State's authorities.

(The Atlanta Constitution.)

The sovereignty of the State of Georgia has been assaulted, desecrated, raped. No word in the language is too strong to apply to the deliberate and carefully conspired deed of the mob. Every man, woman and child in Georgia will feel the ultimate effect of that act of the law-defying mob which went to Milledgeville and lynched not Leo Frank, who is only a detail in the awful story, but the State itself. It is Georgia law and justice that was hanged upon that Cobb county tree.

(Columbus Ledger.)

While there appears little to indicate that the prisoner was not guilty, he had been placed in the State penitentiary by the legally constituted authorities, and any one lending the slightest approval to the act of the mob is directly thrusting a stab at law and order.

(Savannah Press.)

The citizens of Georgia who stand for law and order—and, thank God, we believe we have more of this kind than any other—are appalled and ashamed at the actions of the mob which last night took from his prison cell at Milledgeville L. M. Frank and hanged him to a tree in Cobb county. No greater wrong was ever done a State than that committed against Georgia upon this occasion by the mob which took into its hands the law, and in so doing because a lawless element composed of cutthroats and assassins.

(Augusta Herald.)

With the fierce feeling that has been engendered in the many dramatic incidents of this famous case, it was criminal negligence on the part of the prison officials not to have been better prepared to protect the life of the prisoner intrusted to their care.

The whole case from beginning to end has been a horror and a nightmare that has challenged the roots of law and order and civilization itself throughout the State.

(Macon Telegraph.)

If, among the outside newspapers generally, there is any attempt at a sustained denunciation of this State, Thomas E. Watson will, with a quick eagerness, accept what he will consider a gage of battle thrown at his feet, and he will answer in kind—more than in kind.

Watson will be answered in kind again, and so it will go until the time comes when he will tell the people of the State of Georgia that the rich Jews of the nation have bought up the press of the Republic to villify and blackguard and defame the State of Georgia, in revenge for the killing of Leo M. Frank. And when that charge is brought, it will be passionately and plausibly presented—and Georgia generally will believe it.

What will follow such a charge and its acceptance, the "Telegraph" cannot say. Anti-Semitic demonstrations? Certainly Anti-Semitic riots? Probably actual violence to Jewish citizens? Possibly.

Have Mobbed the State.

The men responsible, ignorantly possibly, indifferently probably, are those mainly outside this State, who have mobbed the State to free a man who is believed by 90 per cent of the people of the State to be guilty in every degree, morally, and legally, of the murder of Mary Phagan.

These men now hold the comfort, safety, peace and happiness of the Jews of Georgia in the hollow of their hands. If they pursue their policy of aggression, abuse and condemnation of Georgia, Georgians can be led and agitated into a grim, a determined sense of outrage which may enliven into hot and consuming flame the now quiescent, but smouldering and merely temporary anti-Semitic sentiment, which we have already defined. Watson will see to that, and he will see to it with a most efficient thoroughness.

The "Telegraph" does not want this to happen. The "Telegraph" will do its best to stop it, but no agency can be effective if the Jews outside the State can be definitely aligned in any propaganda which can be construed, as any propaganda against this State can be with ease, as emanating from the Jewish race, to blackguard and defame the State in revenge for the lynching of Leo Frank.

JEWISH DEPUTY AMONG EXILED.

The Liberals in Russia are greatly agitated over the fact that the Jewish Duma Deputy Freedman was exiled from Poneviesz at the time when all the Jews were exiled from that town. Even Russian law gives immunity to members of the Duma and the expulsion of Deputy Freedman was against the law. An interpolation to that effect was introduced in the Duma by the Radicals soon after its opening.

In a powerful address delivered before the Duma, Deputy Freedman emphasized the loyalty of the Russian Jews and branded as falsehoods the accusations brought against them, which resulted in so much misery. He declared that among the dead and the wounded there are five per cent Jews. A copy of that address has been forwarded to Premier Goremykin.

JEW A CHIEF JUSTICE IN ITALY.

Senator Ludovico Mortara has been elevated to the position of president of the Court of Cassation, in spite of the opposition against him on account of his advanced views on political and social questions. Mortara is a brother of the Mortara who was the subject of the celebrated case which was used against the Church of Rome by the leaders of the Italian resurrection. While the celebrated Mortara preferred to remain a Christian, his brother is a Jew and a liberal and his elevation to one of the highest positions in the land is reported with favor by all liberal-minded Italians.

Israel's Mission is Peace

(Continued from Page 4)

That America, first of all nations, has learned this new doctrine of national subordination to the interest of humanity, is neither fortuitous accident nor unfathomable mystery. To my mind the reason is perfectly clear. It is owing to the influence of Jewish thought and teaching. You must remember that the Pilgrim Fathers and all of the early New Englanders were close students of the Old Testament, the Jewish Bible. It was their constant companion, their family book. They were thoroughly imbued with its spirit, and in fashioning the American commonwealth they were guided chiefly by the principles embodied in the ancient commonwealth of Judea. And that those early New Englanders, in a very true sense the products of Jewish teachings, have left a distinct impression upon the forms and principles of our public life, is too patent to require explicit proof. Moreover, it was in this country that Judaism first found its voice. It was in this country, first of all countries, where the Jew could raise his voice in aggressively championing and propagating his faith, and in trying to mould national aspirations in accord with the lofty teachings of Judaism. In this land, as nowhere else, Jewish teachings have found ready ears and receptive hearts. From a thousand pulpits, Jewish and non-Jewish, able and zealous men have been proclaiming for many years, respectfully, yet manfully and firmly, the rights and claims and aspirations of Judaism. In this country we did not have to hide our light; unchallenged we have kept the seven-fold shining light of our Menorah burning in all its glory, illuminating the souls of men and women on this great and broad land, and imparting some of its radiance to the stars of our flag. Perforce, therefore, the Celestial lights blaze in greater glory on the American horizon than anywhere else. And, therefore, I venture to suggest that, having impregnated our own nation with the newer and broader doctrine of national self-restraint in presence of humanity's demands, it is now our duty, and should be our privilege, to teach and preach the same doctrine to the world at large.

But, my brothers, in thus directing your attention to our world wide mission, I would not have you believe that our services and watchfulness nearer home are no longer needed. For they are. Probably more so today than ever before. Ominous clouds are appearing even on the American horizon, and rumblings are being heard that presage no good. Voices are being raised here and there and everywhere, vehemently demanding a larger American army and a bigger American navy. We are told that all sorts of dangers are threatening us, and that in order to keep the peace we must be armed to the teeth. In times of peace, they tell us, we must prepare for war. We must keep our powder dry and our swords sharp. By such and other half-truths the attempt is being made to innoculate the American consciousness with the deadly virus of militarism. Against any and all such attempts we Jews must set our faces as hard as flint and our minds as unbending as steel. We must not allow our country to fall a prey to the errors and false doctrines of the Old World. We are a young country, and we shall hew out our own path in history, but not with a weapon of might—only and solely with a sword of right. We shall not in times of peace prepare for war—rather in these times of war, we shall prepare for peace. We fear no one, for we have malice toward none, and charity for all. Distrusting nobody, nobody will suspect us. Arming against no nation, no nation will attack us. Having no mailed first to hold up against any people, no people will raise its arms against us. We desire no territory besides our own; no sovereignty save the sovereignty of ourselves, and no victory, save the victory of peace. We know that there is but one bond that draws men together—the bond of brotherhood; there is but one spirit that dissolves hatred—the spirit of love; there is but one path that leads to peace—the path of justice and good-will. We know that there is no superiority like the superiority of conscious rectitude. It is the strength of righteousness. It is the strength of God. I believe it is possible for the United States of America to cultivate and possess such a national character as shall outshine in splendor all the jeweled crowns and outweigh in authority and might the standing armies of the world. The youngest of nations, America has already taught the world the lessons of liberty and democracy; it is its manifest destiny to bring home to the world the blessings of peace of justice. This nation must do politically for mankind what Israel of old was appointed to do religiously; it must bear aloft the Ark of the Covenant containing the two tablets inscribed with the American Gospel: "Democracy through Equality," and "Peace through Justice." This I conceive is America's destiny. God has designed these United States his stewards, to make use of those splendid endowments and riches for the upbuilding of a nation—whose true grandeur shall be the grandeur of character, revealed in her calm and judicial bearing before the nations of the earth, teaching them to beat their swords into plowshares and their spears into pruning hooks, and not lift sword against nation, not to learn war any more. God has destined America to be free enough, strong enough, rich enough, wise enough, and, above all, just enough, to lift in her hand the olive branch of peace, to become the Prince of Peace amongst the nations of the earth.

My Brothers, we are gathered here to review the work wrought in the year past and to forecast the tasks awaiting us in the year to come. Among these, the first and foremost must be the Love of Peace, and the Pursuance of Peace. We, the B'nai B'rith, first and above all, must array ourselves on the side of Peace. We must take our places in the very vanguard of the movement for Peace now assuming world-wide proportions. We must with renewed courage and augmented hopefulness reconsecrate ourselves to the Pursuance of Peace. We must devote ourselves thereto with every breath of our soul, with every thought of our mind, with every beat of our heart, with every throb of our pulses, with every fibre of our being. And let us pray, and pray most earnestly and sincerely that God in his mercy may soon lift the darkness now hovering over the earth, and that the seven-fold shining light of Menorah may be rekindled so that the light of Peace may shine once more over a happy and contented humanity.

NEW EDUCATIONAL SCHOOLS IN RUSSIA.

A Bill has been prepared by the Ministry of Education, providing for the opening of a new type of gymnasium for all citizens without distinction of religion, according, however, to the managers of the gymnasium, the right to petition the authorities to introduce religious restrictions into the Institution.

Owing to the scarcity of vacancies for Jews in the universities on account of the inability of Russian Jewish students to attend foreign universities, commercial leaders and merchants of Odessa held a meeting and resolved to again agitate the question of founding a Jewish university in Russia.

The Ministry has shown a favorable attitude to the request of the Kharkof Pharmaceutical Society to abolish the percentage norm for Jews in the Pharmaceutical faculties.

The Kishineff School of Commerce has been opened to all Jews who have studied in similar institutions that have been closed on account of the war.

IMMIGRANT AID IN THE WEST.

A society was formed on the Pacific Coast to extend a helping hand to all Jewish immigrants reaching San Francisco and other Coast ports, and to assist the newcomers in every possible way. The new society is affiliated with the Hebrew Sheltering and Immigrant Aid Society of America. It is planned to establish an employment bureau in connection with the society. Trained experts in immigrant aid work will impart to the newcomers all necessary information as to the best means of assimilating American ideas.

A school for immigrants also is in contemplation, and able teachers will be secured to aid those immigrants who are in need of education. It is intended to form agencies in the various Pacific Coast cities through the co-operation of the B'nai B'rith lodges in their respective communities. The B'nai B'rith of the Pacific Coast is represented in the South by Mr. Milton Meyer, who was also appointed member of the Immigration Commission for the District in accordance with action taken by the Constitution Grand Lodge at its last Convention.

Constitution Grand Lodge Convention of the I. O. B. B. in San Francisco was in every sense of the word a success worthy of the great Order. And, by the way, we wish to congratulate Brother Seelenfreund upon the splendid number of the B'nai B'rith News.—Jewish Voice.

God has lent us the earth for our life; it is a great entail.—Ruskin.

What Our Lodges Are Doing

INSTITUTION OF B'NAI B'RITH LODGE AT MARQUETE, MICH.

On Sunday, Aug. 22, 1915, Superior Lodge No. 775 was instituted at Marquette, Mich., with a charter membership of twenty-two, of which number eleven reside in Marquette, five in Negaune, and six in Ishpeming.

Several additional candidates have been secured and will be initiated at the first regular meeting of the lodge.

Twenty-five prominent members of Calumet Lodge locate at Houghton, Hancock, and Calumet, Michigan, came in automobiles to take part in the institution ceremonies.

Brothers H. D. Frankel, of St. Paul, Chairman of the Propaganda Committee of the District Grand Lodge, and Leon L. Lewis, Secretary of the Anti-Defamation League, acted as installing officers representing the District Grand Lodge. After the conclusion of the initiatory ceremonies, and the institution of the lodge, the visiting officers delivered addresses on the work of the Order, and their remarks were well received. After the closing of the meeting, a reception was held, during which the ladies served refreshments.

OFFICIAL VISIT TO PORTLAND B'NAI B'RITH LODGES.

A visit of Brothers Harry K. Wolff of San Francisco, President of District Grand Lodge No. 4, and Milton Meyers, Grand Trustee of the District, accompanied by their wives, was the occasion of a new B'nai B'rith activity in the City of Portland.

The visitors arrived in Portland on Sunday afternoon, June 6, 1915, and were met at the depot by a committee of officers of the local B'nai B'rith, and were escorted to the hotel. On Sunday evening they were the guests at a dinner of Mr. and Mrs. D. N. Mosessohn. On Monday they were taken on an automobile tour of the city, which wound up with a dinner at the Chanticleer Inn, at which there weer present about twenty officials of the local B'nai B'rith lodges Tuesday noon a luncheon was given to Brothers Wolff and Meyers at the Portland Hotel, and the ladies were entertained by members of the Ladies' Auxiliary, Daughters of the Covenant at a luncheon at the Multnoah Hotel. On Tuesday evening the party were the guests of Mr. and Mrs. N. Weinstein at dinner, after which they went to the B'nai B'rith Bldg., where a joined session was held of the Portland and Theodor Herzl Lodges and the Daughters of the Covenant. Initiation by the degree team of Theodor Herzl Lodge of 25 candidates was a feature of the evening. District Deputy A. Boskowitz presided at the joint session, during which addresses were made by Grand President Wolff, Grand Trustee Meyer and Second Grand Vice President David N. Mosessohn. After the meeting a Dutch supper was served in the gymnasium.

BELLINGHAM, WASH.

The entire Jewish community of Bellingham turned out on Sunday evening, June 24, 1915, in honor of Bro. Harry K. Wolff of San Francisco, President of District No. 4, who came to pay an official visit to the lodge, as well as to give a message to his co-religionists that served as an inspiration to all those who were privileged to hear him. In his address he made clear the purpose of the Order and its wide scope of protecting and furthering the cause of Judaism throughout the world. Accompanying Mr Wolff was Mr. David M. Mosessohn of Portland, Ore., Second Vice-President of the Grand Lodge, who, in his address, urged every Jew to join the Order, emphasizing the need for combined efforts among the Jews.

The addresses of the two speakers were received with much enthusiasm and left a deep impression on the audience.

PROPAGANDA CAMPAIGN IN ST. LOUIS.

What promises to be a noteworthy event in the Jewish community of St. Louis will be the proposed class initiation as a result of present B'nai B'rith activities to be held next October. So far the campaign has brought results far beyond expectations and it is hoped that at least one thousand new members will be enrolled in the two St. Louis lodges.

The Propaganda Committee is composed of [illegible] hundred members and [illegible] campaign to [illegible] B'nai B'rith field every [illegible] in the city.

INSTITUTION OF B'NAI B'RITH LODGE AT BUTLER, PA.

On July 19 a special car filled to its capacity with members of the Order, at the head of which was Brother Abe Weil, of Philadelphia, President of District Grand Lodge No. 3, journeyed to Butler, Pa., arriving there at noon.

After luncheon at the Hotel Nixon, at which over one hundred and fifty members attended, the party proceeded to the Masonic Hall where the institution of Butler Lodge No. 772 took place, with Bros. Abe Weil, President; A. L. Solomon, Past President; Marcus Feuchtwanger, Second Vice-President; Louis Sulzbacher, Secretary of the District, and Julius Weis, Sergeant-at-Arms, officiating. Forty new members were initiated by Bro. A. L. Solomon, who was assisted by the other officers of the District Grand Lodge. After the ceremonies of initiation were concluded the doors were thrown open to the public and several hundred ladies and gentlemen availed themselves of the opportunity to be present and listen to the addresses of the Grand Lodge officers.

After the meeting had adjourned refreshments were served by the ladies of Butler.

A large number of out of town visitors were present, among them 30 members from New Castle Lodge, of New Castle, Pa.; 10 members of Ellwood City Lodge, Ellwood, Pa,; 25 members from Kittanning Lodge; 10 members from Braddock Lodge; and Pittsburgh was represented by more than 100 members.

The establishment of Butler Lodge is due principally to the efforts of Bro. Hemple, who also has to his credit the institutions of Lodges at Reading and Kittanning.

ACTIVITY OF B'NAI B'RITH OF NEW ORLEANS.

A joint committee of the New Orleans lodges held a special meeting on August 2, 1915, on which occasion two matters of importance received the earnest consideration of the members present.

The first was a report of the progress of the movement to consolidate the New Orleans lodges, and the second was a report on the progress of the efforts of securing a home of its own for the B'nai B'rith.

In reference to the consolidation of lodges it was reported that arrangements were practically completed for the consolidation of Gulf Home and J. K. Gutheim Lodges, and arrangements are being made for a conference of Crescent City and B'nai B'rith Israel Lodges with a view of effecting plans for consolidation.

As to the erection of a B'nai B'rith Home the committee reported marked progress. Several parcels of property are being considered and it is estimated that the securing of the home with the necessary alterations and furnishings will involve a sum of about $15,000.00. The Home is to be made a B'nai B'rith Center for the convenience and comfort of the members of the Order at all times.

FOREST CITY, ARKANSAS.

Barnett Lodge No. 754, of Forest City, Ark., celebrated the fourth of July by holding its second annual picnic which was largely attended and was an unqualified success in every particular. Quite a number of friends and members of the lodge were in attendance from nearby cities. All the visitors were met at the trains by motor cars under the supervision of a special reception committee and were conveyed to and from the picnic grounds.

The event teemed with happy features for all, and the program included games and athletic events.

TACOMA, WASHINGTON.

Bro. Harry K. Wolff of San Francisco, President of District Grand Lodge No. 4, accompanied by the Second Vice President, David N. Mosessohn, of Portland, Ore., and Grand Trustee Milton Meyer, of San Francisco, paid an official visit to Tacoma Lodge No. 741 on June 19, 1915.

The distinguished guests and their ladies were entertained in the early part of the evening at a dinner at the Tacoma Hotel.

A large attendance was present at the meeting of the Lodge and listened with keen interest to the addresses of the visiting Grand Lodge Officers who covered nearly every phase of important work accomplished by the Order.

ABERDEEN, WASH.

On Wednesday, June 9, Grays Harbor Lodge No. 757 had the pleasure and the privilege of entertaining three Grand Officers, the party consisting of Grand President H. K. Wolff, Second Grand Vice-President D. N. Mosessohn and Grand Trustee Milton Meyer. Mrs. Wolff and Mrs. Meyer arrived on the noon train and after partaking of a luncheon at the Washington Hotel, were driven in automobiles about town and then taken to Hoquiam, where a tea was served to them at the home of Past President Henry Levi. On the return from Hoquiam the party were entertained at dinner, nearly all members of the lodge with their wives being present. At 8 o'clock the ladies of the party were taken to the theater by a committee composed of some of the wives of the local members, while the Grand Officers repaired to the lodge room, where a large crowd awaited them. In the speechmaking that followed and lasted until midnight, the Grand Officers described what the order has already accomplished and what it intends to accomplish for the good of Israel. At 11 P. M. the ladies who had gone to the theater appeared at the lodge room and were admitted. The Grand Officers again were called upon and for the benefit of the ladies made a few more remarks explaining the work and the destiny of the order. After the meeting had adjourned and the good-byes had been spoken, much regret was expressed because such "heart to heart" meetings could not be held oftener.

ANNUAL SUMMER ENTERTAINMENT BY STOCKTON B'NAI B'RITH.

Hope Lodge No. 126, of Stockton, Calif., gave its first annual summer outing on July 18, 1915, and the gathering besides partaking of the usual picnic enjoyment, turned itself into a great Reception Committee to honor Rabbi J. Kopald, of Buffalo, N. Y.

More than three hundred members of the Stockton Jewish community attended and the day was spent with games and dancing at the Oak Park grounds.

A feature of the day was the address by Rabbi Kopald. Addresses were also made by Rabbi Edgar Magnin and by Rabbi H. J. Horowitz.

The affair was a success from the standpoint of bringing the Jewish community together, and the committee that had charge of the arrangements, consisting of Brothers Safferhill, Viner, Katz, Greenberg, Hirsch, Conway and Stamper, is deserving of much praise for its untiring efforts.

EDMONTON LODGE, EDMONTON, ALABAMA.

On July 15 the members of Edmonton Lodge tendered a banquet to their departing President, Bro. B. M. Goldman, at the Royal George Hotel. Bro. J. A. Friedman acted as toastmaster. Most of the members were present and many spoke feelingly, expressing their regret at Brother Goldman leaving the city and voicing the thought that the departure of Brother Goldman means an irreparable loss, not only to the Lodge, but to the Jewish community as well. Brother Friedman, in presenting an engraved medallion as a mark of esteem of the Lodge to the honored guest, expressed the appreciation of the members for the whole-hearted work that Brother Goldman had done in the interest of the Lodge and Edmonton Jewry.

Responding, Brother Goldman thanked the brethren for their good will and exhorted them to further the work of the Order.

GAN EDAN LODGE, TERRE HAUTE, IND.

Gan Edan Lodge No. 110 regrets exceedingly the loss of an active worker caused by the removal of Rabbi Jacob H. Kaplan to Cincinnati to fill the pulpit of the Reading Road Congregation. Dr. Kaplan made his stay in Terre Haute memorable by his monthly Chatauquas, which were appreciated and participated in with much pleasure by the members of the lodge.

The lodge is looking forward eagerly to the arrival of Brother Rabbi Isaac Marcuson of Charleston, S. C., Past President of District Grand Lodge No 5, and who is well qualified for his new post by his admirable services rendered to the Jewish cause and by the splendid record he made in another District.

IBN GABIROL LODGE, PITTSBURGH.

On Sunday, July 11, 1915, the following officers were installed at the regular meeting of Ibn Gabirol Lodge No. 114. Rabbi Rudolph I. Coffee, President; George A. Levy, Vice President; Louis Greenberger, Secretary; A. H. Kaufman, Treasurer; Simon Bluestone and Leonard S. Levin, Trustees.

Rabbi Coffee in his address accepting the office declared his intention of organizing a campaign for social service in the district. This work will first be taken up by members of his own lodge and then by propaganda, it is expected that it will be extended throughout the entire district. Extensive plans are in preparation for the work and Dr. Coffee will be assisted by the Vice President, George A. Levy, who is the efficiency expert for the City of Pittsburgh.

The acceptance of the office by Dr. Coffee was received with considerable enthusiasm, not only by the members of his own lodge but by the members of the Order generally throughout the western part of the State by reason of the fact that he is a natural leader and has acquired a national reputation as a social worker. Dr. Coffee's work has not been confined only to his duties in the Rabbinate, but also as a member of the Morals Efficiency Commission, appointed by the Mayor of the city, which did such excellent work, and also as a contributor to the Survey and other magazines.

Dr. Coffee has planned to start the work and make known the details thereof at a large meeting to be held some time during the month of September, to which all the members of the Order will be invited to attend.

In view of the fact that the Constitutional Grand Lodge at its convention at San Francisco took some steps towards the establishment of a Bureau for Social Service, the attitude of Dr. Coffee has been received with much favor and the cry of the young men in the Order that they want something to do, will be answered by him, by giving them that something to do. Ibn Gabirol Lodge is nearly fifty years old and has always been more or less of an influential factor in the district, and with the new set of officers just elected, it is certain that new life will be put into the work.

B'NAI B'RITH RALLY AT NEW ORLEANS.

The banquet hall of the Athenaeum presented a gala appearance on the evening of June 18. It was the place wherein the rally of the New Orleans B'nai B'rith was held.

The festivities were opened by Bro. Sam Blum, who stated the object of the meeting, after which he called on Bro. Myron M. Goldman, who presented the regrets of the aged Grand Secretary, Bro. Nat Strauss, on account of his enforced absence. Rev. E. W. Leipziger then accepted charge of the affair and in felicitous remarks alluded to the spirit of friendliness and co-operation that prevail between the Order and the Synagogue. The first speaker on the program was Bro. Archibald A. Marx, Second Vice President of the Order, who spoke of the activities and accomplishments of the B'nai B'rith, especially emphasizing the social service work about to be inaugurated, and urged for a healthy increase in the membership of the New Orleans lodges. He was followed by Bros. Eldon S. Lazarus, Charles Rosen and Ralph J. Schwartz. The several speakers alluded to the consolidation of the New Orleans lodges and emphasized the need of procuring a home for the B'nai B'rith of New Orleans.

The festivities were brought to a close about midnight and those who attended were more than pleased for having been present at the B'nai B'rith rally.

CINCINNATI LODGE.

The last regular meeting of the Cincinnati Lodge No. 4 before the summer vacation, was held on the evening of June 25, and was notable for the large attendance and the impressiveness of the initiation ceremonies, when a class of sixteen candidates were inducted into the Order. At the previous meeting of the Lodge 37 candidates were initiated, making 53 since the great class of 276 on May 24. Thus, the membership of the Lodge is now 1,056, which number is quite likely to be increased to 1,100 before the fall season is past.

The attendance at the last meeting was remarkable not only from the standpoint of members, but also considering the spirit which prevailed.

What Our Lodges Are Doing

ACTIVITY OF WINNIPEG LODGE.

Beginning with March the first, Winnipeg Lodge, of Winnipeg, Canada, has introduced a new feature to make its meetings more interesting, namely, that every meeting should be addressed on some definite subject by a member of the Lodge.

Bro. E. A. Cohen, who was the originator of the idea, was the first speaker, his theme being: "My Fears for My People." The fears being that "my people" would not rise up to the occasion and miss the opportunity almost unique in his history, when it could, if united, make a claim for recognition and demand his dues—upon the peace congress, at the conclusion of the war.

March 18—Bro. Marcus Hyman on "Educating the Immigrant," pointing out the deficiencies of the immigrant when he arrives in our midst and urging the necessity of assisting him to reach a higher level.

March 27—Bro. E. R. Levinson on "Jewish Prejudice." The speaker went over the ground of prejudice against the Jew and urged that a good deal of that prejudice might be eradicated if the Jew would try to accommodate himself more readily to his surroundings.

April 15—Bro. Max Steinkopf on the "Effect of the War on Finances," dealing with the financial strength of the main belligerant nations, and the methods used to cope with the new situation and avoid panic.

May 6—The last address of the series and the only one by a "non-professional" (the previous ones being all lawyers), H. E. Wilder spoke on "Jewish National Stock Taking." (The first part, assets) indicating the contribution of the Jews to the progress of civilization and this not for the purpose of enabling us to boast as to what we have had and have done, but to enable us to realize what we are expected to do by virtue of this great inheritance, since: Noblesse oblige.

May 31—An open social evening, to which the members and their ladies and friends were invited. The program being as follows:

PART I.
Piano Solo...............Olga Guilaroff
Song...................H. Rufus Isaacs
Accomp. Miss E. Finkelstein.
Recitation.............Judith Osowsky
Song..................Bernice Tissman
Accomp. Rosie Ripstein.
Violin Solo.............W. W. Leavitt
Accomp. Judith Rackow.
Whist Tournament.
PART II.
Piano Solo...........Marcella Gardner
Song..................Fannie Robinson
Accomp. E. Finkelstein.
Song.........................S. Ostrow
Accomp. M. Gardner.
Refreshments.
Presentation of Prizes.

The success of the affair, which was due mainly to the efforts of Dr. E. D. Mitchell and Ch. Hoffman, is demonstrated by the fact that the people complained that they did not have enough, neither room nor music nor refreshments though a larger hall was secured for the evening and the program lasted till midnight.

VANCOUVER, B. C.

The visit of Brothers Harry K. Wolff and Milton Meyer of San Francisco, President and Grand Trustee of District Grand Lodge No. 4, respectively, to Samuel Lodge of Vancouver, B. C., was a distinct success. A committee of the lodge met the distinguished visitors at the depot on the evening of June 11, and escorted them to the Vancouver Hotel. The following day they were taken on an automobile trip through the parks. On Sunday they were the guests of the lodge on a launch trip to Indian River, stopping for lunch at the Wigwam Inn. On Sunday evening a special meeting of Samuel Lodge and its Auxiliary was held in honor of the Grand Lodge Officers. A class of candidates was initiated in the lodge hall, while in the adjoining hall officers of the Ladies Auxiliary were installed. After the conclusion of these two ceremonies, a joint meeting of the two organizations was held. President Max Grossman introduced Brother Wolff, who delivered an impressive address, which created a great impression. He was followed by Trustee Meyer who spoke on the co-operation of the Auxiliaries. After the addresses a musical program was enjoyed. A Dutch lunch was served at the conclusion of the evening.

LONDON LODGE.

The First Lodge of England, London Lodge No. 663, is growing apace, both in number and influence. Recently it made its influence felt in a lasting impression. At the annual meeting of all the constituent synagogues two resolutions were moved and adopted in reference to the work of the delegates on the Board of Deputies. The point of importance is that the resolutions were drafted and resolved upon by the lodge, and that the lodge saw to it that a member move the resolution. The incident proves conclusively that the Order possesses, in the London Lodge, a very effective branch.

Another important activity of the lodge was in connection with the care of alien Jews in the United Kingdom. Until recently German and Austrian subjects were, with comparatively small exception, left at large in the country, but a few weeks ago a more rigorous policy was decided upon and a very large number of these aliens were interned. The lodge made representations to the Home Office in regard to Jews, especially Bohemian, Galician and Turkish Jews, and received the assurance that any aliens who were Jews would receive sympathetic treatment. Thus the Lodge's representations will bear good fruit.

Already Jews who are enemy aliens, living in Glasgow and Edinburgh, have been granted exemption from internment en bloc.

London Lodge may be congratulated upon the excellent work it accomplished.

VICTORIA, B. C.

On June 15, 1915, Victoria Lodge No. 758, of Victoria, B. C., was honored by a visit from Brother Harry K. Wolff, of San Francisco, President of District Grand Lodge No. 4, and Grand Trustee Brother Milton Meyer.

The occasion was one of the most successful affairs yet given under the auspices of the lodge. In honor of the distinguished visitors, a class of candidates was initiated, and after the business meeting was adjourned a Social was held, in which members and their friends partook. Brother Wolff addressed a large audience, presented a brief outline of the objects of the Order, and what it has accomplished for Judaism. He was followed by Brother Meyer, who spoke of the future of the Order, and his plans for serving the Jewish cause in every possible way.

During their sojourn in the city, the visitors were entertained by a number of prominent local co-religionists.

BIRMINGHAM, ALA.

Magic City Lodge No. 725 of Birmingham, Ala., although but recently instituted, has already accomplished much good work. It numbers among its members many who are giving their individual attention to the welfare of the Lodge and to the interests of the Order. The meetings are well attended; initiation of candidates are always impressive and the degree team is an excellent one. There was hardly a meeting during the past year when there was no initiation of candidates.

At the regular meeting of the Lodge held on July 4 the officers were installed by Bro. L. Beitman. The new President appointed a publicity committee with a view of launching a membership campaign so as to secure every eligible Jew of the city as a member of the Lodge.

CLEVELAND, OHIO.

Cleveland Lodge No. 16 is preparing to give a banquet at the Hotel Statler in honor of Mr. S. J. Kornhauser, President of the District Grand Lodge. The banquet will be held on Sunday evening, Oct. 24, and will mark the beginning of the Fall activities of the lodge.

Men of prominence have been invited to the banquet, among them Rabbi Stephen S. Wise, Louis D. Brandeis, Louis Marshall and Rabbi Emil G. Hirsch.

BUTTE, MONT.

Brother Harry K. Wolff, of San Francisco, President of District Grand Lodge No. 4, paid an official visit to Baron de Hirsch Lodge of Butte, Mont., on July 11th. Several elaborate functions during his stort stay were on the program.

On Sunday evening a banquet and dance was given by the lodge in his honor, on which occasion Brother Wolff delivered an address on the good and welfare of the Order.

INSTITUTION OF MENORAH LODGE, BALTIMORE, MD.

On June 20, 1915, Menorah Lodge No. 771 was instituted in Baltimore, Md., in the presence of representatives of the Executive Committee of the Order, District Grand Lodge No. 5, and various Lodges of the District.

Prominent Jews of the city are interested in the new Lodge, among them Rabbis Rosenau and Rubenstein.

The Executive Committee was represented by Brothers Jacob Singer, of Philadelphia, and Dr. Edward N. Calisch, of Richmond, members of the Executive Committee. The District Grand Lodge was represented by Dr. Geo. Solomon, of Savannah, its secretary, and Rev. Dr. Abram Simon, of Washington, members of the General Committee. Other prominent members of the Order present were Brothers Julius I. Peyser, and Samuel Gans, Past-Presidents of the District Grand Lodge, and Judge Milton Strasburger, of Washington.

Argo Lodge of Washington sent a delegation of 50 members who came in a special car.

The ceremony of the institution was most impressive and was presided over by Dr. E. N. Calisch.

Following the institution of the Lodge, election of officers was held and this feature of the meeting was under charge of Brother Jacob Singer.

The election resulted as follows:

President, Solomon Mendels; vice-president, Joseph M. Zamoiski; recording secretary, Michael Miller; financial secretary, Philip Sykes; treasurer, Herman Ganse; inside guardian, Nathan Kress; outside guardian, Walter Goldstein; trustees, Rev. Dr. C. A. Rubenstein, W. Levy and H. Kaplan.

At the close of the exercises, refreshments were served and a social hour was spent.

INSTITUTION OF B'NAI B'RITH LODGE AT TALLADEGA, ALA.

Leon Schwarz Lodge No. 774 was instituted at Talladega, Ala., on Sunday, Aug. 8, 1915. The Lodge was named in honor of Brother Leon Schwarz, of Mobile, the former president of the District Grand Lodge.

The District Grand Lodge was represented by Past-President Leon Schwarz, who officiated at the institution ceremonies, initiated the new members and installed the officers elected for the ensuing term.

After the formal exercises were completed, an open meeting was held in the Savoy Theatre, which was attended by all the Jewish people and many visitors from Gadsden and Sylacauga, and a large number of non-Jewish friends. Addresses were delivered at the open meeting by Judge Wellington Vanduver, Mayor of Talladega, and Captain Leon Schwarz, of Mobile. A fine musical program was also carried out.

The new Lodge is the first Jewish Society ever organized in Talladega.

INSTITUTION OF B'NAI B'RITH LODGE AT KITTANNING, PA.

Armstrong Lodge No. 770 was instituted at Kittanning, Pa., on June 6, 1915, under most favorable conditions, forty-two charter members being enrolled on the list.

Brother Isador Sobel, of Erie, Past-President of the District Grand Lodge, was the installing officer.

There were present many members from Pittsburgh, New Kensington, Braddock and surrounding cities. Indications point to a large membership for this Lodge, one of the newest lodges of the District.

NEW CASTLE LODGE, NEW CASTLE, PA.

At a well attended meeting of New Castle Lodge held on Sunday, July 11, the officers for the ensuing term were installed by Bro. Maurice J. Kraus, of Ellwood City.

On July 18, a number of members of the Lodge, including several officers, proceeded to Butler, Pa., to witness the institution of the new lodge in that city.

Bro. Marcus Feuchtwanger, Second Vice President of the District Grand Lodge, and a member of New Castle Lodge, was one of the installing officers.

On Sunday, July 25, the annual picnic of the Lodge was held at Dewey Park. The committee that had charge of the affair made all arrangements possible for the comfort of those that attended. Games and races were held and prizes were given out to the successful contestants.

INDIANAPOLIS, IND.

Indianapolis Lodge No. 58, of Indianapolis, Ind., held a very largely attended meeting, as a grand finale before adjournment for the summer vacation, at the Indianapolis Club, on the evening of June 21st.

The meeting was especially arranged as a celebration in honor of the election of Brother Louis J. Borinstein of the Lodge as Second Vice-President of the District Grand Lodge, and of Brother Sol S. Kiser as Trustee of the Cleveland Orphan Asylum.

A special class of candidates was secured for initiation at this meeting and at the close of the evening, a Kosher Dutch Lunch was served on the Roof Garden.

HOREB LODGE, NEW HAVEN, CONN.

By invitation of Ararat Lodge No. 13 of Hartford, Conn., the degree team of Horeb Lodge visited its sister lodge at its meeting and initiated a class of candidates. The members of the B'nai B'rith were entertained with a dinner at the club. The work of the team was particularly effective and the drill especially received high praise. After the degree work was completed, addresses were delivered by some of the visiting brethren.

Bro. Samuel J. Witz in his address reviewed the work of the San Francisco convention.

B. F. PEIXOTTO LODGE, SALT LAKE CITY.

On the occasion of the official visit of Brother Harry K. Wolff, of San Francisco, President of District No. 4, B. F. Peixotto Lodge No. 421 of Salt Lake City arranged for an outing at Lagoon, Friday evening, July 2, 1915.

A special trout and chicken dinner was prepared by the restaurant management. Tables were also provided for the comfort of the members and their families.

In the evening President Wolff delivered an address which was received with much applause. At the conclusion of the formal exercises, dancing, games and other sports were indulged in.

FRATERNITY LODGE, NEW LONDON, CONN.

Under the auspices of Fraternity Lodge No. 743 of New London, Conn. the children of the Bible School maintained by the lodge gave a presentation of the biblical play of "Joseph and His Brethren," at the Lyceum Theatre, on Sunday, May 23. 1915. The characters were costumed in garb appropriate to the period of the play; the settings were in harmony with the story and the young actors interpreted the lines with understanding. The cast was drilled by members of the lodge, teachers of the Bible School.

ABRAHAM GEIGER LODGE, SPOKANE, WASH.

The Lodge has a membership of one hundred and fifty, and holds bi-monthly meetings, one of which is for business and the other devoted to social affairs, on which occasion the Ladies' Auxiliary of the Lodge has charge of the entertainment and the social features.

The Lodge was honored at its meeting on June 24th, by a visit of the President of the District, Brother Harry K. Wolff, of San Francisco. A class of six candidates was initiated at the time. After the close of the regular work of the Lodge, the doors were thrown open to the public and Brother President Wolff addressed an audience of about four hundred, regarding the work and accomplishments of the Order. His remarks elicited much applause, and at its conclusion a public reception was held to afford President Wolff an opportunity to personally meet the members of the Order and their friends.

Following the meeting, refreshments were served by the Ladies' Auxiliary, and the balance of the evening was enjoyed with a dancing party.

CLEVELAND, OHIO.

Cleveland Lodge No. 16 has anounced that its plans for the coming year include the maintenance of a building and the social feature extension of its activities. To avoid duplication of work, a conference has been arranged by a committee of the lodge, and a like committee of the Jewish Men's Association, with a view of bringing about a plan for possible amalgamation.

DISTRICT No. 1.

The annual outing and celebration of Hebron Lodge No. 5 of New York City was held at the Home of Aged and Infirm at Yonkers, New York, on Sunday, June 13, 1915. The committee in charge of arrangements provided an excellent vocal and musical program and addresses were delivered by prominent speakers, after which a collation was served.

Members of Chananiah Lodge No. 165 of New York City visited the B'nai B'rith Home for the Aged at Yonkers on June 27, 1915. Brothers M. Oppenheimer and H. Meyers made brief addresses at the meeting of the inmates and the visitors.

The Intellectual Advancement Committee, of which Hon. J. Levinson is chairman, is arranging a big B'nai B'rith rally for the coming fall. The meeting will be addressed by prominent members of the Order.

DISTRICT No. 2.

Muncie Lodge No. 752 of Muncie, Ind., held a well attended meeting on Sunday. July 25, 1915, on which occasion a class of twelve candidates was initiated by the degree team of Indianapolis Lodge, consisting of Brothers Sol S. Kiser, A. Borinstein, L. Borinstein, L. Kaminsky, M. Segor and M. Miller.

On June 24, 1915, Indianapolis Lodge No. 58 of Indianapolis, Ind., held a large meeting in honor of Mr. Louis Borinstein, elected Second Vice-President of District Grand Lodge No. 2, and Mr. Sol S. Kiser, who was elected Trustee of the Cleveland Orphan Asylum.

Missouri Lodge No. 22 of St. Louis, Mo., gave a complimentary moonlight picnic and dance on June 22, 1915. A large number of members of the Lodge and their friends attended the affair.

Missouri Lodge No. 22 of St. Louis, Mo., at its meeting held on June 21, voted an appropriation of $250.00 to the Shelter Home Building project.

The General Committee of District Grand Lodge No. 2 held its regular meeting at the Claypool Hotel, Indianapolis, Ind., on July 26, 1915. All the officers and members were in attendance.

The local lodge entertainted the officers at a luncheon, and took them sightseeing in and about the city after the close of the session.

Rabbi Samuel Koch, of Seattle, Wash., addressed Denver Lodge No. 171, of Denver, Colo., at its meeting held on July 11, 1915. The subject was, "The Present Opportunity of the Jewish-American."

The first meeting of Gan Edan Lodge No. 110 of Terre Haute, Ind., after the summer vacation was held on Sunday afternoon, Sept. 5th, at which time a new plan for increasing the attendance at meetings was put into operation. The plan was for each member of the propaganda committee to personally undertake to bring another member of the Lodge to the meeting. The result was gratifying and an unusually large attendance was present.

DISTRICT No. 3.

McKeesport Lodge No. 523 of McKeesport, Pa., gave its annual picnic at the Olympia Park on June 17, 1915, to the various religious schools of McKeesport. The committee arranged interesting athletic events, and a baseball game between teams of the Y. M. H. A. was also held.

Under the auspices of the officers of the Institution, a special excursion to Erie, Pa., was held on Aug. 29, 1915, to enable a large number of friends and well wishers of the B'nai B'rith Home for Orphaned and Friendless Children, located at Erie, to visit and personally inspect the Institution. The outing took the form of a "Basket Excursion," and all who participated enjoyed the jolly outing and the occupants of the Home were made glad by the great gathering of friends that assembled there.

Since the election of Bro. Abe Weil, of Philadelphia, to the presidency of the District Grand Lodge, six new lodges have been instituted within the District. They are all actively engaged in doing good work in their respective communities.

The propaganda committee of the District is at work to bring about the institution of new lodges in the cities of York, Johnstown and Allentown, Pa.

At the June meeting of Joshua Lodge No. 23 of Philadelphia, Pa., Bro. Jacob [illegible], a member of the Executive Committee of the Order for the District, addressed the Lodge on the work of the San Francisco Convention of the Order.

Abraham Lincoln Lodge No. 672 of Pittsburgh held a largely attended meeting on June 14, 1915, on which occasion the officers for the ensuing term were installed by Bros. Adolph Edlis and Ellis [illegible]. The propaganda committee made a special effort to provide an enjoyable program for the evening and succeeded admirably.

DISTRICT No. 4.

The last meeting of Los Angeles Lodge No. 487, before adjournment for the summer vacation, was held on the evening of June 22, 1915, on which occasion a class of candidates was initiated. A good musical program and the serving of refreshments added much to the pleasures of the evening.

Hope Lodge No. 126 of Stockton, Cal., held a class initiation at its meeting of June 16th. The degree team conferred the work upon fifteen new candidates. After the ceremony was concluded Bros. M. P. Stein, Sam Aaron and R. E. Cohen gave interesting talks at the banquet table.

At the last meeting of Ida Strauss Auxiliary, held before adjournment for the summer vacation, the members of Hildesheimer Lodge No. 503, of Seattle, had a most pleasant surprise for the ladies, and they presented them with a purse for the treasury, profits of a recent dance, the success of which they so generously claimed was due to the Auxiliary. A most delightful lunch, together with interesting talks. finished the evening's program.

At an open meeting of Bellingham Lodge of Bellingham, Wash., held on Sunday evening, June 13, 1915, Rev. Dr. S. Koch, of Seattle, addressed an enthusiastic gathering on the subject of "American Judaism." After the address, a general discussion followed and plans were discussed for the opening of a Sabbath School. After the meeting an informal reception was held in honor of Dr. Koch.

Brother Harry K. Wolff, of San Francisco, President of District Grand Lodge No. 4, is preparing to tour the southern part of the District early in October. This trip will include visits to the lodges in Los Angeles, San Diego, Bakersfield, Fresno and other cities.

Bakersfield Lodge No. 764 of Bakersfield, Cal., now composes nearly all the prominent Jewish men of the city. The lodge is preparing for the observance of the Holy Days and is fortunate in having secured the services of Brother Gus Ringolsky, of San Francisco, to take charge of this work.

A well attended meeting of Ida Strauss Auxiliary and the B'nai B'rith Lodges was held on June 3, 1915. A special feature of the meeting was the address by Rabbi Samuel Koch on the "Jewish Torah."

An interesting address on the Life of Judah B. Benjamin was delivered at a meeting of Theodore Herzl Lodge of Portland, Ore., by Roscoe C. Nelson on July 13, 1915, at the B'nai B'rith Building.

The twelfth annual picnic of Hildesheimer Lodge No. 503 of Seattle, Wash., was held on Sunday, July 11th, at Fortuna Park. The program included various sporting events and a ball game by the teams composed of the members of the two Seattle lodges. Special prizes were given to the winners of all the sporting events.

A very enjoyable evening was had at the Stag Party held under the auspices of Rainier Lodge of Seattle, Wash., on the evening of June 7, 1915, for the benefit of the Leo N. Levi Memorial Hospital of Hot Springs, Ark.

The first joint annual picnic of Abraham Geiger Lodge of Spokane, Wash., and its Ladies' Auxiliary, Ida Bloom Strauss, was held on Aug. 8, 1915, at Liberty Lake, and was attended by more than four hundred persons. A number of athletic events and dancing made the day an enjoyable one .

The Entertainment Committee of the B'nai B'rith Club of Portland, Ore., assisted by the Women's Auxiliary, gave a shirtwaist dancing party at the B'nai B'rith Building on the evening of June 30. A large gathering was present and the proceeds of the dance are to be used towards purchasing equipment for the swimming tank at the gymnasium.

A general movement looking to the amalgamation of all Jewish charitable and philanthropic work in Seattle, made especially necessary by an influx of Jewish immigrants, has been inaugurated in Seattle at the suggestion of Rainier Lodge, of that city. A meeting was held during the month of June, at which thirteen out of sixteen local organizations were represented.

DISTRICT NO. 5.

The General Committee of District Grand Lodge No. 5 held a meeting at Wilmington. N. C., on July 26th.

The special order of business was the election of a successor to President Dr. I. E. Marcuson, of Charleston, who resigned owing to his expected removal to Terre Haute, Ind. Brother Harold S. Bloomberg, of Richmond, was elected President to serve for the unexpired term. Savannah was chosen by the General Committee for the next Convention of the District Grand Lodge.

DISTRICT NO. 6.

Due to energetic efforts of Rabbi I. Koplowitz, of Hancock, Mich., an active B'nai B'rith worker of Calumet Lodge, a new lodge was instituted in the city of Marquette, Mich., on Sunday, Aug. 22, 1915. Its membership is composed of residents of Marquette, Negaunee and Ishpeming.

John Hay Lodge No. 634, of Fargo, North Dakota, mourns the loss of Brother Isador Goldberg, one of its prominent and active members. The funeral rites of the Order were conducted by Brother I. Papermeister, in the presence of a large number of the members of the lodge.

In connection with the recent Annual Commencement Exercises at the University of Illinois, Urbana, Ill., the first prize in the B'nai B'rith Essay Contest went to Mr. Isaac Siegel of Chicago, and the second prize to Miss Anita Hyman, also of Chicago.

The formal installation of officers of Winnipeg Lodge No. 650 was held on June 17, 1915, in the presence of a large number of members.

At the first regular meeting of Minneapolis Lodge to be held in the month of September, the following program has been arranged:

Discussion on the subject, "What is the Solution of the Jewish Problem in America," discussed from the following standpoints:

"Zionism," by Dr. M. Sherper.
"The Synagogue," by A. M. Calmenson.
"The Temple," by Dr. I. L. Rypins.
"Fraternalism," by Sylvan E. Hess.
"Evolution," by M. P. Firestone.
"Democracy," by G. Loevinger.

Brother Edward Menkin, as Director of Intellectual Advancement for the District Grand Lodge, issued a syllabus on the subject, "The B'nai B'rith and Other Organizations," and called upon the lodges of the District to arrange meetings for the discussion of the subject matter submitted to them.

DISTRICT NO. 7.

At the June meeting of Little Rock Lodge No. 158, which was largely attended, Brother Milton B. Rose addressed the lodge on the subject, "What it Means to be a Jew."

At a well attended meeting of Houston Lodge No. 434, of Houston, Texas. held on June 22, 1915, the officers for the ensuing term were elected and installed. An active and successful term for this lodge under the leadership of its new officers is assured.

A joint meeting of the members of the New Orleans Lodge was held on the evening of June 10, 1915, which took the form of a reception to the newly elected Second Vice-President of the Order, Brother Archibald A. Marx, and to Brothers Eldon S. Lazarus and Chas. Rosen, delegates to the recent Convention of the Order. These brothers gave their impressions of the proceedings of the San Francisco Convention. Brother Blum, Leipziger and R. J. Schwarz also made short talks. The meeting was followed by a Dutch lunch, music and cigars.

Clarksdale Lodge No. 660, of Clarksdale, Miss., is showing a steady growth in its membership. At the August meeting of the Lodge, eleven applications for membership were presented.

At a public election held in Clarksdale. Miss., on August 3d, Brother A. Spain. of Tunica, Miss., a prominent member and worker of Clarksdale Lodge No. 660. of Clarksdale, Miss., was elected Justice of the Peace of his District, defeating four other candidates and receiving more votes than all others combined

The installation of officers of Edar Lodge of San Antonio, Texas, was held on July 26, 1915. Rabbi N. Gerstein opened the meeting with a prayer. S. C. Eldridge gave an interesting lecture, and the program included also vocal and musical numbers. Dancing and refreshments were enjoyed after the meeting

Under the auspices of the Council of Jewish Women, the Ladies Auxiliary of Mobile, Ala., gave a linen shower for the benefit of the Leo N. Levi Memorial Hospital at Hot Springs, Ark. A fine collection of useful articles were donated

At the meeting Mr. Leon Schwarz, of Mobile, Ala., Past President of District Grand Lodge No. 7, gave a talk concerning the Hot Springs Hospital, its needs and its work.

At a large and enthusiastic meeting of Isidor Strauss Lodge, of Fort Worth Texas, held on July 6, 1915, at the Hebrew Institute, officers for the ensuing year were installed by Dr. Geo. Fox. Rabbi E. Horwitch also delivered an address. The meeting was in the form of a Smoker.

Rabbi Emanuel Sternheim, of Baton Rouge, visited Alexandria, La., on May 7th to address the Jewish Sisterhood of that city.

On Sunday following, a meeting of the local B'nai B'rith Lodge was held, which Rabbi Sternheim attended and on which occasion he delivered an address, at the conclusion of which a reception was arranged in his honor.

Herzl Lodge No. 608, of Houston, Texas, held a well attended meeting on July 7, 1915. The meeting was of the "talkfest" variety, with the installation of officers and the serving of refreshments as special features thereof.

The B'nai B'rith picnic, under the auspices of the lodge at Ft. Worth, Texas, on Aug. 8, 1915, was a great success. A handsome sum was realized, which will be used for charitable purposes.

Herzl Lodge No. 608, of Houston, Texas, held a most interesting meeting on the evening of July 14, 1915, on which occasion the installation of officers was held and a class of candidates was initiated. The lodge resolved to have a degree team, and a committee was appointed to take charge of this matter.

DISTRICT NO. 11.

Under the auspices of Siegmund Bergel Lodge No. 602, a library and reading room has been opened for the general Jewish public at Rutschuk, Bulgaria.

MEMBERSHIP CAMPAIGN BY CLEVELAND LODGE.

A campaign for one thousand additional members, by Cleveland Lodge No. 16, is now going on and the committee that has charge of the work is sanguine of making Cleveland Lodge the banner lodge of the District.

The lodges of District No. 2 are now actively engaged in increasing their membership. Cleveland, due to the fact that it is the home of President S. J. Kornhauser, of the District Grand Lodge, and further because the next meeting of the District Grand Lodge will be held in that city, is making an unusually strong effort to show the greatest results in the membership campaign now going on throughout the District.

Mr. W. R. Weidenthal, Vice-President of the Lodge, is chairman of the Propaganda Committee. The date of the big banquet and class initiation has been set for Sunday, Oct. 24, 1915.

MONTEFIORE LODGE, BUFFALO, N. Y.

Montefiore Lodge No. 70 of Buffalo, N. Y., sustained a loss in the death of Brother Hiram Exstein, who was a member of the lodge for fifty years and a past president and enthusiastic worker in the cause of the B'nai B'rith. Brother Exstein possessed an exceptionally courteous manner and a kindly disposition, which won him a large circle of friends.

Montefiore Lodge held its annual river party on July 8, for which elaborate preparations were made by the entertainment committee. More than 100 members and their families participated in the affair.

The Lodge is arranging now for the celebration of its fiftieth anniversary early in 1916 and in connection with this celebration an extensive propaganda campaign will be inaugurated by the Lodge.

HOREB LODGE, NEW HAVEN, CONN.

At the last regular meeting of the Lodge before the summer vacation held on June 27th, a committee was appointed consisting of 25 of the most prominent and active members of the Lodge to make arrangements for the celebration of the 60th anniversary of Horeb Lodge to be held next January.

A special committee of the Lodge arranged for a summer outing, which included baseball games, athletic events, and excelled in the variety of entertainment the high standard which was set by the previous outings of the Lodge.

The officers and active members of the Lodge held a banquet at the Morris Cove on September 2, 1915, at which time the work of the Order to be carried on during the coming year was discussed. Brother Herman Asher, of New York, President of the District Grand Lodge, was the guest of honor and delivered the address of the evening.

"B'nai-B'rithism" is a comparatively new expression and is used to convey the idea of Jewishness in the Order. It was the spirit of Jewishness which brought together last Sunday night an audience, or rather a congregation of three hundred, in one of our local Synagogues to honor in a memorial service those of the brethren who had passed away during the previous twelve months, and that is called: "B'nai-B'rithism," which, indeed, is worth preserving.—"Jewish Voice."

The Great Order of the "Sons of the Covenant" has never belied its past, and it never will.—Jewish Voice.

B'NAI B'RITH NEWS

BENEVOLENCE BROTHERLY LOVE AND HARMONY

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Joint Meeting of New York City Lodges

Official Visit of the President of the Order

One of the most enthusiastic meetings which has taken place in a long time, was held at the Hotel McAlpin, Monday evening, Oct. 4th, the occasion being the visit of President Adolf Kraus and the Executive Secretary, A. B. Seelenfreund, to our city. It was a distinguished gathering, the most prominent men of the District, both of the Metropolis and other cities being present. Bro. Joseph Levenson, Chairman of the Intellectual Advancement Committee, opened the meeting, introducing Brother Herman Asher, President of the District, as the presiding officer of the evening. Brother Asher in his usual earnest manner, appealed to the members present to add to the strength of the District by increasing its membership. He paid a glowing tribute to President Adolf Kraus, whom he introduced as the speaker of the evening as follows:

Introductory Address.

It is not often that the President of the District has an opportunity to talk to so many members in the city of New York at one time, and it is a little difficult for me to restrain the impulse to discuss with you the internal affairs of our District and to say perhaps a word or two that might spur you to renewed activity in its behalf, but I realize that tonight having our distinguished visitors here that nothing should be done to delay the message which they have come to bring to us and which I know we are all so anxious to hear.

No one could have crossed this great country of ours and have seen how the various Jewish communities, large and small, those in the great northwest and those in the great southwest, those scattered everywhere throughout the breadth of this great country, have been linked together under the banner of the B'nai B'rith; no one could have seen these things, and but realize that it is a tremendous honor that attaches to the Presidency of the Independent Order of B'nai B'rith and with that honor comes the burden of the responsibility that rests upon the shoulders of the man who heads this great organization, that not only covers this country, but spanning the seas has spread its banner throughout the civilized world.

It would be an easy matter to pile compliments after compliments upon the head of our honored guest this evening, but I know him too well to think that he wishes me to do that, and so, gentlemen, what I say to you in brevity, I mean in volume.

Brother Kraus has served two full terms of 5 years each as President of this Order and is now entering upon his third term. In that time he has given to the Independent Order of B'nai B'rith the best which the grace of God has given to him. All his energy, ability, personal resources and personal sacrifices he has given unstintingly to the work of this Order with dignity, in statesmanship, and in the conscious endeavor he has proven himself worthy of the credit and the honor that has come to him.

District No. 1 honors itself in honoring our distinguished guest tonight, and it is my great pleasure, my great honor to present to you, gentlemen, the President of the Order, Bro. Adolf Kraus.

Address of President Kraus.

Brother President and Brethren:

The Order B'nai B'rith aims to unite Israel. We make no distinction between a Russian and a German Jew, an orthodox, a Zionist, or anti-Zionist; all are our brothers.

The greatest drama in the history of the world is now being staged in Europe. At no time has there been so much misery; at no time so much suffering; at no time were so many human beings sacrificed as now.

It has always been said that the Jews are a united people. Today they are fighting each other; not because they want to, but because the Jew is always loyal to the country which gives him a home, and when that country is at war with another, the Jew stands by his country in preference to standing by his own brother. Jews today are butchering one another, in order that their respective countries may receive greater glory.

In some of the European countries, Jews are treated worse than domestic animals. Animals are at least sheltered and fed. Jews are robbed of their bread their homes are destroyed; they are driven from places where their ancestors lived for generations; driven bare-footed, penniless, to beg or starve.

Jews from all lands are expecting that the Jews of America will take up the cause of the down-trodden, for the American Jews being citizens of a neutral country are supposed to be the only ones from whom help can come. And how do we meet the situation? We fight among ourselves. All are working to help, provided their particular plan for salvation is adopted. One set believes the only way to save the Russian Jews is to hold a great Jewish congress in the City of New York on democratic principles. As yet we have not been told what such Congress can or may do. By this I am expressing no opinion for or against such a Congress.

Another set of Jews protests against a Congress. They say: We do not want an irresponsible set of men to talk at public meetings, for they may say foolish things and thereby destroy the chance we have to do some good. They declare for a conference. The Jewish newspapers have been publishing letters and interviews, letters which should not have been written, and interviews which should not have been published. Local questions are permitted to enter into and shape action which ought to be influenced only by the thought, how can we best serve the persecuted Jews in the war zone? Why should we now try to settle the question whether any existing organization has the right to claim that it represents the Jews of America, or whether such a committee should be created, or whether those who desire such a committee or those who now claim to be it, should be denounced?

It seems that on every possible question the Jews in this country are now divided to such an extent that it prevents them from acting unitedly on the one now most important question, and the only one upon which they seem to be willing to be united. That question is, "What can be done to bring to our co-religionists in Russia and Roumania the right to live, to enjoy liberty, on an equality before the law with the ruling class?"

The Order B'nai B'rith strives to bring all the warring factions together. At the Conference Meeting held yesterday by the different factions, not as much was accomplished as was expected, but we made a good start. I hope that after the next meeting there will be no lions, but all will be gentle lambs.

As to our Order, I am not going to speak of the past. It is sufficient to know that we can recall the past with justifiable pride. No other Jewish Organization in this land can show such a long existence of continuous usefulness. We have been growing from strength to strength. But never in the past has our Organization been put to the test which awaits it in the near future. Conditions are changing in this country. At present the Jews enjoy all rights, all privileges as heretofore. Will they always be able to do so? Much will depend upon them, upon their own actions whether they will or not. Laws can be changed by the votes of the majority of the people. We are in the minority; we are supposed to represent about two per cent of the total population of America. Two per cent cannot control ninety-eight per cent, but ninety-eight per cent can control two per cent. Prejudice against our people is growing at a terrific rate. Our aim must be to uproot such prejudice. Let us for a moment contemplate the Georgia crime. A Jew was taken out of prison by a mob and hanged. Was that crime committed owing to prejudice against Jews? Directly, no; indirectly, yes. Those who lynched poor Leo Frank, who, I am convinced, was innocent of any crime, lynched him not because they were prejudiced against Jews, but because they believed he was guilty of murder. But they would never have believed him guilty of the murder if he had not been a Jew. No white Christian in the State of Georgia could have been convicted upon the testimony of such a negro. The negro would have been found guilty of the crime, but because Frank was a Jew he was not believed, and a negro, who was a self-confessed liar and perjurer, was believed.

When prejudice against our people can have such an effect it is time for us to wake up. There was a time when the penitentiaries of the land were free of Jews, and lewd Jewesses were unknown. Alas! it is so no longer. We have now our quota of convicts and that fact is well advertised. Those of other faiths are designated by name or number; those of our faith have attached to their name or number the word "Jew." If a Jew offends, the fact that he is a Jew is usually advertised, and so the impression that Jews are criminals gains ground. It is the old, old story: The faults of one Jew are charged to all Jews. It is believed that we stand together, right or wrong. In other words, that we protect our criminals. Mere protestation on our part that it is not so will not change conditions. We must act. How? Let us each be a model to others by leading an exemplary life. Let it be the work of this Order to bring violators of the law among our people to justice. Let it be understood that we stand for enforcement of law against all crimes. If there is one among us who would bring disgrace upon us, cast him out. Let us so act that the word "Jew" shall be recognized as synonymous for righteousness, and then prejudice against us will be no more and our descendants will live in peace and safety in this land—refuge of the oppressed of all nations.

On the theory that "an ounce of prevention is worth a pound of cure," the Order has lately undertaken to prevent our boys as far as possible from becoming criminals. While we intend to look after the convicts and try, when they are released, to find employment, care for them, so that they do not become backsliders, yet the most important part of that work will be to prevent fatherless or motherless boys, as well as those who are not properly taken care of by their parents or by their elders, from going astray. By order of the last convention we have undertaken Social Service Work. Rev. Dr. Coffee will take charge of this work for us.

The work to prevent our boys and our girls from going wrong will be the Order's work. That work can give all of you something to do. By undertaking this work you will be doing something for humanity, for yourselves, and very much for generations to come.

The trouble with the Lodges in the past has been that they did not give their members much to do, therefore many Lodge members did not find the meetings interesting. With the new work an active life has started. The B'nai B'rith is on the march for usefulness. It cannot be stopped. The Jews of the country now feel that they need this organization, an organization which works for unity in Israel, an organization ready to fight to uphold the fair name of the Jew. One thousand were initiated one evening a short time ago in Cincinnati, one thousand are going to be initiated in St. Louis this month. We will initiate one thousand in Chicago next December. You in New York with a Jewish population of a million, how many recruits will you enroll in the army of peace and brotherly love? In this city with the largest Jewish population, you ought to have the largest membership. It can be done. Show your usefulness by your work, by fighting for the uplift of mankind, for what the world recognizes as noble and just, and your co-religionists will not only call you "Blessed," but will flock to your standard by the thousands, requesting the privilege of being counted among the Sons of the Covenant.

Brother A. B. Seelenfreund, Secretary of the Order, made an earnest appeal in the interest of peace and harmony, and in concluding his remarks, dwelt upon the great progress the Order has made throughout the world.

Bro. Harry Fishel, one of the new candidates, a well known local communal worker and philanthropist, said that the great work of the Order is not generally known. "I confess," he said, "that while I have taken considerable interest in Jewish matters, I have never fully appreciated the great work of the Order until recently. I visited several communities, and I found that the best work in the field of true charity and humanity is being done quietly by men of the Order. We need more publicity."

Bro. Charles Hartman of the Executive Committee, in a graceful speech, said that while District No. 1 was not numerically very large, owing to the numerous organizations in Greater New York, each one having its quota of members, it has splendid material in its ranks, and that its progress, though conservative, is steady and sure. He commented upon the perfect harmony with which the General Committee is working. He asked the brethren present to co-operate with the President to make this year a memorable one in the annals of the District.

Brother Samuel Fleischman, the "Sage of the District" in his usual dignified and statesmanlike manner, presented a set of resolutions, couched in sympathetic terms, expressing the sympathy of the District for our suffering brethren in Eastern Europe, who, while fighting most bravely and most patriotically, are denied the common rights of man. The resolution called for a united protest against such injustice and such inhumanity. The resolution was referred to the General Committee for its attention.

A feature of the meeting was the initiation of 25 candidates, among whom were such men as Congressman I. Siegel, Assistant District Attorney Geo. Z. Medalie, Dr. L. Adams, Dr. M. L. Radin, and others prominent in the various professions. The initiation was ably and impressively conducted by Brothers Wm. Asher, I. Deutsch and Harry Silberstein of Jordan Lodge, Dr. M. M. Stark of Washington Lodge, and Rev. Dr. Herbert S. Goldstein of Maccabee Lodge. The musical program was in charge of Brothers Dr. Lieberman and Wm. Falk of Zion Lodge.

Bro. Rev. Dr. Joseph Silverman closed the program with prayer. The Menorah used on the occasion was one just presented by Bro. Myer L. Victorius to New York Isaiah Lodge No. 1 in memory of his late esteemed father, M. Victorius, who was a prominent and active member of that lodge.

The Joint Meeting was preceded by a banquet in the Blue Room of Hotel McAlpin, participated in by Brothers President Herman Asher, Joseph Levenson, Harry Cutler, Charles M. Stern, Edwin J. Goodhart, Maurice P. Davidson, Dr. Joseph Silverman, Henry Lasker and Secretary Bernard M. Kaplan, members of the General Committee, Brothers Myron Sulzberger, I. B. Schmidt, Henry W. Pollock, Benjamin Kashman, William Asher, Edward Rosenfeld, Isidor H. Kempner, Henry Gutenstein, Isaac Golland, Mo. Minzesheimer, Abr. Anhalt, Wm. B. Koller, Henry Meyers, Julius Illch and Dr. J. L. Blumenthal, Governors of the Home at

(*Continued on page 13*)

The Jews of the United States

By S. C. ELDRIDGE
of San Antonio, Texas

About two hundred and sixty years have passed since the first settlement of the Jews in the United States at New Amsterdam.

This settlement marked an epoch of the most vital importance in the history of the Jews. But, to properly understand the real significance of this event, it will be necessary to take a brief retrospect of the causes that compelled the Jews to seek this country for a home. They came, as did the Pilgrim Fathers, to find liberty and to establish religious freedom for all.

The Jews were scattered throughout the world for the purpose of fulfilling the divine injunctions, to promulgate the doctrine of the unity of God, and that we should "love our God with all our heart, soul and might and our neighbors as ourselves." And though they are no longer a specific nation, yet have always been regarded as an "imperium in imperio," a nation within a nation, and as such have been the easy prey of religious bigotry, fanaticism, slander and vile abuse, and the victims of political intrigues, that found expression in all manner of oppressions and tortures.

In Mediaeval times the Jews were wanderers in all lands and climes, furthering their divine and glorious mission, yet crushed by vituperation, charged with the most heinous crimes, as, for instance, of using the blood of Christian children for their Passover Feast; yea, even accused of the death of Christ. All of the evils that befell mankind were attributed to the Jews. They were martyrized by religious fanatics, and at last the unreasoning hatred, blindly nurtured for centuries culminated in the appalling horrors of the Inquisition. We find that almost all of the nations of antiquity, including the Egyptians, Greeks, Babylonians, Assyrians and others, who oppressed the Jews, have lost their independence and nationality, while the Jews still remain a very potent factor in modern civilization. After over two thousand years of unceasing wanderings and oppressions, the Jews at last weary and footsore, reached this land. Although fleeing from the oppressions and persecutions of other countries, to this land of then supposed religious freedom, they were at first not allowed to land by Peter Stuyvesant, but finally Peter Stuyvesant, yielding to superior authority, reluctantly assented that the Jews shall have permission to sail to and trade in New Netherlands and to live and remain there, provided the poor among them, would not become a burden to the Company or the community, but be supported by their own nation.

While contemporary construction of this great country tends to show that it was not intended to be limited by unexpressed conditions, and is regarded by many as the first great charter of civil and political rights made to Jews in modern times, yet the American Jews look even further and deeper than this, for their rights as American citizens. They are entitled to be counted, in priority of settlement, along side of the Pilgrim Fathers and the Jamestown settlers, because of the material aid they gave Columbus in furtherance of his discoveries, and because of their very extensive settlements in South America and West Indies, during the period immediately following the discovery.

During the Revolutionary period, as at all times in their history, the Jews believed that all men are born free and equal before the law, and were unwilling to submit to unjust restrictions, vigorously protested against unjust taxation, fought with other patriots against tyranny and to remove religious proscription, bigotry and persecution, and, to give all citizens, freedom of speech, freedom of thought and the right to worship God according to the dictates of their own consciences.

Now, after more than two thousand years of unceasing wanderings and oppression in other lands, the Jews have assisted in this country to establish a land that has relegated religious proscription to the terrors of the dark ages, upon which we shudder to look back for the fear of being [illegible] with dismay at the horrors we have escaped. A land where we can bid defiance to Pharaoh and his [illegible], where the tortures we have undergone seem the creatures of a distorted imagination and the terrors of the Torquemada pass before our eyes like dreary, unnatural and inhuman spectres.

[illegible] here today in these times and [illegible] religionists? Can you realize it when you consider America? How strangely does it appear when contrasted with the [illegible] of Egypt, the tyranny of Rome, the barbarity of Spain and the cruelties of darkest Russia! A land of freedom for the first time in almost three thousand years has this gift been offered [illegible] fullest [illegible]. No doubt it [illegible] haunting mockery and appears like an 'iridescent dream.' You [illegible] ere you extend your [illegible] grasp [illegible] it might disappear like [illegible] fear that at the very [illegible] you prepared to enjoy it, your freedom may be turned into oppression, and that there will be "a trembling of heart, and failing of eyes and sorrow of mind." That you will send up your plaintive wail to your Heavenly Father, saying, "would God it were even and at even you would say, would God it were morning."

But this is dispelled when we recall the words of the pure and noble Washington, in his farewell address to his countrymen, in September, 1796, in which he voiced the sentiments of this government. He said: "Citizens by birth or choice, of a common country, that country has a right to concentrate your affections. The name of America which belongs to you in national capacity must always exalt the just pride of patriotism more than any appellation derived from local discrimination. With slight shades of difference you have the same religion, manners, habits and political principles. You have in a common cause, fought and triumphed together—the independence and liberty you possess are the work of joint counsels and joint efforts of common dangers, sufferings and successes."

The Jews aided and assisted in the discovery of America, braved the hardships of colonization and fought in more than their due proportion for the independence of the United States, and have thereby assisted in establishing a country that has its ideals, laws and social structure, Jewish ideals and laws, reared upon the ruins of past tyrannies. It will then not be amiss to go further and see what the Jews have since contributed to the support and development of this country. It is indeed gratifying to find how well they have performed the duties of American citizenship, whether on the battlefield, in public life or in private rank.

Since our persecutions have ceased, the means of education granted to us, all of the trades and professions opened to us and social ostracism removed, we have left our impress of excellence in all branches of literature, art, drama, music, philosophy, medicine, science, jurisprudence, statesmanship, finance, and finally in religion we have planted the goal, which all mankind is now striving to reach, "The Fatherhood of God, and the Brotherhood of Man." At a celebration at Carnegie Hall, in New York City, of the 250th anniversary of the landing of the Jews in America, Ex-President Cleveland said: "We have today only to look about us to discover that in every phase of present American enterprise and effort of the Jews of the United States, with unrestricted toleration and equality are making their impress more and more deep and permanent upon our citizenship. They accumulate wealth without exhibiting or encouraging harmful extravagance and business recklessness. They especially care for their poor, but they do it sensibly and in a way that avoids pauper-making. On every side are seen monuments of their charitable work, and evidences of their determination to furnish their children and youth equipment for usefulness and self support. It is not among them that dangerous discontent and violent demonstration against peace and order are hatched and fostered.

"There may be something of separateness in their social life among us, but this should be naturally expected among those who are not altogether free from the disposition born of persecution and the loss of nationality, to seek in a common devotion to their peculiar religious creed the strongest bond of their social fellowships. And yet with all they are by no means laggard in the civic duty and the work in behalf of the general welfare of the State which are the badges of good citizenship.

"It is time for the unreserved acknowledgement that the toleration and equal opportunity accorded to the Jews of the United States have been abundantly repaid to us. And in making up the account let us not omit to put to their credit the occasion presented to us through our concession to them of toleration and equality of strengthening by wholesome exercise the spirit of broad minded justice and consideration which as long as we are true to ourselves, we must inflexibly pronounce as the distinguishing and saving trait of our nationality. I know that human injustice, especially that growing out of race or religion, is cruelly inveterate and lasting. But wherever in the world prejudice against the Jews still exist, there can be no place for it among the people of the United States, unless they are heedless of good faith, recreant to the underlying principles of their free government, and insensible to every pledge involved in our boasted equality of citizenship. The Jews of the United States have become our fellow citizens, and like us, have at heart the prosperity and safety of our common country, for as much as we have desired not that liberty to ourselves, which we would not freely and impartially weigh out to all the consciences of the world besides.

President Roosevelt on the same occasion thus expressed himself in regard to the Jews' contributions to our national progress and achievements:

"Because the lamentable and terrible suffering to which so many of the Jewish people in other lands have been subjected, makes me feel it my duty as the head of the American people not only to express my deep sympathy for them as I now do, but at the same time to point out what fine qualities of citizenship have been displayed by the men of Jewish faith and race, who having come to this country, enjoy the benefits of free institutions and equal treatment before the law. I feel very strongly that if any people are oppressed any where the wrong inevitably reacts, in the end, on those who oppress them—for it is an immutable law in the spiritual world that no one can wrong others and yet in the end himself escape unhurt."

The celebration of the 250th anniversary of the settlement of the Jews in the United States properly emphasizes a series of historical facts of more than merely national significance.

Even in our colonial period the Jews participated in the upbuilding of this country, acquired citizenship and took an active part in the development of foreign and domestic commerce. During the Revolutionary period they aided the cause of liberty by serving in the Continental Army and by substantial contributions to the empty treasury of the Republic. During the Civil War thousands served in the armies and mingled their blood with the soil for which they fought. I am glad to be able to say, in addressing you on this occasion, that while the Jews of the United States, who number more than a million, have remained loyal to their faith and their race tradition, they have become indissolubly incorporated in the great army of American citizenship, prepared to make all sacrifice for the country, either in war or peace, and striving for the perpetuation of good government and for the maintenance of the principles embodied in our Constitution. They are honorably distinguished by their industry, their obedience to law, and their devotion to the national welfare. They are engaged in generous rivalry with their fellow citizens and other denominations in advancing the interests of our common country. This is true not only of descendants of the early settlers and those of American birth, but of a great and constantly increasing proportion of those who have come to our shores within the past twenty-five years as refugees reduced to the direst straits of penury and misery. All Americans may well be proud of the extraordinary illustration of the wisdom and strength of our governmental system thus afforded. In a few years, men and women hitherto utterly unaccustomed to any of the privileges of citizenship have moved mightily upward, toward the standard of loyal self-respecting American citizenship; of that citizenship which not merely insists upon its rights, but also eagerly recognizes its duty to do its full share in the material, social and moral advancement of the motion."

And thus we see that the thoughts, ideals and works of the Jews in the United States have become a part of the warp and woof of the nations social, political and moral structure. It is also very gratifying to us that a true and just recognition of the Jews' position in this country is recognized and conceded by such eminent authorities.

The Independent Order of B'nai B'rith has contributed largely to build up and maintain the Jews' splendid position in this country. Our Order was founded at a time—by a handful of patriotic American Jews—when the Jews were denied the full rights of citizenship in the nations of the old world, and were finally expatriated by the tyrannical hands of the rulers of the lands in which they and their forefathers had dwelled for centuries. Reaching this country with different ideas of government it was necessary that a meeting place be given them and a welcome extended to them, indicative of brotherly love and harmony. The necessity of the times called our Order into existence. The work of assimilating this hetrogenous mass into a body of Jews imbued with the idea of benevolence, brotherly love and of the highest principles of citizenship was undertaken by the I. O. B. B., and how well they have succeeded is a matter of history. Our Order is a school of patriotism, and at no time in our country's history have we failed to respond to the country's need in her hour of peril.

A few years ago, when the unconscionable persecutions of Russia and Roumania caused many of our co-religionists to flee to this country, and much difficulty was being experienced in gaining admission on account of some provision of our immigration laws, then it was that our Order said to this government and the world at large: Admit our brothers, poor, oppressed and unfortunate though they may be, we pledge to all, that they will never be a charge on any public or private charities, that they will become good and useful citizens. And they were admitted. Even today our influence is exerted to see no literacy tests or kindred restrictions are inserted in our immigration laws. Again, while the nations of the world were listening to the Czar's seductive words, to let the Angel of Peace reign supreme over the world, came the piercing and agonizing cries of our cruelly outraged and foully dealt with brothers, at the hands of the subjects of the Czar of Russia. So atrocious was the crime against liberty and conscience as to bring down upon Russia the just and righteous indignation of all liberty loving men. Thereupon our Order again asserted itself, and addressed the famous Kishineff petition to the Czar.

This document was signed by thousands of patriotic and liberty loving people, irrespective of religious belief or nationality. In my judgment this paper will be classed in importance with the Magna Charta and Bill of Rights and the Constitution of the United States, because when all nations shall declare religious persecution wrong and not to be countenanced by civilized nations, then the persecution of the Jews and of others must cease. It is true that these declarations were at that time in advance of the age, this document has been sacredly preserved in the archives of our government and must, when the time is opportune, be recalled to the world's attention and through the instrumentality of this government and the Jews be universally accepted and practiced as true.

I cannot divest myself of the thought that the time has now arrived, when the Jews of the world must see that this doctrine of opposition to religious persecution is subscribed to by all civilized nations.

In the midst of this present awful conflict of the European nations, that has involved almost the entire world in the greatest and most destructive war of any age in history, we find a great number of the Jews fighting for their respective countries, and Jews against Jews. Russia, with her alluring promises of permanent freedom to the Jews after the war; Germany, recognizing the stalwart citizenship and military ability and bravery of the Jews, is proudly decorating many of them with the iron cross of bravery and distinction; Austria-Hungary, France, England and other nations claiming them as soldiers and commanders, have for the time being stayed the hand of oppression, abuse and social ostracism.

The Jews, forgetting past insults, oppression and abuses are fighting courageously and honorably—for what? Liberty and religious freedom for themselves and all mankind.

As the Jews of the ancient days carried and sacredly guarded the Holy Ark of their religion, so have the Jews today carried and preserved the doctrine that religious persecution is contrary to civilized humanity.

So it is the duty and pre-eminently the right of the Jews after this titanic conflict is at an end, to be allowed the privilege and distinction of presenting to the Hague Peace Conference the principle that every civilized nation shall hereafter be compelled to place in every treaty that is made the requirement "that none shall suffer in person, property, liberty, honor or life because of his religious belief. That the humblest subject or citizen may worship according to the dictates of his own conscience, and that government, whatever its form or agencies, must safeguard these rights and immunities by the exercise of all its powers; and then, those nations who refuse to subscribe to this doctrine will be known, classed and treated as uncivilized nations.

This great political reform so presented by the oldest of all civilized nations, if adopted by the Hague Tribunal, will be the magnificent contribution of the Jews to the International jurisprudence of the world.

Never have the Jews stood upon such vantage ground as in this country; never have the times been so opportune as now to remove the bigotry and the prejudice of the dead centuries, by the revival of learning by the giving of supremacy to reason, by the broadening of our views, by the love of humanity, by the uniting of all mankind in a common union of brotherly affection. Let us jealously guard the principles and institutions of this country that have for its ideals, laws and social structure, Jewish ideals and laws. Let it be our life's work to see that no laws are made uniting church and state, or that any sumptuary or other laws are passed that destroy the true principles of our government as guaranteed to all in the Bill of Rights and the Constitution of the United States. Let us use our efforts, so that all persecutions and oppressions of the Jews or other people wherever situated, must cease and so that they shall have granted unto them the same privileges and rights as we enjoy here. Let us, in common with all American citizens, love, honor, defend and sustain the flag of our country.

"America is the hope of the world and is becoming more and more an example and an inspiration to all mankind. Let us ever remember, 'To be a Jew is an honor and always has been.' To be an American is an equal honor, but to be Jewish-American, an American Jew, is to bear a double distinction, is to wear a two fold crown, and is the greatest honor of all."

Jewish Unity and the Congress

By LOUIS D. BRANDEIS

Address Delivered at the Lyric, Baltimore, September 27, 1915

When the war ends, the Jews of America hope to aid in the solution of those problems which most deeply affect their brethren abroad. Every one recognizes that without unity this is impossible. But many fail to understand what unity means, and what the essential conditions of unity are. When the meaning of unity is made clear, and these essential conditions set forth, it must appear that a congress is indispensable, if the end sought is to be attained.

First: Unity means not oneness in opinion, but oneness in action. Division in opinion may be helpful. Division in action is fatal. Differences of opinion are inevitable among thoughtful men, if the question under consideration is one worthy of discussion. Differences in opinion are not only natural but desirable where the question is difficult; for only through such differences do we secure that light and fuller understanding which are necessary to a wise decision. On the other hand, when action is contemplated, some decision must be made. Then some one opinion must be accepted as the basis of action. It may be one of the hitherto opposing opinions, or it may be a new opinion developed out of and possibly reconciling those previously conflicting. But when a decision is made all division should cease. Only so can effective action result.

Second: The making of a decision implies the existence of a body which has authority to decide. Such a body may be either autocratic or democratic. It is autocratic where it is self-constituted, and imposes its decision or will upon those for whom it purports to act. It is democratic when it is selected by and expresses the decision or will of those whom it actually represents. Among a free people the body which makes a decision must necessarily be democratic, since among a free people there can be no self-constituted body of men possessing the power to decide what the action of the whole people shall be.

Third: Absence of discord does not imply unity. Absence of discord may be due to indifference. Unity implies interest and participation. There may be acquiescence in the decision of a self-constituted body purporting to act on behalf of a free people. But there cannot be unity of action of a free people unless the decision is the act of that people participating through its properly constituted representatives.

Fourth: What is demanded of the Jewish people now is action, not acquiescence. We must seek to put an end to those conditions which through the centuries, and not merely during this war, have brought misery and suffering to the Jews. We must consider more than the superficial effects of the war, grievous though they may be. For the Jewish suffering in this war would not be so great if the Jews had not been victims of oppression and persecution during so many centuries. The position of the Jew is not entirely unique. The history of the Bohemians, Poles and several other Slavic races, as well as the Armenians, provides remarkable parallels, and among all these nationalities hopes are now high that in the peace that will follow the war their elemental wrongs will be righted. Several of these peoples are actively participating as belligerents. The Jews as a people have joined neither one side nor the other. But the Jewish people cannot stand by and simply look on with folded arms. We must take other action after careful deliberation and with a thorough understanding of what is at stake.

But we can do this only if the Jews of America will that those conditions shall end; and undertake to express that will through action. What this action shall be involves decisions which are both difficult and serious; decisions on which reasonable men will necessarily differ. The Jews are a people of thinkers; and they have a passion for freedom. If we acquiesce in decisions made for us and not by us, it can only be because we are practically indifferent; because we do not care, or, at all events, do not care enough, to assert our views. And if we do not care enough to assert our views, we certainly will not care enough to make the sacrifices necessarily involved in saving our brethren, and solving the problem of the Jewish people.

Fifth: There are certainly a large number of Jews in America who are not indifferent to the suffering of their brethren abroad, or to the injustice to which these are subjected. There are a large number of Jews in America who are eager that something should be done to remove the causes of their brethren's misery. These Americans have views differing widely from one another as to what can be done, and what ought to be done, and how it should be done. They ask to be heard on these questions through their duly constituted representatives; and they ask also to hear the views of others in order that the different proposals may be subjected to the test of public criticism. They deem it necessary that in view of the grave and difficult problems involved, the minds not of a few, but of many, should be turned towards their solution. It is for these reason, among others, that they have demanded a Congress, and have demanded that it be convened on a democratic basis, and that the proceedings shall be made public. The deliberations of such a Congress should be enriched by the public discussion from others who are not delegates to it. And the Congress itself will create needed public opinion in support of the measures which it determines upon.

Sixth: But the Congress is essential also for other reasons. Besides those Jews who have already given evidence of their readiness to aid in remedying the condition of their brethren, there are many in America whom the present need of action has failed to rouse. They are indifferent largely through lack of knowledge. We have such faith in our people as to believe that with most of them knowledge will overcome indifference and will lead to active participation in the effort to solve our people's problem. We must bring home the situation to those seemingly indifferent and make clear to them not merely the intensity of existing suffering, but also that they can play a part in ending it, and indeed that they must do their part or we cannot succeed. And for the awakening of interest the Congress is a necessary means.

Seventh: The Congress is not an end in itself. It is an incident of the organization of the Jewish people—an instrument through which their will may be ascertained, and when ascertained may be carried out. In order that their will may be ascertained truly the Congress must be democratically representative. In order that their will may be carried into effect, the decision of their delegates must be supported by Jewish public opinion, intelligent, widespread, and expressive of deep conviction. In order that there may be a definite public opinion to be so expressed, the Congress must be preceded by public discussion. In order that the decision may be the wisest possible, the Congress should be preceded by general public discussion of the measures proposed. The decision must embody the wisdom, not of the few, however able and public-spirited, but the thought and judgment of the whole people. The support must be active; it must be financial as well as moral. It must be the support of the million, not of a few generous, philanthropic millionaires. In order that the support may be adequate, the Congress must also be preceded by such organization of the Jews of America as will ensure their co-operation in carrying out such measures as shall be decided upon. The Congress is not to be an exalted mass-meeting. It is to be the effective instrument of organized Jewry of America.

It cannot be effective if its functions are limited to the passing of resolutions, however carefully framed. Those whom the Congress authorized to act for the Jewish people must have the actual support of the Jews of America. They must not only be prepared to act, but must be supplied with the means to do so.

Such being the necessary function of a Congress, it must be clear that there can be no substitute for it. The meeting of the organization presidents for an exchange of views called by Mr. Kraus of the B'nai B'rith to be held October 3rd, is a proper beginning of the discussion of the grave problems involved.

There should, from time to time, be many such gatherings not only of those whose official positions place upon them special responsibilities for Jewish interests, but also of many others whose special study of the questions involved enable them to make valuable contributions to the thought on this subject—and whose intense interest will aid in the great task of effective organization. On the other hand, the conference which the American Jewish Committee proposed should be held on October 24th would be not only futile but dangerous. It would be futile because the conference would purport to be an assembly authorized to express the will of the Jewish people, whereas it would in fact have no such mandate and would lack the necessary support of the Jews of America without which its action would be ineffective.

Such a conference would be positively dangerous to Jewish interests; first, because its deliberations would be secret, and the fact of secrecy would lead necessarily to suspicion and misrepresentation of Jewish purposes and deprive us of non-Jewish support. We seek action in the open so that there shall be no misunderstanding either among our own people or among our fellow-citizens, as to our aims and methods. We need to void any real or seeming secrecy of action and of aim which might cause mistrust and which might breed prejudice. The ends which the Jewish people seek are so simple and their difficulties are so well known that no one has yet been able to state an adequate reason for holding a Jewish conference in secret.

Secondly: such a conference would be dangerous because it would discourage activity on the part of the Jews of America who would assume that the conference had relieved them of the necessity of doing their part.

In the third place, such a conference, in secret, would inevitably prevent Jewish unity, because a large part of the Jews of America have definitely declared against it. Of the organizations originally invited, organizations to which more than two-thirds of all the delegates arranged for have been assigned and which, together, have a membership of more than 400,000 persons, have already refused to participate in the Conference.

Let us bear in mind the statement made by Earl Derby in 1876 to the memorial which Baron Worms presented in the hope of securing a removal of the Roumanian disabilities: "I cannot advise you better than to appeal constantly and on all fitting occasions to that which you will find stronger support than that which any government can give you, namely, the support of general public opinion." The demand for democracy in the consideration of Jewish problems is not a matter of form. It is of the essence. "Democracy is not a mere form of government; it does not depend on ballot boxes of franchise laws or any constitutional machinery. These are but its trappings. Democracy is a spirit, and an atmosphere, and its essence is trust in the moral instinct of the people." This is a matter which every true American, and particularly every true American Jew, should take to heart.

September 26, 1915.

THE BURIED CITY OF WIELICZKA

In the earlier days of the war, when the troops of the Czar were sweeping triumphantly through Galicia and stood almost on the threshold of Silesia, the name of Wieliczka, a town some ten miles south of Krakow, appeared frequently in the dispatches. As a strategic point the Wieliczka printed on the map was a city of interest, but for nearly a thousand years a city of far greater interest has lain below the surface of the earth, under the Galician town. This buried—or, rather, burrowed—city is two and a half miles in length, the Manchester "Guardian" declares, and over a third of a mile wide, and consists of a gigantic salt-mine, one of the largest and oldest in the world. As we read:

It has seven levels, and the lowest is nearly a thousand feet deep. It is entered by eleven shafts. The different levels are connected by flights of steps hewn out of the rock salt. In the mine are chapels, tramways, a railway, a railway station, a ballroom, and several other halls, all hewn out of the rock salt with elaborate architectural decoration.

There are sixty-two miles of pony tramways and twenty-two miles of railway. All these lines, and the principal passages, or "streets," meet in a sort of central cavern. Here is the central railway station, with spacious waiting rooms and an excellent refreshment room. It looks, according to one visitor's description, "more like a summer pavilion than a railway station, with its latticed galleries and its rows of stately pillars that gleam white and iridescent."

The oldest "building" in the mine is the Chapel of St. Anthony; it dates from 1691. It contains three altars, a pulpit, and much statuary, all elaborately carved out of rock salt. But services are now held in the modern, but equally elaborate, Chapel of St. Cunigunde, which is entered by descending forty-six salt steps. The chapel is fifty yeards long, fifteen yards wide and thirty feet high, and is used regularly for worship.

The ballroom is a huge room, where the miners often hold their festivals. A miners' orchestra plays regularly in the hall, not only for the dances, but for the entertainment of visitors. The mine has been worked for at least eight hundred years. It belongs to the Austrian government, and gives work to a thousand men.

THE PROCESS OF THE PROVOKERS OF ANTI-SEMITISM.

A terrible picture of the danger in which the Rusisan Jews of the war-swept territory find themselves was presented by a process which has recently taken place in the military court of Lomza, which, as a court of justice of the second army corps, was a higher tribunal. The accused were the agents of the Counter Espionage Division, Tschupanjuk, Mizkewich and Dereshenko, three Poles, and the presiding judge was General Tawastsherin.

Following are the facts of the case:

The above-named agents had made the statement that they found in the kinomatograph of a certain Eisenbuegel, a telephone apparatus, and they accused the owner of the kinomatograph of having installed a telephone for the enemy's army. The officer who was sent to search the house reported that the wire could not be used for a telephonic connection. In the course of further investigation Eisenbuegel was freed of the accusation, while the three accusers were placed before the court. In this process Eisenbuegel also appeared as a witness. He, however, did not come into court as a free man, but was escorted by a guard. In answer to the question of the presiding judge as to why Eisenbuegel was presented as a prisoner, the chief of the Counter Espionage Division explained that other accusations were pending against Eisenbuegel, but he refused to state the nature of these accusations. The presiding judge thereupon ordered the clearing up of the question. The fact was then established that there were really no other accusations against Eisenbuegel and upon the order of the presiding judge he was then and there set at liberty.

In the course of the court proceedings the agent, Mizkewich, confessed his guilt and disclosed the reason for the activity of all the three accused—Tshupanjuk, Mizkewich and Dereshanko. He made the judge acquainted with all the details of the work of the Counter Espionage Division. By his information the fact was established that in consequence of information furnished by Tshupanjuk **seventeen innocent Jews had been executed.**

This process of the provokers was brought about by an especialy cunning act of Eisenbuegel's relatives. Without this cunning Eisenbuegel would have been hanged just as the other seventeen Jews were hanged. When this fearful process was instituted against Eisenbuegel by the depositions made by Tshupanjuk and consorts the relatives of Eisenbuegel made the discovery that Tshupanjuk had intimate relations with a Jewess. Through this Jewess they offered 5,000 roubles to Tschupanjuk if he would withdraw his accusation against Eisenbuegel, but at the same time they informed the states attorney of their act. This one advised them that in order to secure positive evidence against the latter they should not only give him money, but they should also make him a present of a costly ring. It was the ring which saved Eisenbuegel's life and brought Tshupanjuk and his accomplices to trial.

When his house was searched and the ring was found Tshupanjuk tried to save himself by declaring that he took the ring in order to have in his hand positive proof of Eisenbuegel's guilt, for if Eisenbuegel's relatives offered him such a sum as a bribe, the activity of Eisenbuegel as a spy was established as clear as day. This lying explanation of Tshupanjuk did not go down with the military tribunal, especially after the real truth had been exposed by the confession of Mizkewich. The judge sentenced Tshupanjuk as well as Dereshenko to serve for six years in the prisoners' company.

After the case was closed the presiding judge sent a report of the proceedings to the chief commander, Alexeyeff, in which he stated that although it was not possible within the scope of this process to clear up all the circumstances of the provocative activity of the Counter Espionage Division, the fact of its special work of provocation had been fully established. For a full inquiry into the matter a special investigation would be necessary. Alexeyoff acknowledged the receipt of the report of the presiding judge. So far nothing is known about the further progress of the affair.

B'NAI B'RITH HISTORY.

Past Grand President Edmund Tauszky, at the request of Grand President Harry K. Wolff, has written a concise and lucid little history of the Independent Order B'nai B'rith, which has been printed and distributed among the members of the order. Especially to the younger men of the organization who are not familiar with the history, aims and objects of the B'nai B'rith, Past Grand President Tauszky's efforts will have great value as a guide in the study of B'nai B'rith history and literature.

First Trip of Hospital Train of the German B'nai B'rith Lodges

By Dr. BERTHOLD TIMENDORFER, Berlin

By direction of the war ministry of January 24, 1915, I received the authorization to accompany the B'nai B'rith Hospital Train on its first trip. I also received the badge of the Red Cross, an identification card and the right to free rides on the railroads, free board and lodging.

On Monday, March 8, at 4:35 p. m., the hospital train started on its way. We had learned previously that it was assigned to an army in the East. Numerous relatives of the fellow passengers gathered at the Steglitz freight depot. Still there were no touching leave-takings, for excitement and the feeling of going towards something unknown were stronger with each individual than the feeling of parting from his relatives.

After the agitation of the hour of leave-taking had subsided, one was left to his own thoughts.

My first feelings were those of deep gratitude to the Rhineland Lodge, to which our thanks were due for the first suggestion to provide this hospital train and to all the lodges of the German District for their joyful readiness to bring sacrifices for the consummation of this suggestion.

The individual lodges contributed towards the hospital train, Marks 75,967.60.

Several lodges donated for interior furnishings, Marks 2,855.00.

Cash contributions for friendly gifts, Marks 25,573.00.

Value of other friendly gifts, Marks 20,000.00.

This brings the total up to, Marks 134,395.00.

Like all hospital trains, ours traveled at a speed of 18 to 20 miles an hour.

On Tuesday, March 9, about 6 o'clock in the morning, we arrived in Konitz. There the immense influence of the war upon the province of Prussia was already visible.

In Dirschau we received the first mighty impression of the faultless measures of all military administration. This impression was continually strengthened; it was like the mechanism of a perfectly regulated machine, so that one could now readily acknowledge militarism without injuring his other views.

In Dirschau we were expected by the delegate of the sanitary depot of that place, a chief staff physician, sub-physician, nurses and sanitary officials. If one of our physicians should have been taken sick on the way, a substitute physician could at once ride along. It was the same case with the nurses and sanitary officers. In the depot there is a large room for wound dressing, which is generally to be found in the larger depots. Seriously wounded soldiers can immediately be taken into the depot. If sick soldiers are to be operated, which is generally not to be done in the hospital train, they are kept in the depot. We were so overpowered by the arrangements that we wished to show our gratitude to the sanitary depot at that place and to leave friendly gifts. These were not only not accepted but we were on the contrary forced to take along two boxes of sugar which were allotted to us before we arrived there. Red Cross nurses there, as well as at all other stations, wanted to provide us with refreshments. One could really see that it caused them pain to find that we were not in need of such things.

From Dirschau we proceeded at a slower speed to Marienburg. We stopped before the depot opposite the castle front which looked as beautiful as a picture in the splendor of the sun. We had a long stop and could take a rest. Just then a very long train with Russian prisoners arrived.

It was mostly Belgian wagons which we saw on our journey in great numbers next to Russian wagons. Fifty-two Russian prisoners were placed in each car. They all had white fur caps and they therefore seemed to have been from Siberian and Circassian regiments; they made an alarming impression; some looked partly very stupid, but some had also comely faces. I especially noticed the excellent teeth of the prisoners and their equipment of overcoats and shoes.

Also in Marienburg there was a Red Cross sanitary station, where, like at all such stations, one received restoratives free of charge.

From Marienburg we went to Rosenberg in Westphalia.

From Rosenberg we were directed to go back to Riesenburg on a side track, in order to wait there for traveling [illegible]

Here something happened to us for the first time which we often experienced later on—the confounding of our lodges with the Free Masonic lodges.

The station directory transmitted to us the petition of two of our members, who had participated in the raising of funds for this hospital train, for permission to inspect it. This did not appear strange to us, as according to the address book of our lodges, two members really lived in Riesenburg. Thereupon the two directors of the sugar factory of that place—Free Masons—came, with whom we spent a very animated hour, as they told us many instructive and interesting stories of the war and its influence upon that region. The gentlemen showed their gratitude by bestowing a gift of 100 pounds of crystal sugar.

Later we also received the visit of our brother who lived there. He came with his wife and daughter, the latter being a Red Cross nurse. The brother was visibly proud of being a member of a society that had organized the hospital train.

There we had to explain, as we often had to do later, the words "B'nai B'rith." Every article in the hospital train is marked with the letters I. O. B. B. This naturally arouses numberless questions, and I believe that today thousands know already that there is a "Jewish" hospital train.

After a stay of twelve days in Reisenburg, we started away on March 12, in the direction of Koenigsberg. We first had to return to Marienburg, and from there to Elbing, at which depot we found troops who were equipped with field kitchens and various war materials.

Our soldiers looked exceedingly fine, their mood was as though they were going to a jolly dance. The frame of mind of our soldiers was for us a real exaltation; one really had the feeling that our fatherland can rest securely.

We arrived in Koenigsberg on Wednesday, March 10, paid a visit to the city and found there the same life as in other forts—everything military. There, too, we met with the same heart-refreshing aspect that the soldiers who marched to the front were in excellent condition and in the best of humor. In this respect even the militia battalions showed no inferiority.

We left Koenigsberg on Saturday, March 13, unfortunately during bad weather, by way of Korschen to Loetzen. We could plainly discern the more distant forts of Koenigsberg and the great preparations for the war.

What a vast amount of work lies in all these things!

Fifteen miles from Koenigsberg there is the station of Tharau and the Russians came up to that place, of course, reconnoitering posts only.

In Preussisch-Eylau, celebrated on account of the battle which took place there, we could plainly observe the two Napoleon-pines and the monument with the two cannons.

Up to that place one saw nothing yet of destruction. But already in Bartenstein the picture changed entirely. The railroad bridge was destroyed by the Russians—of course, our brave railroaders have built another long ago. The place was bombarded by the Russian artillery, when many houses were destroyed. For fourteen days Bartenstein was cleared of all officials, Karschau was also occupied by the Russians from August 26 to September 3, and there too the destruction was quite considerable.

On the way farther we came to Loetzen with the castle Boyen on the Masurian lakes. But to our regret it became dark, so that we could hardly recognize the lakes. But in spite of the darkness, perhaps just because of it, we all were profoundly agitated in the remembrance of the great battles which were fought in this region.

The hazy clouds which were wrapped in darkness stirred our imagination, and in the pictures which they created by their lowering and sinking they conjured before us lamenting women and children who have lost here their husbands and fathers, and the many crosses on the road seemed to us to be accusations rising up to heaven against the wicked authors of the war.

The ruination of so many fine modern places of German industry and German culture touched our hearts deeply.

Early on March 14, towards 5 o'clock, we arrived in Lyck, and there we all received the strongest impression of all the previous ones. All the buildings which belonged to the very big depot were burned down and the railroad ties were all torn out. Numerous graves with the simple wooden crosses agitated us in the deepest way. We heard there that Lyck was three times in the hands of the Russians, the last time for three months in a stretch, and that during the last two times it was terribly destroyed.

But by the side of the many things which make one shudder there are others which cause exaltation. The German energy is undauntedly at work in order to set up again as much as possible of what beasts in human shape have trampled down.

We came to Marggrabowo and thereby to the Russian border.

The depot on the border is a gigantic building. From the frontier down the picture was unchanged. We saw dead horses, overturned locomotives, destroyed railroad bridges and railroad tracks, holes made by grenades, vast numbers of graves, wire obstructions and trenches were so frequent that one no longer looked at them.

Of the places which we passed through some were not at all damaged, many were damaged slightly, and others were completely destroyed to the last house.

The potatoes in many big fields were not yet taken out. The farther one came the more one beheld of the ravages of war, the numbers of fallen down and burned autos were excessive. We even saw Russian hospital trains, which were captured, and Russian field kitchens.

The destruction was especially great at the depot in Ratzky. At that depot there had been 600 filled wagons; in order not to let them fall into our hands, 450 of them were intentionally burned by the Russians. We saw provision columns, field batteries and other things.

Our soldiers felt the greatest joy—and this speaks volumes—not so much in the distributed gifts, as in the newspapers which we threw out to them. They were simply fighting for them.

On the 14th of March, towards one o'clock in the afternoon, we arrived in Suwalki. At the depot we found the hospital train of the District of Niederbarnim, which was already laden with 150 wounded soldiers. We consequently knew that it would take many hours before the loading of our train could be thought of. We therefore first paid a visit to the city. A peculiar feeling agitated us. The German Jew who was not a representative of business affairs, had formerly no possibility of visiting Russia, and now we five Jews were walking through the streets of a Russian city without any passport, relying upon the authority of the German Empire.

Suwalki is a military headquarter of the first rank. One could stand for hours in one place and see nothing but wagon after wagon with ammunition, with material, etc. In the main place a part of the booty from the Masurian battle was ranged, cannons, ammunition-wagons in unnumbered masses. The churches were filled with Russian prisoners.

Suwalki has 24,000 inhabitants, among these are more than 13,000 Jews. A brother lives there, and when I inquired of a Jew on the street where I could find this brother, I received the answer that the one inquired after belongs to the rich persons, and the rich citizens are no longer in the city. We naturally saw many Jews in the street, caftan and ear-locks are no longer seen. But the Jews nearly all made the impression of being generally degenerated in body and depressed mentally. We talked to a few individuals and learned that the Jewish inhabitants feel themselves very well off under the dominion of the German Government.

It was remarkable how often the physicians were asked for their aid with the remark that wife or child are lying sick in the dwellings and there is no medical aid to be had. The Jews even offered to pay for such help. Of course, our physicians had to refuse to help in order not to run the risk of infecting perhaps later the hospital train.

The weather was bad. Hundreds of prisoners were cleaning the city. In spite of this it looked quite dirty.

Suwalki proper is a large government city, has nice government buildings, large caserns and especially beautiful churches. Every second house contains a military bureau, the administration is German, the post office is German, but upon the business places one saw only Russian and Polish signs. We had to attend to something in connection with the service in the offices of the etap-commandery and of the general command. Notwithstanding the fact that it was Sunday, the offices were overcrowded. The work, especially for the higher military officers, is enormous. In the officers, which obviously were formerly residences of distinction, we found the portraits of the Russian imperial family. This trifling trait of noblemindedness has forcibly impressed us. What would have happened to the pictures of our imperial family if they should have fallen into the hands of Russian officials!

In the streets one saw nothing but military, infantry, cavalry, artillery, munition and forage columns, etc. All business houses were open, the buyers were German soldiers exclusively.

We presented ourselves to the etap-physician in Suwalki, who informed Brother Dr. Staub that his excellency the sanitary chief had manifested his special interest in our hospital train.

Already on the evening of March 14 we admitted twenty wounded to our hospital train, who could find no room in the hospital train QIII. In the forenoon of March 15 the admission of more wounded followed, and up to the afternoon we had taken on board 165 men.

In Ratzky, 63 more came, part of them wounded and part sick. The beds were all occupied. The supernumerary patients were happy to have found accommodation, some upon chairs, some on the floor of the hospital cars, well wrapped up in coverlets. They were glad to be permitted to remain. Several more officers and troopers had also to be taken along, so that the train was over full.

With the inlading an enormous work commenced for the physicians, nurses and sanitary assistants. Part of the injured were suffering from most serious wounds. There were 121 shot wounds, 35 other injuries (such as contusions, frozen limbs, burns), 16 external, 54 internal diseases, and 2 other diseases. Nineteen wounded had many shot wounds, 15 shot injuries were combined with hurts by freezing.

The wounded who were admitted in Suwalki came mostly direct from the battlefield in Seiny, 15 miles from Suwalki, where a battle was just being fought. They were brought to the depot partly in hospital autos but partly also in peasants' carts, often bedded upon a little straw only. It was self understood that some were completely exhausted and torpid. When they wanted to lift a wounded soldier into the hospital train, he was already a stiff corpse. One could frequently hear what happiness these poor soldiers felt as they were being bedded in the warm coverlets. Every second or third wounded soldier repeated the exclamation: "Here it is just like in heaven!" The one who could not speak, you could perceive the gratitude in his looks, for the speedy refreshment with warm drinks, for the suitable bedding and for being laid down in an easy position to alleviate his pains. A number of soldiers who, as they were being placed in the train, were partly unconscious, almost completely exhausted, were recovered already on the next day with eyes bright and full of life.

Alas, a number of injuries were so dangerous that already on the journey to Koenigsberg three deaths occurred (two were shot in the head and one in the chest, to which tetanus was added).

For the rest the work of the physicians was worthy of thanks. According to the medical reports which I have before me, about thirty large splint bandages were applied to shot wounds in the bones of the extremities, which immediately greatly relieved the sick of their pain and made it possible for them to assume a comfortable lying position. All the wounded received fresh antiseptic bandages, which were changed within the next few days according to need. Exhausted patients with weak hearts received digitalis preparations, wine, strong coffee; other patients received opiates, gruel and were warmed with warming bottles. Eight who partly showed over forty degrees fever with pneumonia were treated with high upright lying positions, Priesnitz-poultices and camphor, also morphine injections. The results were so good with these patients that most of these eight were discharged from the hospital train almost without any fever. Two shrapnel bullets, which were imbedded quite close to the surface, were removed during the trip.

The care of the wounded left nothing to wish for. The kitchen arrangements were so well made that different forms of diet could be attended to. Wherever there was no need of a special diet, the wounded received full man's fare. All their requirements in this regard were fulfilled. To the greatest astonishment of the physicians and sanitary assistants, portions were often consumed, which were really wonderful, but they were well digested. The physicians had the joy to behold the visible recovery of many of the patients during the few days of the transport.

So has the arrangement of the hospital train proven itself splendidly useful in every respect. The positions of the stretchers and the way they can be adjusted can be considered as perfect. Even patients who suffered from shots in the abdomen declared that they noticed nothing of the shaking of the moving train.

We owe hearty thanks to our brothers, the physicians, for their great work, also to the nurses and to the sanitary assistants, and especially our four nurses, who showed themselves particularly willing. each one was inspired in her way by patriotic zeal to be useful to the common cause.

But the same was the case with the sanitary assistants—nobody lacked good will and missed finding joy in the work. To work dav and night was not too much for any of the nurses and any of the sanitary assistants. The nurses and the sanitary assistants really felt like comrades, frictions or difficulties about competency never came to the ears of the physicians.

The activity of the nurses was a sort of assistance to the physicians; they were responsible for the carrying out of all orders concerning medicaments and temperature taking; they helped in bandaging, attended to the sterilizing of the bandage material and the instruments.

The sanitary assistants, one to each wagon, that is, one for ten patients, attended to the clean keeping of their divisions, the cleaning and bedding of the sick; they fed them and fulfilled all the coarser duties at the sickbed.

The way on our return trip passed over Angerburg and Gerdauen to Koenigsberg, where the destruction by the Russians is of considerable extent. There we discharged thirty wounded, twenty-seven wounded were discharged in Stargard. and 120 in Stettin, the rest in Stralsund and Greifswald.

The reception in Griefswald was an especially festive one. The professor of pharmacology and his assistant were present, and society ladies presented flowers to the wounded soldiers.

It was often hard for the sick to take their departure. Every one would have preferred to stay in the hospital train till the end of the journey. Many said good-by with tearful eyes and with words of the deepest gratitude, and promised to keep us informed about their state of health. Such letters of information really reached us in great numbers. All were filled with the deepest gratitude. I wish to read to you one letter of thanks from a wounded soldier:

"All ornamental words and expressions of praise will not come near to reproduce that which a soldier feels when he steps upon this train. A soldier who, after a long time in dirty Poland, sees again something which up to that time he has only seen at world expositions. How agreeable was this affluence and wealth to us all after such a long time of want and privations; how they rejoiced over the kind care and good treatment. No wonder that I was not the only one who became almost well during the journey and at the last station felt so strong again to return to the front. Therefore thousand thanks to the dear founders who made a present to myself and to many others of the nicest railroad trip of their lives."

In Stettin the train remained for several days to make the necessary repairs and especially to attend to the disinfections of the train, which had constantly to be repeated. The members of the lodge of that place and their relatives visited the train under the leadership of their able president and contributed cash donations and friendly gifts, treated our brethren, the physicians and nurses, hospitably and called a special meeting of their lodge, in which the chief physician and the bookkeeper of the hospital train submitted reports.

For all this Allemania Lodge be heartily thanked.

Concerning the distribution of the friendly gifts I will state that, in compliance with the original determination, the main part was assigned to the sanitary depot in Suwalki, for the hospitals of that place. The list of the friendly gifts distributed at that place comprises three pages. In the main the gifts consisted of sewing materials, cocoa, preserves, a great variety of fruit juices, chocolate, soaps, rum, cognac brandy and more than 300 white shirts. Other friendly gifts were distributed to a reserve company of railroad builders, to the etap-commandery and to the intendancy, for the purpose of shipping direct to the front. Great quantities of woolen things were especially brought there, such as shirts, vests, woolen shawls, stockings, besides many cigars and cigarettes, chocolate and marmalade.

We were especially gratified by the ability to distribute these friendly gifts, and the expedition with which the things were brought to the front afforded us great joy. We only regretted that it was impossible for ourselves to bring the friendly gifts to the front.

Very agreeable, although at the same time also very sorrowful, was the distribution of the friendly gifts among the wounded who were on the train. We distributed shirts, chocolate, cakes, biscuits, fruit jelly, wine, cigars and tobacco As I was the only one who was not vaccinated neither against cholera nor against typhus, I was not permitted by the physicians to set foot in the sick-wagons.

Brother Schuermann undertook the distribution for me. He reported about it that he returned from his, in itself, easy and pleasant task, physically and spiritually exhausted by the shocking sight of the grievously wounded, although he also found satisfaction and gratification in the joy of the recipients of the friendly gifts.

Commanders of soldiers, officers of railroad battalions, solicited from us friendly gifts for their troops and they also received them. Requests for friendly gifts continued persistently. They came from the private soldier up to the higher officers. A number of officers and sub-officers visited the hospital train. All requests were granted.

Two feelings especially manifested themselves within us during the distribution of friendly gifts. The first was the good care which the officers took of their troops; indeed, we received explicit requests from officers to give them things for their personal use, especially linens, but first, however, with all of them came the solicitude for the troops, and then they thought of their own welfare.

The second feeling was that the requests for friendly gifts were made entirely nonchalantly and as something which is self understood, and they accepted them in the same spirit. One received the impression from it that the solicitors took the granting of their request as something which is self understood because they would under the same conditions just as readily share their affluence with those who suffer from want.

Yes, this is the great thing in this war; it has made men equal and has caused every individual to feel great joy in doing good.

I have already related of the special joy of the few brethren whom we have met with the hospital train.

When our nurses took a walk in Suwalki they met an assistant physician who would have liked to fall on their neck, and this would not have been on account of the female sex, but because of the sign I. O. B. B. which they carried on their uniforms.

Distant from home this physician, whose three brothers belong to our Order, found the sign which he knew so well. It was natural that we accorded him the heartiest welcome, and it gratified us when he assured us that was his nicest day. Also this physician told us of the sad fate of the Jews who lived in Suwalki. He had visited the synagogue on Saturday and he saw there innumerable sick persons. He was glad to write daily a number of prescriptions and to serve his co-religionists, free of charge, with medical assistance.

In Suwalki we were visited by the field chaplain, Dr. Levi of Breslau, who was glad and also proud to see us there. I was able to make Dr. Levi acquainted with the Quartermaster, who was just then paying us a visit. I found a hearty relation between the different confessions and the endeavor of the highest military authorities to satisfy the religious needs to the widest extent.

On the return trip we met in Ratzky a military hospital train which also stopped at that place. A gentleman in uniform jumped from that train over to us, greeting us with radiant joy. It was a brother from Hamburg, with whom we also remained in pleasant conversation, and we were glad to be able to serve food and drink to the officers of the military hospital train, who having been a long time on the way were hungry and thirsty.

So one will understand when I assert that all of us on the train felt special satisfaction and gratification and that I considered myself justified to congratulate the Order from the fulness of my heart upon the equipment of the hospital train.

There were really two feelings which led to the equipment of this train: the love for our splendid fatherland and the gratitude to our incomparable troops. These two feelings must continue to reign within us and therefore the warning goes out to our members not to cease their contributions to the friendly gifts, for already in the beginning of the activity of our hospital train we have gained the conviction that in spite of the great amount of money collected and in spite of the great quantities of friendly gifts, we will not have enough.

If I only could conjure up before you the pictures of the suffering which we beheld, also the scenes of joy called forth by the good deeds which we have done, I am convinced that you would give with full hands. But I have confidence in the joyful readiness of our brethren to bring sacrifices, which has often been verified, that even if I cannot conjure them up, my appeal will not be in vain.

I surely do not wish to speak disparagingly of other places of collection of friendly gifts, but justice demands that the fact be established that friendly gifts mostly then fulfill their aim when they are entrusted to a hospital train, on account of the security and especially for the reason of the swiftness with which these gifts reach the destined places.

And so I close this report with the urgent monition to our brethren, sisters and relatives:

"Be alive and ready for further deeds of love and gratitude."

POTENCY OF THE JEWISH RACE.

By Dr. Charles W. Eliot.

For many centuries the Jews have had no country of their own or even national headquarters. They have been scattered among many nations all more or less unfriendly, and some really oppressive; yet they have retained, under the most adverse circumstances, the capacity to earn their livelihood, to bring up families, and to maintain the great traditions of their race. The main reason for the indestructibility of the Jews is that they early embraced certain invaluable ideals, and have struggled towards them indomitably for thousands of years.

The principal difference between races is difference of ideals. Whenever several distinct races come to live side by side on the same territory in the bonds of a peaceful and co-operative fellowship for all common public purposes, it will be found that they have all reached common political and social ideals, although in regard to many racial attributes and even in regard to religious beliefs they remain distinct.

The assimilation of different races can be brought about only by a gradual acceptance of the same ideals and aspirations. For several centuries this process of assimilation has been going on in many parts of the earth, and is now going on at an accelerated pace, resulting in larger conceptions of nationality and larger political or governmental units.

The Influence of Lofty Ideals.

The Jewish race affords the strongest instance of the influence on a human stock of lofty ideals, persistently held wherever on the face of the earth a fragment of the race has planted itself. In all generations and in all environments the Jews have succeeded in competition with other races to a remarkable degree. Among a poor population they are less poor than their neighbors; among a free and prosperous population the Jews become richer and more prosperous than the average. Confined in unwholesome Ghettos, they retain to an astonishing degree their health and vitality, helped doubtless by the dietary and sanitary directions given in their ancient Scriptures. Deprived of the right to bear arms in many countries, and, therefore, unable to resist savage attack, they remain inextinguishable. Wherever they become prosperous they develop an extraordinary community feeling, and take care of their own poor or unfortunate. In short, in all generations and in all their various environments they have exhibited, and still exhibit, a remarkable racial tenacity and vigor. It is manifest that this normal success of the race is not due to any especially favorable material conditions, but to the rare strength and significance of its ideals.

What are these ideals? What have they been for thousands of years? The first of the Jewish ideals has been that of one God—the noblest of all human ideals—early attained, and persistently clung to by the whole race. Mohammedan monotheism is noble, and is the main source of the strength of those races which have embraced the religion of Mahomet; but the Mohammedan doctrine of One God arrived thousands of years after the Jewish, and never was so pure. The most significant sentence in the English speech is the first sentence of the Hebrew Bible—"In the beginning God created the heavens and the earth." That is the first of the Jewish ideals, to which the race has been true in all environments, in weal and woe, and that belief has delivered it from many sorts of enfeebling and degrading terrors and superstitions.

The Ideal of the Family.

Another Jewish ideal which has counted for much in the history of the race is the ideal of the family—pure, honorable, and sacred. The veneration of ancestors, which has been an important part of the religion of China and Japan, is only an undue exaggeration of the Hebrew commandment, "Honor thy father and thy mother." The Jewish race has seen fulfilled the promise which is the last phrase of that commandment, "that thy days may be long in the land which the Lord thy God giveth thee," although in many lands and not in any land of their own. The organized human society most likely to prove durable or permanent is that which possesses and maintains in theory and practice a lofty ideal of the family. The reverence shown by children toward their parents and the devotion of parents to their children, which prevail in Jewish families, are both more intense than is usual in Christian families. These sentiments yield infinite good in any human society they produce, and pass on from generation to generation, purity of life, family honor, and a real consecration of the best human affections. That is the second potent Jewish ideal.

The third effective ideal is the ethical teaching contained in the Ten Commandments, the most compact and yet comprehensive code of morals ever written. These ethical principles have been held before the Jewish race for thousands of years wherever it has lived, in good times and bad, an ideal toward which the race has always struggled, though with frequent lapses. This code contains the institution of the Sabbath Day, which by itself accounts for much of the extraordinary endurance of the race.

The Jewish have always been distinguished for their respect for learning and their zeal for education. In the Ghettos of Europe, under the most discouraging conditions, their Rabbis kept alive the ancient learning, and through many centuries gave the elite of the rising generation some mental training, when no instruction was to be had by the masses of mankind. A persecuted race, provided it retains its vitality and elasticity, receives admirable training in loyalty to its ideals. In the case of the Jews, this was a loyalty not only to race, but to religion; and religious loyalty is the finest and most sustaining of all loyalties. The religion of the Jews emphasizes an ideal to which the Jewish mind and heart have responded ardently from the earliest times—the ideal of righteousness. Loyalty to this ideal includes loyalty to race, family, religion and all righteous perons. The Jews believe that righteousness alone exalteth a nation, a family or a man.

The Test of Liberty.

For two thousand years the Jews have led their daily lives under exposure to bodily harm, injustice, and all sorts of disaster, and under such grievous trials have preserved their ideals. The race is now to be put to another and severer test. In the free countries of Europe and America the Jews enjoy complete political and industrial liberty. They were for centuries excluded from most professions, arts, and industries, and were driven into trade and money-lending. Now all callings are open to them. In the Middle Ages there were only a few directions in which a successful Jew could safely spend his money. Now he can spend it in any direction—wisely and beneficently, or foolishly and ostentatiously. Will the race bear liberty as well as it has borne oppression? The liberty, which is the only atmosphere in which the strongest men and women can develop, often causes the downfall of weak-willed human beings. Rich Jews, like other rich people, are in danger of becoming luxurious—the more so because the race has been cut off from military service, and has not been addicted to out-of-door sports. The worst destroyer of sound family and national life is luxury. If the race is to meet successfully the test of liberty, it will get over its apparent tendency of the moment towards materialism and reliance on the power of money, hold fast to its social and artistic idealism, and press steadily towards its intellectual and religious ideals.

AFTER THE JEW.

"After the Jew, I see again, aren't you, with three articles in one number by Jewish authors?" writes a reader. Yes, and after the Gentile, too, my friend, with sixty-eight articles by Gentile authors in the same number. After the Gentile, too, you see! After everybody! And sometimes—it may seem strange to you, but it is a fact—we don't know whether a subscriber is a Jew or a Gentile. Curious, isn't it? And curious, furthermore, that it should be a matter of indifference to us as well. That is due to our lack of discrimination, perhaps, or again, it may be due to something else. "For instance?" you ask. Well, suppose some day, when you have a little leisure from writing anonymous letters to editors, you go to some library and ask for a good work on Jewish history, and read it. And if you read that history aright, perhaps you will find in it somewhere something that will explain why we should have a soft spot for the Jew; why, to be perfectly frank with you, we should be so inexpressibly proud to have every Jewish family in America on our subscription list, and every Jewish author who has a message have that message printed in this magazine. The only trouble is that the Jewish households do not need, in the same measure, the call to the hearthstone and to family life that those of other races do. Did you every stop to think of that?—Ladies' Home Journal.

MAX LILIENTHAL

1815-1882

By PROF. GOTTHARD DEUTSCH, Ph. D.

In the first volume of the "Occident," published in 1843, we find a brief account of the dedication of the sixth synagogue of the city of New York. Jewish congregations were then still scarce in this country, and had a small membership. The reactionary tendencies of most of the European governments brought the young people to America in ever increasing numbers, and, confronted with living conditions, entirely different from those which they had left behind in Europe, and filled with liberal ideas, both in politics and religion, they prepared the soil for a new interpretation of Judaism, which began in 1841 in Charleston, S. C., in a congregation which was originally founded by Portuguese Jews, who are usually leaning towards rigid conservatism, and was continued by the growing German congregations under scholarly rabbis, who took the place of the former ministers, who, sincere in their work and earnestly striving to advance themselves by hard study, were autodidacts. Amongst the pioneers of the advanced school of American Judaism, Max Lilienthal occupies a prominent place, and therefore his biographer and successor in office is right in calling him an American Rabbi.

Of the forty-two years of Lilienthal's public activity only a little over five belong to Russia, and more than thirty-six to America. In America he was one of the leading men who shaped the religious aspects of our community, under what must be considered normal conditions. It was different in Russia. There Lilienthal was not one of the leaders, but the leading man connected with one of the most important periods of Jewish history in a unique, critical epoch. This epoch we wish to understand. As always in history, we have to appreciate the general entourage in which these events take place. The year 1830 had created a great excitement amongst the believers in the divine rights of kings. In 1815 Czar Alexander I had called into existence the Holy Alliance, an organization which was to stand on the basis of dogmatic Christianity, and was to defend the divine rights of monarchs, and in addition all the autocratic institutions for which Russia more than any other country in Europe has been and still is typical. Alexander died ten years later, and therefore was spared the shock that came to his brother monarchs in 1830. Paris, the storm center of Europe, once more gave the world a surprise. King Charles X, the successor of his brother, Louis XVIII, whom European dynastic interests had placed on the old Bourbon throne, was given indefinite leave of absence. As if this were not bad enough, a distant cousin of his, one who ought to have stood for the interest of divine rights of kings, accepted the vacant throne. So two facts had become patent. People could not be depended on to simply obey the dictates of their rulers, and mere power could not govern nations. There was from now on a decided tendency in European politics towards liberalism. Mostly was this felt in the southern states of Germany, which bordered on France, but even more distant countries could not close their eyes entirely to the important experience furnished by the French July Revolution. The lesson drawn from this event was that in order to prevent an outbreak like that of the French revolution of 1789, it was necessary to make some concessions to the spirit of democracy. In the recognition of this fact, the condition of the Jews also came up for discussion. That conditions could not remain as they were, forbidding, for instance in Norway, that Jews set foot on the land, in Switzerland the right to settle outside of two villages in the canton of Aargau, in Bavaria restricting their right to marry, in England withholding from them the right to take part in municipal and state elections, or at any rate forbidding their holding any public office, was admitted.

Nicholas I, who succeeded his brother in 1825, and showed from the start that he had a strong will was influenced by the same movement. Something had to be done for the Jews and in this sense the law of April 13, 1835, was promulgated. Lilienthal, in a letter addressed to his brother (page 139) speaks of the law as having given to the Jews all liberties. The editor, feeling the incon[illegible], adds the footnote that Lilienthal refers to Riga, but he evidently re[illegible] the law which was given for all [illegible] Jews, and which he (on page [illegible]) [illegible] dates 1837. The principle of this law was that the Jews should get secular education and therefore those who attended a gymnasium should be honorary citizens, and those who attended a university should obtain still larger rights. One can clearly see here the reflection of the debate which took place about the same time in the diets of the South German states, notably in Baden and Bavaria. In all these states it was admitted that the condition of the Jews ought to be improved, but at the same time it was demanded that they should throw off the yoke of the Talmud, and get rid of their "Asiatic prejudices." It was natural that the Jewish leaders in western Europe, in full sympathy with these ideas, should interpret the Russian movement in a sense favorable to them. Ludwig Philippson, who in 1837 began to publish "Die Allgemeine Zeitung des Judentums," and was a very energetic young man, was the first to propose to Count Uvarov, the Russian minister of education, that he call some German Jews to Russia in order to slowly transform them from obscurantists of the old type into modern Jews, like those of western Europe. Uvarov answered favorably. Philippson's paper had readers in the enlightened Jewish circles of Russia, notably in Riga, which, a German city, had a Jewish population better educated than their co-religionists in the neighboring province of Lithuania. Uvarov answered in very polite words, and declared himself in sympathy with the idea. At the same time Riga wanted to establish a Jewish school, and looked for a German principal. Philippson was asked to name a candidate, and he proposed Lilienthal, who had asked him to remember him when an occasion should arise. Lilienthal was then not quite twenty-four years old. Though of little consequence, a correction may be in place. Philipnson decides between the two statements which in one place makes Lilienthal born October 16, 1841, and another one which says he was born November 6, 1815, that the former is correct because in his letter to his wife, to whom he was engaged at that time, he speaks in 1841 of October 16 as his birthday. The matter is evidently this. Lilienthal, according to the custom then general amongst Jews, celebrated his birthday according to the Jewish date, the 1st of Marheshvan, which in 1815 coincided with November 4, and in 1841 with October 16.

Lilienthal was highly elated at the task before him. We can see this from every line of the letters which he addresses to his family, and from the reminiscences which he wrote ten years later. It is a pity that he does not seem to have kept a diary in detail. He may have had some notes, to which he occasionally referred, and which now are lost, but he certainly did not keep an exact diary, as one instance clearly proves. Giving his experience in Brest Litovsk (page 362) he says the people warned him not to touch any food which unknown people would offer him, for the Hasidim were apt to poison him, as was the fate of Rabbi Abraham Kohn. A. Kohn, preacher in Lemberg, and recognized by the government as district rabbi, was indeed poisoned by a fanatical clique, September 7, 1848. Then, however, Lilienthal was already in America, and therefore the people in Brest could not possibly have cited this instance as a precedent. It is clear, however, that Lilienthal was warned, because indeed there was bitter feeling between the Hasidim and the enlightened Jews just as well as between them and the orthodox Talmudists, and what Lilienthal actually ought to have said was that the people warned him of such murderous plots, and that in 1848, about seven years later, when he heard of the case of Abraham Kohn, he remembered how just these precautions had been. Memory is a very uncertain commodity.

Lilienthal was now principal of the school, and preacher of the congregation of Riga. In both qualities he was eminently successful. A sermon outlining his policy, which he sent to the Emperor, evidently aroused the latter's interest. He sent the preacher a valuable diamond ring as a present, and Count Uvarov, seeing how successful the experiment in Riga was, intended to have this movement spread over Russia. Therefore Lilienthal, without receiving any definite official appointment, was employed by the government to travel all over the Pale of Settlement, and encourage the Jews to establish similar schools which perhaps he was to superintend. His experiences were different in different places. What finally determined him to abandon his task is not clearly stated. In a letter addressed to his prospective father-in-law, with whom he discusses the plan of his marriage, he does not show any intention of abandoning his post. In an allusion to his material position he clearly seems to give his family to understand that it is better for him to remain in Russia, and that he would sooner reach a definite future than if he were to return home to Bavaria, and wait for his chances, which are rather poor. This letter was written December 8, 1844, and a few months later, Lilienthal came to America. The inference, therefore, is permissible that his determination to leave Russia was not due to the change of the policy of Nicholas, especially to the terrible order expelling all Jews living in the border districts, which was issued 1843, but he must have had other reasons. One can easily understand that a young woman, raised in Munich, did not fancy the idea of living in Russia, and that the parents of the bride, feeling that the conditions in Russia were too uncertain, would prefer if uncertain conditions should be faced, to face them in America, where some members of the family had preceded the young couple.

Why did Lilienthal's mission in Russia fail? The first answer is that it did not fail. He certainly left a very strong impression on the young people with whom he came in contact, which is quite evident from a passage in Pauline Wengeroff's "Memoiren einer Grossmutter." Just with the arrival in Brest Litovsk, the home of Pauline Wengeroff, Lilienthal's memoirs close. It is a great pity. We would have liked to have heard more about his future experiences, about the places which he visited, and especially about his meeting with the Hasidic rabbi, Mendel Schneiersohn of Lubawitz. Such a man was a novelty to a young man born and bred in the Bavarian capital, and it would be highly instructive to learn how this peculiar character impressed him. This would have been a valuable addition to our knowledge of the movement, because it is more than questionable whether, as Philippson thinks (p. 12), the motives of the founder of the sect, "Baal Shem," were so pure and noble. I have grave reasons to doubt it. It is remarkable how history is swayed by sentiment. About a hundred years ago, and much later, the progressive wing of Judaism could not find strong enough words to denounce Hasidism, as dangerous obscuratism, as superstition and fraud. I merely refer to the works of Joseph Perl and of Isaac Erter. It is the nationalistic conception of Jewish history, for which to a great extent Asher Guenzburg is responsible, and which was taken up by S. A. Horodetzki, that sees in Hasidism a noble, emotional movement. This conception was popularized in German by Martin Buber, significantly enough an avowed infidel. One must not forget the fact that the first edition of the biography of Israel Besht was published in 1815, more than fifty years after the man's death (1760). Referring to the case which I just quoted, how Lilienthal, writing about twelve years after an event, could be so gravely mistaken, one knows what half a century means. In addition this biography was written by blind admirers, believers in the silliest miracle stories, who had no interest in writing history, but in the glorification of their faith. S. J. Horowitz proved clearly that the biographers contradict each other in a very important point. One says Besht was asked how he could be a religious leader, since he was ignorant of the rabbinic law, and in order to prove it, the rabbi upbraided him, asked him a question about the synagogue ritual. Besht answered evasively, "Why should I have to know it, there are always rabbis in Israel." Another report has it that Besht answered, "I do not know it, and you do, but the difference is that while you know it, you will forget it when the time for prayer comes, because you do not think of prayer, you think of your Talmud, but when I pray I am only mindful of the prayer, and therefore I will never forget it." One sees clearly the difference between the two conceptions. The one conception presents Besht as submissive to rabbinic authority, the other report again makes him an opponent of Talmudism. One can clearly see that there is a tendency in the anecdotes. The fact is that Hasidism has of late greatly been exaggerated, that it is really based on sordid mercenary motives, and is a low and repulsive superstition, besides leading to excesses on sensuous life, especially drunkenness.

It is a great, great loss, one must admit again, that Lilienthal did not continue his reminiscences. He is a delightful narrator. The story how he, stepping off the sleigh on which he made a trip from St. Petersburg to Riga, got lost, and was in grave danger of freezing to death, is really romantic. The description of the impression which the Sabbath in Wilna made on the young men from a German capital shows that Lilienthal, who afterwards so emphatically pronounced the belief in America as the real Palestine, is carried away by that kind of Judaism which develops in a strictly Jewish center. Amusing is the story how a committee of a synagogue insists on waking him up at 4 a. m. to announce that they have selected him for a certain honor on Simhat Torah. Highly interesting is the description of his meeting with the president of the Yeshibah of Volozhin, Isaac ben Hayyim, Reb Itzele, whom he had selected, upon the advice of friends, as a member of the committee of four called by Czar Nicholas to discuss the Jewish question. Lilienthal does not at all suppress facts that are unpleasant to him, so he tells us that Rabbi Isaac, inviting him to make Kiddush, said, "You pronounce Hebrew like a proselyte." Still more definite is an old member of the Riga community, Rabbi Nehemiah, who, calling upon Lilienthal when the latter returned from St. Petersburg, tells him plainly, "You cannot do anything for the Jews, because you are no Jew." He tells this story in connection with a charming Jewish anecdote. The Jews were ordered to send a representative to the emperor. Wishing to make a good impression, they selected a good-loking man, dressed him in modern fashion, shaved him, etc., but when the emperor saw him, he said, "I didn't want this man, he is no Jew at all." We would have liked to hear more about Reb Lebele (p. 344), son-in-law of Rabbi Isaac, who is known afterwards as Naphtali Zebi Jehudah or Hirsch Loeb Berlin (1817-1893), father of the late Rabbi Hayyim Berlin of Jerusalem and of Meyer Berlin, representative of the Misrachi movement in this country. It is a great pity that Rabbi Hirsch Loeb did not write memoirs on his part, so as to enable us to appreciate the different views of the same situation. It is quite clear that the president of the old Yeshibah could have not much use for Lilienthal's ideas. Even this son-in-law, Hirsch Loeb, writes in a letter at a much later date that just as it is impossible for holy and unholy meat to be placed side by side, so it is impossible for the student of rabbinical literature to engage at the same time in secular studies while he has to devote his time to the Talmud. This makes us regret still more the inability to obtain the views of such an intelligent observer, as Lilienthal was, on Hasidism and Rabbinism. Both were represented at the St. Petersburg conference in 1843. The Yeshibah at Volozhin was founded by Rabbi Hayyim, a disciple of Elijah of Wilna, evidently with a purpose similar to that which selected little towns for educational institutions. The founder had two purposes, on one hand the dangerous influence of the German school, following Mendelssohn, should be paralyzed, and on the other hand the religious eccentricities that made their way into Lithuania from Volhynia and Podolia, should be kept out.

It is also a great pity that we have not the family letters, written by Lilienthal at that time, in full. One can easily understand that there are found in them some delicate matters that are not ripe for publication, but at the same time we have to regret it. We also regret that they have not been given in the German original. In English translation it certainly reads queer that the young man writes to his prospective father-in-law as "Most Honored Mr. Netter." This is a formality which reminds us of the good old times before 1848 of hoop skirts, and high hats, and blue swallow tails with brass buttons, and the like. In English they give a wrong impression. It cannot be helped either that the translation will occasionally be incorrect, so when Lilienthal writes that he saw the daily drill of the troops in St. Petersburg, it ought to be translated, the troops "drill" daily, not "exercise" (page 136), which is a literal and therefore false translation of the German "exercieren." The same must be said of the expression, gainful occupation (page 156). The legal term in German, "ordentlicher Erwerbszweig," would have to be translated in English as an occupation which makes a man self supporting. Lilienthal's English was in the first years of his American career naturally rather poor, which is often disturbing in the reading of his reminiscences. When he speaks of the "gigantic admiralty" (page 171) he evidently means the navy department. When he makes Uvarov say, "You will make your fortune in Russia and I will aid you in making the best of it" (time), he evidently meant to say that Uvarov promised him that he would have success, not that he would make a fortune, and that he would assist him that, while he was waiting in St. Petersburg, he should be able to put his time to good use, not to "make the best of it" (page 191, 241). As a rule it is not so difficult, at least for one who understands German, to find out what Lilienthal means.

When he speaks of the Russian clergy in uniform (p. 233) we know that he means in their robes or vestments, but when he says (p. 249) that Rabbi Nehemiah was guided by "fanatical ultra missionary principles," I have to confess that I do not know what the latter term stands for.

Rather socially interesting and at the same time comical is Lilienthal's statement that Count Uvarov, the minister, kissed him on both cheeks when he left him. Lilienthal was quite proud of this token of love, but learned later that this was not a special distinction, but a general custom, for "Russians kiss each other like men and women" (p. 209). Naturally living in a German environment, Lilienthal never acquired the Russian language, and so it comes that he explains the word "Dvornik" as doorkeeper (p. 205), deriving it from dvera (door) instead of from dvor (court). So he writes constantly Jarmeke for Yarmulka (skull cap) (p. 262 and often). He is also a little slipshod in Talmudic quotations, and in historic facts. His alleged Talmudic statement that through discussion the truth will be established (p. 94) cannot be Talmudic because the word "Vikuach" is no Talmudic word. When he tells us that he had met a Jewish soldier who had fought at the battle of Navarre (p. 162), he probably means the battle of Navarino, October 20, 1827. He is seriously in error when he says (p. 106) that the Syllabus was issued by the Roman see in 1869, after the adjournment of the Vatican council. The Vatican Council was not adjourned until October 20, 1870, when Rome had been occupied by the Italian troops and the Syllabus was promulgated December 8, 1864, in connection with the celebration of the tenth anniversary of the proclamation of the dogma of Immaculate Conception. Napoleon did not say: "Les extremes se touchent." This statement had been made as early as the seventeenth century by Pascal, who spoke of "deux extremites qui se touchent," and was in the form usually quoted, coined by Mercier in 1782, at the time when Napoleon was a boy and did not yet know one word of French. Relying on these facts, I doubt very much whether Lilienthal is right when he says that the rabbis of the sixteenth century declared the Protestant reformation the dawn of the Messianic era. I have never come across such a statement.

The reason for giving so much space to such details is my desire to justify a certain skepticism in regard to statements which are now of great historic interest, and would help us greatly to understand the history of seventy years ago, could we rely on their accuracy. An interesting analogy is furnished by a legend, of which Lilienthal is the leading figure. It was told frequently and published for instance in the "Allgemeine Zeitung des Judenthums" (1876, p. 46) that Lilienthal was once in company of the Roman Catholic archbishop Purcell at a dinner when the bishop teased him with the question, "Won't you eat some of this delicious ham?" Lilienthal is supposed to have replied, "I shall do so at your wedding, Archbishop." The trouble with this story is that it was told in the "Allgemeine Zeitung des Judentums" some years previously (1867, p. 80), of a rabbi and a priest without giving any names. It was also told of Chief Rabbi Adler, and a cardinal (Bancroft: Recollections of Sixty Years) and quite lately of Rabbi Krauskopf and Archbishop Ryan of Philadelphia (Philadelphia "Press," June 11, 1915). In this connection we are interested to read in the collection of Lilienthal's addresses strong attacks on Archbishop Purcell, where we should expect some mention of his intimate social relation with the Catholic prelate. The story is like many others of its kind, an anecdote, which is told in every country, of different people. Similar is the story told by Lilienthal (p. 174) of Czar Alexander I, who, when people complained about the illumination of the Sukkoth, gave order that the lights must be extinguished within a fortnight. The same story is told of Prague (Monatschrift f. G. u. W. d. J., vol. 53, p. 721, 1909), and I heard it in my native town, when I was a boy, of Chayyim Ball, who, not having a court yard, built his Sukkah on the street in front of his house. People complained to the Oberamtmann Schumann of the obstruction of a public highway, but Cahyim gave to the official some tangible reason for keeping the Sukkah where it was and the Oberamtmann decided that the booth was an obstruction of a public highway, which had to be removed within nine days from date. Chayim Ball and Schumann were historic personalities, personally known to everybody in town of the age of my parents. I, therefore, never had any doubt as to the truth of the story, but Lilienthal heard it in Russia, Sol. H. Lichen in Pague, and now I am in doubt whether it ever happened in Kanitz.

All these remarks are merely illustrative of historic criticism. The historic importance of Lilienthal's work comes from his five years in Russia. A young man of twenty-four went into that country inspired with the confidence which comes from youthful enthusiasm. The German states, especially those of Southern Germany, began to discuss in 1830 the question of the improvement of Jewish conditions. People were liberal in those days, and it was generally conceded that disabilities imposed on people on the ground of their religious belief were unjust. The arguments of the opponents, therefore, were that the Jews, speaking a language of their own, keeping aloof from their environment, sticking to antiquated notions such as found in the Talmud, had no right to claim equality with their fellow citizens. Secular education and improved forms of religious services with a view of revising some tenets of the Jewish faith, were advocated as remedy. At the same time it was admitted that the individual Jew, and even the individual Jewish congregation, possessed no authority. Therefore, a consistory was advocated. The government of Bavaria was especially insistent on this point and denounced the Jews who would not act upon this proposition. This was Lilienthal's idea in suggesting the calling of a rabbinical conference. He also introduced in his congregation confirmation, and worked successfully in improving the education of the youth of the children.

We therefore might say that he succeeded. His work was one of the forces which brought about a transformation, and it would have brought much better results had the government aided him in granting to the Jews more civic freedom. Pauline Wengeroff tells us the amusing story how her brothers-in-law, living, as was the custom then, in the house of their wives' parents, exclusively engaged in Talmudic studies, received through Lilienthal's visit the impulse to study natural science. The mother-in-law, seeing the young men collecting insects as specimens, yelled through the house that the boys had gone crazy.

On the other hand, it cannot be denied that Lilienthal was not the right man to achieve great results. He tells us repeatedly that the people referred to him contemptuously as the "Datschel." Why he uses this transliteration I do not understand, because he never lived in Poland, where they say "Datch," and in Lithuania they say "Daytch." Learned Talmudists, as well as a plain observant Jew of the Russian type were bound to see in Lilienthal's Judaism a diluted article that might just as well be exchanged for Christianity. The progressive Hebrew authors like M. A. Guenzburg, whom Lilienthal did meet, and some others whom he might have met, could not be won for a German "culture." They were indeed the pioneers of a new era. It is absolutely safe to say that Abraham Mappu's novel, "The Hypocrite" and Leon Gordon's poems did more to bring light into the dingy Cheders, and to awaken the young men who considered Talmud and codes the sum total of all human wisdom, than any cultured German ever could. We can see it in the cases of Abraham Neumann, Lilienthal's successor in Riga, and Simon L. Schwabacher, rabbi of Odessa. Although they spent their lives in Russia, they never succeeded in exercising a strong influence on the development of Judaism. As one factor, however, in the subtle machinery of human progress, the five years which Lilienthal spent in Russia have their lasting place in the history of modern Judaism.

PRIZE COMPETITION.

The Jewish Publication Society of America announces a prize of Two Hundred and Fifty Dollars ($250) for a book of fiction in the English language.

The following conditions must be observed by the competitors:

1. The story must treat of Jewish life in America.
2. It must be an original story not printed or published before.
3. It is to contain not less than 25,000 and not more than 35,000 words.
4. The manuscript must be legibly written or typewritten on quarto size paper with ample margins.
5. The manuscript should be inscribed with an assumed name and accompanied by a sealed envelope bearing the assumed name on the outside, and giving within the real name and address of the competitor.
6. The manuscript must be in the office of The Jewish Publication Society of America (Broad Street and Girard Avenue, Philadelphia, Pa.) on or before February 1, 1916.
7. All rights in the prize-winning story become the property of The Jewish Publication Society of America.
8. The committee reserves to itself the right not to award the prize if all the manuscripts submitted fall below the expected standard.

MEMBERSHIP CAMPAIGN IN DISTRICT NO. 2.

Under the auspices of the Propaganda Committee of District Grand Lodge No. 2 and especially under the guidance and direction of Mr. Manny Strauss of Cincinnati, a most effective campaign for membership has been going on in various cities of the District. The securing of a large list of new members is one of the steps calculated to place the District in position to do effective work for the cause for which the Order stands.

A resume of the result of the campaign follows herewith:

Kansas City, Mo.

The captains and workers are reporting satisfactory progress. So far, 340 new applications for membership have been received. The campaign in this city is being conducted by 15 teams.

Louisville, Ky.

The campaign in this city is under the direction of Mr. Jos. Lazarus, who has seven teams at work securing new members. The results so far have been satisfactory.

Ft. Wayne, Ind.

The campaign in this city has been started in October under the direction of Mr. Lehman.

St. Louis, Mo.

St. Louis is the first city that has closed its campaign. At a meeting held on Sept. 26th the captains and workers brought in their reports showing an increase of membership of 1065 by the two local lodges, Missouri No. 22 and Ebn Ezra No. 47. Initiation of this large class of candidates will take place on Sunday, Oct. 17th, and no doubt this will be a gala occasion not only for the B'nai B'rith but also for the Jewry of St. Louis.

Denver, Colo.

The Denver campaign is under the supervision of Bro. J. J. Lieberman and reports are very encouraging.

Indianapolis, Ind.

The campaign in this city started on Oct. 3rd under the direction of Brother Bamberger, and it is expected that every eligible man in the community will be secured to increase the membership of Indianapolis Lodge.

St. Joseph, Mo.

Reports from this city show that the campaign conducted by Brother Silverman is bringing good results.

Terre Haute, Ind.

Gan Eden Lodge No. 110 of Terre Haute reports that 90 per cent of all the eligible men in the community has been secured as candidates for the lodge.

Leavenworth, Kan.

The campaign in this city started on Oct. 3d under the guidance of Brother Ettenson.

Dayton, Ohio.

Enthusiastic reports are received from Brother Kusworm, who has charge of the campaign in that city, stating that Dayton will secure at least 200 new members.

Cincinnati, Ohio.

Cincinnati Lodge is the largest lodge of the Order in the country and will retain this distinction until the new class of candidates will be initiated by the St. Louis lodges. Cincinnati Lodge is still active in securing new members and 111 candidates are waiting to be initiated.

Cleveland, Ohio.

This city is making an extraordinary effort to excel all other cities in the District in the matter of increasing the membership. This is due specially to the fact that the next convention of the District will be held in Cleveland, also for the fact that the President of the District, Bro. S. J. Kornhauser, resides in that city. A large number of teams are at work under the special direction of Brothers Benesch and Wiedenthal, and they are sanguine that the high record secured by the workers in St. Louis will be excelled by Cleveland Lodge.

JEWISH ORPHAN ASYLUM, CLEVELAND, OHIO.

The quarterly meeting of the Board of Trustees and Directors of the Jewish Orphan Asylum of Cleveland was held at the Hotel Pfister, Milwaukee, Wis., on Sunday, Oct. 10, 1915. Various charitable workers of Milwaukee were invited and did attend the session. The Jewish citizens of Milwaukee tendered a luncheon to the Board.

In holding the meeting in Milwaukee, the Board was actuated by the belief that interest in the asylum would be increased if its meetings were held from time to time in cities within the District, so that the work of the institution and its wants might be made known by direct presentation.

NEW EDUCATIONAL CONCESSIONS IN RUSSIA.

It is reported from Petrograd that the Cabinet's decision was confirmed by the Czar whereby universities are authorized to admit above the percentage norm all Jewish students who took part in the war or the children of Jews at the front.

JEWISH DIPLOMATS.

Those who are opposed to the restoration of a Jewish state in Palestine or some other part of the globe, use as an argument the assertion that the Jews lack the necessary fitness to govern themselves, that they would make a botch of the governing business. It is such a long time since the Jews had a state of their own, and its concomitant governmental machinery that it would require a long period of training before the Jewish state could furnish a sufficient number of statesmen and diplomats in whose hand the reins of government would be secure.

Now, even if we did not have in our history an abundance of illustrious examples of Jewish statesmen who helped in the piloting and steering of many non-Jewish ships of state, doing it with splendid success, too, the present correspondence between our leaders in this country on the Conference-Congress issue should remove all doubt as to their diplomatic qualifications.

The diplomacy that is manifested in that correspondence is unsurpassed even by the recent exchange of notes between our government and that of Germany. With men like Dr. Cyrus Adler, Louis Brandeis, Adolf Kraus, and others, at the helm, the Jewish state would not lack in astute statesmanship.—"The American Jewish World."

THE RUSSIAN GENERAL STAFF AS A CENTER FOR ANTI-SEMITISM.

In an order issued by the chief administration of the Russian General Staff, dated April 27 (old style), 1915, and numbered 1193, the heads of the different military divisions have been commanded to gather and to group the most particular "information" regarding the behavior of the Jewish soldiers. This collection of information shall, 1, extend from the time of the beginning of the war to January 1, 1915, and, 2, separately, from January, 1915, to May, 1915. The same work is to be continued for a further period of time. The end designated in this order is the close of the year 1915.

The "official investigation" contains such questions only, the answers to which must establish an anti-Semitic tendency. For instance, it should be stated how eager the Jews are to be taken captive, how they fight, what influence they exercise upon their non-Jewish comrades. The questions are so prepared that by the suspicion they form the answers are self-understood to be against the Jews.

And in order to conceal more completely the aim of this investigation the circular containing the command for this investigation closes as follows:

As the opposition will surely endeavor in later days to destroy the value of this material by pointing out its one-sidedness, it is in particular necessary to register several cases of merited conduct on the part of the Jewish soldiers.

IN UNITY THERE IS STRENGTH.

We are glad to note that the B'nai B'rith and Jewish Men's Association will become united. This is as it should be, and we have every reason to believe that this union will accomplish wonderful results.

The B'nai B'rith is doing a grand and noble work for Judaism, not only in this country, but in foreign lands, and with the large number of young men comprising the recently organized Jewish Men's Association in this community we have every reason to believe that these amalgamated organizations will do much to promote the advancement of Judaism, not only in Cleveland, but throughout the world.

With an organization composed of men who have had the benefit of experience and those who have within them the vigor of youth we have every reason to believe that it will achieve great success.

There are numerous activities for the association to pursue, and to win the desired results harmony and good-will must predominate all of its actions.

There must be a unity of purpose and a desire to work for the welfare of the organization, though at times self-interest may be involved.

This union means an organization that will prove a great blessing to the Jewish community of Cleveland.—Cleveland Jewish Review.

JEW APPOINTED TO HIGH RANK IN BELGIUM.

Dr. Rudolph Schower was appointed by the German government as the Chief Justice of Belgium. Dr. Schower is well known as a scholar of jurisprudence and as a Jewish communal worker. He is also affiliated with the Zionist organization in Germany. Another Jew, Aronson, a member of the German Landtag, has formally been appointed financial agent and referee in Poland.

B'NAI B'RITH NEWS

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JEWISH CALENDAR

5676-1915

Simchas-Torah	Friday, Oct. 1
Rosh-Chodesh Cheshvan	Saturday, Oct. 9
Rosh-Chodesh Kislev	Monday, Nov. 8
Chanukah (Feast of Dedication)	Thursday, Dec. 2
Rosh-Chodesh Tebeth	Wednesday, Dec. 8
Fast of Tebeth	Friday, Dec. 17

5676-1916

Rosh-Chodesch Shehbat	Thursday, Jan. 6
Rosh-Chodesch Adar	Saturday, Feb. 5
Second Adar	Monday, March 6
Purim (Feast of Esther)	Sunday, March 19
Rosh-Chodesch Nissan	Tuesday, April 4
Passover (Pesach)	Tuesday, April 18
Passover (Seventh Day)	Sunday, April 24
Rosh-Chodesch Iyar	Thursday, May 4
Lag-B'Omer	Sunday, May 21
Rosh-Chodesch Sivan	Friday, June 2
Shabuoth (Confirmation Day)	Wednesday, June 7
Rosh-Chodesch Shebat	Thursday, Jan. 6
Fast of Tammuz	Tuesday, July 18
Rosh-Chodesch Ab	Monday, July 31
Fast of Ab	Tuesday, Aug. 8
Rosh-Chodesch Ellul	Wednesday, Aug. 30

5677-1916

OUR SOCIAL SERVICE BUREAU.

It is a source of great satisfaction to us that Rabbi Rudolph I. Coffee, of Pittsburgh, has accepted the position of Direction of the Social Service Bureau of our Order. His record as a teacher in Israel and as a communal worker has been such as to justify the prediction that the work of directing the social activities of the bureau now created could not have been entrusted to a more earnest, zealous and competent gentleman.

The need of social service by Jews and for Jews is impressing itself upon us with compelling force. It is in keeping with the policy of the Order which has made of it the most potent organization for ministering to the needs of our less favorably situated co-religionists that in addition to our manifold activities this new service has been undertaken by the Order. Social service among the Jews is as old as all the other branches of charity organized and maintained by Jewish communities. But just as methods of philanthropic activity have been improved about us, so also the imperative need of the personal service along social lines has imposed itself upon the attention of mankind and with it new methods have been evolved which the Jew has been quick to learn and apply.

Social service recognizes the presence of social evils which it proceeds to remove. Just as in medicine we are learning that much more important than the healing of diseases is the prevention thereof, so likewise in the sphere of the ills that attend human society it is becoming recognized that they can best be stamped out by forethought and timely action before the evil manifests itself. Social service is social hygiene. The aim of the social worker is to lift the man and the woman and the child out of darkness and squalor to light and decency. We recognize that viciousness is bred in unwholesome conditions of life. We realize that the children of the poor need their diversions as much as the children of the rich, that the boy and girl will and do seek amusement, and that when these boys and girls are taken hold of by the trained social worker they may be led to prefer refinement to vulgarity and to choose the recreations that upbuild body and soul rather than the pleasures that weaken and degrade. And so we create in the quarters of the poor [illegible] settlements, from which [illegible] radiated [illegible] h transforms [illegible] of the poor and makes [illegible] rather than unsightly lodging places. In the social settlement the useful citizen is trained to take his place worthily in the nation.

We have had Jewish centers for social service. But the trouble hitherto has been that the trained social worker in charge of these centers has failed to recognize the peculiar nature of the work that is pre-eminently his or hers. For the most part these men and women, zealous, eager, highly intelligent and self-sacrificing, received their training at the hands of non-Jews. They have shown themselves deficient in attachment to Judaism. Religion is tabooed in the Jewish social settlement or at best just tolerated. Now it should be clear that when we are dealing with the immigrant Jew who is usually the socially ill-situated Jew we ought to try on the one hand to make of him a good American citizen and on the other a good Jew. To the extent indeed that he will be a good Jew will he be also a good citizen. The children come from modest homes that are Jewish. The parents brought their traditions with them. The change in conditions must necessarily bring about a rift between the older and younger generation. To heal this rift, not to widen it, must be the task of the social worker. To do this they must possess themselves of a knowledge of things Jewish and of sentiments Jewish. The good man is an abstraction, just as the good religion is an abstraction. We want to be good Americans, good Jews. The child must be taught to keep Passover as well as the Fourth of July. Judaism is not antagonistic to Americanism, but on the contrary most helpful to it. If we want those of whom we assume the spiritual care to thrive spiritually, we must build upon the foundations which we find in their homes, and these foundations are Jewish. We must lead them back to Judaism rather than estrange them from it. What we want to build up is the harmonious character, but there can be no room for harmony which begins with a divided conscience. There can be no greater service done by our Director both to Judaism and to this Order, which has always worked for the interests of the Jew and of Judaism, than to undertake to train such workers as will be imbued with the spirit of Judaism and will recognize that in the Jewish associations they possess an anchorage for morality and decency and good citizenship. A new era will then have arrived in social work undertaken by Jews and for Jews and we entertain no doubt that as the beneficial results of the new undertaking will unfold themselves the step which we have taken will be acknowledged to have been at once timely and momentous in its potency. It is with us a new departure, and justified it shall be by the new point of view which we bring to bear upon it, new and yet old, for it is the time-honored and safe road of Judaizing our social service work that we intend to travel.

WE DO NOT DESPAIR.

To the many arraignments of Russia's brutal treatment of her Jewish citizens which have appeared in these editorial columns there was added last month the "Protest" submitted by Bro. Dr. Emil G. Hirsch and unanimously adopted by the Executive Committee of our Order at its session in Atlantic City. If American Jewry is called upon to protest repeatedly against Muscovite outrages, the blame rests solely upon the head of Russia. We shall gladly record the least concession to right and decency on the part of the Russian government. And we will record such concessions in a spirit of gratitude. But we shall never neglect to emphasize that nothing short of the complete removal of all disabilities is compatible with the inalienable rights of the Russian Jew, that what he asks for he has ground to demand as a matter of justice. We had grown callous to Russia's inhumanities. But when the war broke out and our co-religionists in Russia nobly and dutifully took part in the defense of Czar and country, when hundreds of thousands of Jewish young men were serving with the colors and dying in the battlefields, it was reasonable to expect that at a time when unity and concord should triumph over the discord born of religious intolerance and race hatred the government would show a kindly disposition to the Jewish people.

Our hope, alas, has been in vain. Russian barbarity has surpassed itself. With a cynicism of which only the Muscovite government is capable the Poles have been turned loose against their Jewish fellow-citizens. Whether the Poles, themselves struggling to free themselves from Russia's systematic oppression and suppression of their national life, will now be able to count upon the sympathy of the world, must be exceedingly problematic. At any rate in utter forgetfulness of the Jewish service to the cause of Polish emancipation in the past, the oppressed became oppressors: they libeled the Jew as a spy. And so the Russian government has proceeded to uproot the Jewish population of Poland and Lithuania and of all those provinces which have been invaded by the central empires, to banish them from their habitations and to transport them like cattle to strange places, often only to be sent back by the local authorities, to be tossed to and fro along the vast domains of the Russian empire. What hardships such wholesale uprooting must needs bring in its wake requires no elucidations. But harder than loss of property, aye than loss of life, is the indignity cast upon a loyal element of the citizenry of Russia, the fact that of all the multitudinous races that inhabit that unlucky land the Jews have been singled out for opprobrium and calumny. The Russian government has seen fit in dastardly perversion of truth to pronounce its Jewish subjects traitors.

Our quarrel has always been and still is with the Russian government. The Russian nation we pity. We take no sides in the struggle in which it is a participant. It has a right to its place in the sun and it has just as little right to an aggressive policy by which it would have more than what is coming to her. We sympathize with the liberal aspirations of a large proportion of the Russian people for self-government. What the ultimate outcome will be is in the hands of Him who alone directs battles and gives victory or defeat in accordance with His holy will. But whatever the outcome we the Jewish people do not despair. We are inured to harsh treatment, to persecutions petty or far-reaching. We have tasted of the bitter cup of cruelty for thousands of years. We have stood firm all these centuries and we have witnessed momentous transformations in the destinies of nations. We have outlived our tormentors. We do not take our troubles light-heartedly indeed. We fully realize the weight of the calamity and the sting of the indignity. But there is that in us which helps us defy evil, that spirit of buoyancy and resilience which is our endowment and our weapon of defence, the spirit of hope born of the consciousness that on our side is right and justice and that no nation that wilfully tramples them under foot can succeed. The public opinion of Western Europe and America will be with us when Russia's actions are brought to its notice. The time will come when Russia will be called to account. The cause of our unfortunate brethren in that eastern empire must find an advocate in the councils of the West. We do not despair. We are confident that truth and justice will prevail. Out of the present mad struggle peace must ultimately issue forth, and when the affairs of the great and the little nations will come up for readjustment we have no misgivings that the fate of Russian Jewry will be decided in a manner compatible with right. Out of distress cometh relief, out of darkness light. When Israel sufferings are greatest, redemption is nearest.

THE HEROIC DEATH OF A BEN B'RITH.

Many prominent members of the bar and members of the B'nai B'rith lodges of the city of Berlin, Germany, recently assembled in the crematorium of that city to attend the obsequies of the advocate Alfred Story, who fell on the battlefield near Gorlice. The deceased was a partner of Brother Timendorfer, the Privy Counselor of Justice. Brother Story enjoyed the highest respect of the court authorities and was a favorite with his clients. He was a zealous member of Berthold Auerbach Lodge No. 338, of Berlin, of which he was president when yet a very young man and as such he rendered good service to the Berlin lodges. At the outbreak of the war he voluntarily joined the army. In Belgium, where he was a long time in garrison, he was promoted to the rank of Lieutenant of infantry and then sent to Poland to fight in the great drive which was then undertaken against Russia.

Near Gorlice he fell as a hero on the field of honor, while he was rushing at the head of his column to bring aid to his next company which was being hard pressed. His brothers brought his body to Berlin and according to his wish it was cremated in the city crematory. Rabbi Dr. Blumenthal delivered the funeral oration, in which he gave expression to deep felt words of remembrance and of parting. He especially reminded his listeners how devotedly the deceased served with him in the Board of Administration of the vacation colonies for Jewish children and how happy he was when he saw the children invigorated and made more able to face the duties of life. Brother Timendorfer and Dr. Jacobsohn also spoke words of respect and affection for the departed associate and friend.

The memory of the righteous is a blessing.

ADALBERT SKALL.

Brother Adalbert Skall of Prague, a member of the Executive Committee of the Order representing the District, died after a lengthy sickness. He labored hard and conscientiously to spread the tenets of the B'nai B'rith within his District, and it was due to his many efforts that the Order is so well represented there.

NAT STRAUSS HONORED.

Mr. Nat Strauss of New Orleans, for more than a quarter of a century Secretary of District Grand Lodge No. 7, was presented with a handsome token of appreciation by members of the Grand Lodge and the New Orleans lodges at his residence on Friday evening, Sept. 10, 1915. The occasion selected was the 81st birthday anniversary of Mr. Strauss and he was surrounded by his relatives and friends quietly celebrating the event when the members of the Order walked in and surprised him with the gift. The gift is a fine product of the silver and goldsmith's art. It is a silver laurel wreath and enclosed therein near the top is a gold Menorah and at the bottom of the wreath is a gold monogram of the recipient. In the middle of the wreath is a silver tablet engraved with a copy of the resolution adopted by District Grand Lodge No. 7 at its last convention, on the occasion of the 25th anniversary of his services as secretary of the Grand Lodge.

Mr. Archibald A. Marx, Second Vice-President of the Order, made the presentation address, in which he referred with deep feeling to the long and faithful service of Mr. Strauss. He was followed by Mr. Chas. Rosen and others who conveyed greetings on behalf of various institutions. Mr. Strauss replied to the presentation address, expressing his regret that on account of his age he is prevented from doing as much as he would like to do for the Order.

MR. HENRY J. DANNENBAUM HONORED.

Mr. Henry J. Dannenbaum of Houston, Texas, Past President of District Grand Lodge No. 7, and one of the most prominent and active workers in the Order, was appointed Judge of the Sixty-first Civil District Court by Governor Ferguson of Texas. Mr. Dannenbaum is one of the best known men among the Jewry of the South and the honor conferred upon him reflects credit upon Jewry in general.

FAREWELL TESTIMONIAL TO RABBI COFFEE.

A large gathering of members attended the farewell testimonial arranged by Ibn Gabirol Lodge No. 114 of Pittsburgh to its President, Rabbi Rudolph I. Coffee, on Sunday afternoon, Oct. 10th. The program included music and addresses and at its close refreshments were served.

DR. MAX SAMFIELD.

Rabbi Max Samfield, who for more than 44 years has been rabbi at Memphis, Tenn., died on Sept. 28th in that city after a brief illness. Rabbi Samfield was born in Bavaria and received his rabbinical training in that country. He came to the U. S. in 1867 and served as rabbi at Shreveport, La., until 1871, when he accepted the call to Memphis. Dr. Samfield was one of the most prominent rabbis of the South and was active in all affairs pertaining to the welfare of the Jew. He was the founder of the Hebrew Relief Association and the Y. M. H. A. of Memphis, a member of the Board of Governors of the Hebrew Union College, a director of the National Jewish Hospital for Consumptives at Denver, a director of the Hebrew Sheltering and Immigrant Aid Society, and a supervisor of the Central Conference of American Rabbis. He was also one of the founders of the Tennessee Society for the Prevention of Cruelty to Animals and of the non-sectarian United Charities of Memphis. He was a most active Ben B'rith and held various offices within the gift of the lodge and the District Grand Lodge. His demise is a distinct loss to American Jewry.

THE DEATH OF A FAITHFUL BROTHER.

Brother Adolf Oppenheimer, a banker of Wiesbaden. Germany, died recently in that city. Brother Oppenheimer was a faithful Ben B'rith and has given much help in the founding of Rhenus Lodge in the city of Mainz. At his grave Rabbi Dr. Kolb and representatives of Jewish benevolent institutions spoke touching words of eulogy.

May his soul rest in peace.

A LOYAL JEWISH ARTIST.

Recently the Anti-Defamation League of the B'nai B'rith began a campaign against a series of cartoons appearing under the name of Samuels and Sylenz, which were very objectionable to our coreligionists. These cartoons were the work of Mr. Bert Levy, a well-known Jewish artist, who hearing that they were distasteful to our people immediately wrote to Dr. Mendel Silber, editor of the New Orleans Jewish Ledger, promising to withdraw them.

The remarkable incident connected with this promise is that Mr. Levy gives up a twelve thousand dollars a year salary and pays a forfeit of twenty-two hundred dollars rather than be instrumental in doing that which would reflect unfavorable upon his fellow Jews.

When we have such men as Mr. Levy within the ranks of Israel we are willing to maintain the truth that the Jews are not as materialistic as our enemies would have the world believe, but that there are those who have attained eminence in their vocation that are willing to sacrifice their material welfare for the sake of their religion. Such men as Mr. Bert Levy are a pride and a glory to Israel—Jewish Review and Observer.

JEW IN RUSSIAN COUNCIL OF EMPIRE.

Representatives of commerce and industry have elected M. Weinstein, a Jewish merchant of Odessa, a member of the Council of Empire. He is the first Jew to sit in that Council, which is in the nature of the Upper House of the Russian Parliament, the Duma being the Lower House. It comprises an equal number of elected members and members nominated by the Czar. It has equal legislative power with the Duma. Twelve of its 48 elective members are chosen by the representatives of the houses of commerce and industry in the empire.

Mr. Weinstein attributes his success mainly to the fact that the anti-Semitic Polish and German electors did not participate in the election, because they are now under German rule. He was supported chiefly by the bourses of Southern Russia, Volhynia and Siberia. He also declared that he would support the liberal parties and champion the Jewish cause in the Council.

The merchants of Rostov have recently nominated another Jew for the Council of Empire, M. Feldman, who has also a good chance of being elected.

ANTI-JEWISH RIOT IN ODESSA.

A censored report from Odessa received in London tells vaguely of an anti-Jewish riot that occurred on the Day of Atonement in Odessa. It seems that while the Jews were away in the synagogues a gang of hooligans attacked Jewish houses and shops. The Jews apparently came out to defend their property with the result that one Jew was killed and several wounded.

It is possible that the affair was much more serious than the report would indicate. The censorship in Russia is now very strict and the details of this attack were probably not permitted to be published.

Conference of Presidents of National Jewish Organizations

At the invitation of Mr. Adolf Kraus, President of the Independent Order of B'nai B'rith, twenty-two presidents of National Jewish organizations and institutions met on Sunday, Oct. 3, 1915, in the Hotel Astor, New York City. Mr. Adolf Kraus presided and Mr. A. B. Seelenfreund acted as secretary.

The purpose of the conference was to discuss what steps can best be taken toward obtaining for the Jews in countries abroad civic and religious rights at present denied to them. Incidentally it was hoped that it might be the means of bringing together the leaders of the so-called "Conference" and "Congress" movements.

The following were in attendance:

Louis D. Brandeis, Provisional Executive Committee for General Zionist Affairs.

Dr. Wm. Rosenau, Central Conference of American Rabbis.

Dr. Cyrus Adler, United Synagogue of America.

Samuel Dorf, Order B'rith Abraham.

J. Walter Freiberg, Union of American Hebrew Congregations.

Dr. Frank E. Rosenblatt, National Jewish Workingmen's Association.

Simon Miller, Jewish Publication Society.

Oscar S. Strauss, American Jewish Historical Society.

Prof. Dr. Solomon Schechter, Jewish Theological Seminary.

Emil Tausig, Independent Order Free Sons of Israel.

A. D. Katcher, Federation of Galician and Bucovinian Jews.

Louis Marshall, American Jewish Committee.

Leon Sanders, Independent Order B'rith Abraham.

Dr. L. S. Rubinsohn, Independent Order B'rith Sholom.

Dr. Harry Friedenwald, Federation of American Zionists.

Dr. Bernard Drachman, Union of Orthodox Hebrew Congregations of America.

Dr. J. L. Bluestone, The Mizrahi.

Rabbi M. S. Margolis, United Orthodox Rabbis of America.

Solomon Diamant, Federation of Roumanian Jews of America.

Judge Julian W. Mack, Council of Young Men's Hebrew Associations.

C. Carlinger, Federation of Russo-Polish Hebrews of America.

Adolf Kraus, Independent Order of B'nai B'rith.

The conference lasted from 10:00 in the morning until 7:00 in the evening, with a short intermission for luncheon.

The meeting was devoted to a frank and friendly discussion of the relative advantages and disadvantages respectively of a Congress or a Conference or of holding neither.

All who spoke at the meeting were of opinion that at the opportune time the Jews of this country should, through concerted action, place before the proper authorities, national or international, as may be deemed best; their basic demand, that the Jews be awarded equal civil, political and religious liberty in countries where they are now oppressed.

No definite conclusion was reached. It was the general opinion that those present should confer further with one another informally.

When the meeting closed it was voted that the meeting adjourn subject to the call of the chairman.

Rev. Dr. Wm. Rosenau, one of the attendants at the Conference, says of the meeting:

"The relative values of Conference and Congress were discussed in the most friendly way. No definite conclusion was reached; the meeting therefore adjourned to be called again some weeks hence by Mr. Kraus, the president of the committee."

Asked what the Conference had accomplished, Dr. Harry Friedenwald, who represented the American Federation of Zionists, said:

"The Conference was a long and earnest one, and the differences of opinion were very sharly drawn. The result could not be gauged, for there was no vote taken on any of the questions involved. My own impression, however, was that the very frank statement of the issues on both sides coupled with the intense earnestness of all who spoke, led to a better understanding of opposing views.

"I do not believe that it is simply the result of the desire that I felt that all present had been brought much closer together and that there is much greater likelihood than before that 'any action taken by American Jewry will be concerted.' "

THE CAMPAIGN IN DISTRICT NO. 2.

By Samuel J. Kornhauser, President District Grand Lodge No. 2.

District No. 2, in its campaign for increased membership, just ended, has obtained three thousand and fifty new applications. This announcement is made not in any spirit of boasting nor of overweening pride, but solely with the view of pointing out to our sister Districts, to those in authority and to all our brethren what can be achieved by systematic effort, in the hope that our example may be emulated, and the Order raised to the position it ought to occupy. This extraordinary increase in numbers obtained within an incredibly brief period must be a source of keen satisfaction to every well wisher of the Order; a similar increase throughout all the Districts would multiply our gratification.

The plans for our campaign were framed last summer following the last meeting of the Grand Lodge. Feeling that our Order is the body best fitted, by reason of its fundamental purposes, its history, traditions and its machinery, to represent our people, convinced that to make our Order truly representative and decisively influential, we must first vastly augment our numbers, we determined to make an effort to obtain new recruits on a scale never hitherto attempted. Our expectations were regarded with undisguised skepticism and we received, in the beginning, scant encouragement for our schemes which were pronounced chimerical. Nevertheless we found a sufficient number of men willing to make the effort and it was not long till the early doubts were dissipated.

Our plans were simple. Every member of our Order knows that we have an ample basis for appeal to every right-minded Jew. Our task then was to bring that appeal forcibly to the minds and hearts of those whose names were not written on our rolls. Bro. Manny Strauss of Cincinnati, who had demonstrated his capacity to handle with exceptional efficiency the problems of systematic propaganda was selected to manage the details of the campaign. In each of the lodges where campaigns were to be conducted, a leader was selected, and under him ten captains each to command a team of ten men. Lists of eligible men were provided; communications were daily sent to these "armies" and every device that ingenuity could originate was employed to arouse the interest and stimulate the ambition of our volunteers to obtain new members. The period of the campaign, in its intensive features, was set for one week after due preparation had been made.

It was astonishing how soon enthusiasm was aroused, how a spirit of competition was instilled among the men engaged, how the cities in which the campaigns were conducted became alive with B'nai 'Brith activity. Members who had formerly shown little or no interest in the Order suddenly became zealous workers; men who neither knew or cared about what we are, began to inquire about the organization that was attracting so much notice. The number of applications grew, and each day at noon during the campaign the captains and team members met to hand in their applications, discuss further plans, and to listen to addresses calculated to maintain their interest and excite new effort. Many interesting and amusing stories might be told of the amount of time and energy given by these workers. During that week they had no opportunity to follow their usual course of life, but impelled by an influence that could not be evaded, they gave every hour they could steal from business and rest, by day and by night, to the work they had undertaken. And thus came to the lodges of District No. 2, three thousand and fifty new applicants. Nor is that all; for additional members will continue to flow in, the movement having gained such force that it will continue of its own motion.

I cannot do more than touch upon the details, and wish merely to point out that every problem that may be encountered in the other districts has been met in ours. In a small community like St. Joseph, Mo., there was an increase of seventy-five; in Dayton, Ohio, where the effects of the flood have not yet been outlived, the number of applicants is one hundred and seventy-five; Indianapolis, two hundred; Denver, with its numerous poor, one hundred and thirty; Kansas City, Mo., four hundred and eighty-five, a remarkable achievement, when the number of its Jewish population is considered; Cleveland with a membership of five hundred and sixty-five, obtained eight hundred and fifty applications; and the two lodges in St. Louis which had a combined membership of eight hundred and twenty ended their campaign with one thousand and seventy-five new men to initiate.

What has been accomplished by these lodges can be done by every other lodge in the Order. In this District, embarking upon the project with doubts and misgivings, our men, now that the campaign has ended, assert that we have only scratched the surface, and their judgment in this is well warranted. If the plans as outlined are followed throughout the American Districts, there is no doubt that we can raise our membership to One Hundred Thousand. It has been demonstrated that this can be done and we shall fall short of our duty if we fail to do all that in our power lies. Apart from merely swelling our numbers, the benefits which flow from these campaigns are incalculable. Not only is the Ben B'rith aroused to a stronger and deeper attachment to the Order, but every Jewish activity is stimulated and strengthened. That which calls forth fealty to Jewish ideals inures not only to the benefit of our Order, but as well to that of our congregations, our philanthropic organizations, our citizenship, our every activity. It should be our ambition to make our Order the chief factor for the accomplishment of those broad and paramount purposes for which it was founded. If we would place in the hands of our leaders the power to wield an overwhelming influence for good let us strive to give their words and their works the backing of an hundred thousand earnest Jews. Then will the Order B'nai B'rith be equipped to embark upon a new era of usefulness, of benefit to our people and to all mankind.

It can never again be said that this object is impossible of accomplishment. The question will not be, "Can we reach the goal?" but rather, "Why do we not reach that which is within our grasp?" And as for District No. 2, it can contemplate no greater satisfaction that could fall to its lot than that which it would derive from a repetition in every District in the Union of its achievement toward the building up of the Order.

TRADES UNION CONGRESS AND RIGHTS FOR JEWS.

The Trades Union Congress of England, at a recent convention held at Bristol, unanimously adopted the following resolution:

"That this Congress fervently hopes that civil and political rights will be granted to the Jews of those countries where these common rights are at present denied to them, in recognition for the great sacrifices the best manhood of Jewry is making on the side of the Allies in our common fight for the liberties of the world, and that the Parliamentary Committee shall petition the British Government to use its good offices in that direction when the opportunity will arise."

THE POSITION OF THE JEWISH EXILES.

The Jewish exiles from Riga and the neighboring towns are still wandering from place to place. They were first sent to Ekaterinoslav, but the governor there refused to admit them because the towns in that province were already overcrowded with refugees. They were then transported to Tambov, but there also the governor refused them admittance. They were then brought back to Ekaterinoslov and left to settle in the fields in improvised huts.

All Jewish refugees who arrived in provinces of Kieff and Tchernigov have received orders to remove to the provinces of Tambov and Pensa, in the interior of Russia.

PROMINENCE OF JEWS IN VARIOUS ACTIVITIES OF THE WAR.

The head of the British Hospital Fund Committee was Lord Rothschild, a Jew.

The head of the British Finance Commission, just arrived in America, is Baron Reading, the Lord Chief Justice of England, born Isaacs, a Jew.

The Kaiser has put the management of the entire railway system of Germany under the supreme control of Herr Ballin, creator of the great German merchant marine, who is a Jew.

In France the Grand Officer of the Legion of Honor, General Heymann, who has been put in command of a French army corps, is a Jew.

In Turkey the Supreme Military Commander, Enver Bey, who has just received the order Pour La Merite from the Kaiser for his signal successes in defending the Dardanelles, is a Jew.

In Italy the Foreign Minister, Baron Sonnino, is a Jew.

THE NEW MUNICIPALITY OF WARSAW.

The new Municipal Council of Warsaw consists of twelve Germans, twelve Poles and six Jews. The latter represent the interests of the Polish Jews who remained in the city, the Russian Jews who had resided there, as well as those who had connections with Russia, having left the city before the arrival of the invaders.

The Social Message of the Prophets

By DR. MAX L. MARGOLIS

Written for the B'nai B'rith News.

With the limitations which we set to ourselves in the previous paper we may now proceed to an examination in detail of the social message of the Hebrew prophets. We are dealing with heroic figures, great personalities. They stand forth like peaks in a mountain range—solitary, majestic. There were prophets and prophets in Israel, but those whose utterances the Synagogue cherished are the true prophets. There were prophets among the neighboring peoples and in the pagan cults outside Israel. There were the prophets of Baal whom Jezebel imported into Israel, enthusiasts who, like the dervishes of Islam, danced about the altar of their god; they likewise cut themselves with knives and lances, till the blood gushed out upon them. Religious enthusiasm even with us is apt to partake of pathological character. A species of mental derangement is likely to ensue and often enough excesses and orgies of a questionable character result. Where the inner fire is lacking, stimuli are resorted to and with the average person they pass for genuine inspiration of which they are only the counterfeit.

As with all great movements, the beginnings of Israelitish prophecy are on a low level of psychic excitement. At the time of Saul, music and dancing were the accompaniments of prophecy. The symptoms are often those of derangement: to prophesy means to rave, and the man endowed with the spirit is in popular phraseology accounted a madman. Even when prophecy reached its highest forms, there still lingered a trace of those early associations. Note Elisha, who has recourse to music to stimulate his powers of vision; Ezekiel complains that he is taken by the people for a minstrel, one that hath a pleasant voice and can play well on an instrument. For Jeremiah the day of prophetic inspiration was a day of sickness. There were guilds of prophets, seminaries where the young enthusiast was taught the arts that went with his vocation. The prophet was naturally an orator; his rhapsodies were in measured verse. A native talent there must have been in all of them; but even native gifts of voice and gesture may be heightened by cultivation. Indeed the prophet must possess himself of more than an ordinary education: all of the devices of a noble rhetoric must be at his beck and call, and he must command the lore of the ancients, the sages and sacred traditions, the wisdom of the ages, and his speech is replete with allusions to a rich store of traditional facts and fancies.

But what marks the true prophets is that pathetic loneliness, the sense of isolation; when the hand of the Lord touches them, they sit alone, shunning the company of merrymakers, for how can they rejoice when the burden of their message is indignation? Amos refuses to be identified with the common prophets of the guilds: I am no prophet, neither am I one of the sons of the prophets, but I am a plain herdman. Micah knows himself at variance with the ordinary prophets who divine for money, who cry Peace so long as they are fed, but whoso putteth not into their mouths, they prepare war against him, who prophesy of wine and of strong drink, whereas he is full of the power of moral courage to declare unto Israel his sin. Among the pillars of society that shall be gone in the debacle of the state, Isaiah enumerates the various castes, such as the military, judicial and administrative: with the general and captain and judge and the honorable politician he classes the prophet and the cunning charmer and the skillful enchanter. Jeremiah condones the prophets of Samaria who prophesied by Baal and caused Israel to err; they were guilty of folly whereas the prophets of Jerusalem are gross adulterers and strengthen the hand of evil-doers with their lies. Ezekiel upbraids the lying prophets and prophetesses who follow their own spirit and have had no vision and hunt innocent souls. Zachariah in the [illegible] of prophecy hopes that the prophets and the unclean shall pass away from the land. But at a much earlier date there stands out at the court of the king the lonely figure of Micaiah, son of Imlah, who, when all the prophets predict success for the arms of the Israelitish king, alone is firm in his prophecy of evil, for he alone stood in the council of God and knew that the lying spirit has been directed to confound the prophets of Ahab that the king might [illegible] in battle.

[illegible] prophets were our prophets [illegible] well-meaning patriotic [illegible] who believed that it was [illegible] to swim against the current [illegible] was of the mob which they sustained and whose passions they fanned. A truer patriotism was that of our prophets who saw deeper and aimed higher, who lamented the national woe, who wept for their people's calamities, but who placed far above love of country and kindred the love of God and the right, who believed not that statecraft could override the conscience, and who readily sacrificed the interests of national independence that right might prevail, whose motto was "let justice have her sway, though the world perish." That theirs was a truer patriotism we know today. It is they that saved Israel from destruction in the sweeping catastrophe that befell petty nations. The kingdoms of the idols perished, the people of God survived.

Great as these personalities were, they rest in an order of things which was not of their making. They do not represent themselves as innovators but as reformers, if you please, as restorers and repristinators of an older order of things. If far simpler than our present-day civilization, the conditions amidst which they lived were, nevertheless, of great complexity. There was an ordered government, more stable in the South than in the North. The division of the two parts of Palestine was not of such a nature as to cause a rift in the national consciousness which was one. The nation had not only been united in the days of Saul and David and Solomon, but back of the heroic period lay the memories of common effort, the common deliverance from Egyptian bondage. The whole nation had entered into the covenant beyond the confines of their present home. "By a prophet the Lord brought Israel up, and by a prophet was he kept." Disruption was favored by the business of the conquest and by the natural configuration of the mountainous country.

There ensued a supreme struggle between the indigenous civilization of the Amorite and the desert traditions which the conquerers brought with them. There was for a time acute danger that the Lord who revealed Himself to the fathers might take on the nature of a Baal. The Baal cult was interwoven with the life of the rural population. The Canaanite looked unto Baal for the dew and the rain, without which the crops could not mature. Israel took over the Canaanite sanctuaries and the Lord was identified with the local Baal, who was believed to inhabit the tree and the stone. In the sequel, Israel was on the point of succumbing to the allurements of the Syrians and Assyrians from the East and of the Philistines from the West. Impure worship and impure accessories were penetrating the royal sanctuaries in Bethel and Jerusalem. From this acute submersion the prophets rescued Israel. They harked back to the desert times when Israel was wooed and won by the Lord. They turned the nation from the track of losing itself into the ancient paths of a distinct individuality. They revealed to Israel his vocation and recalled him to his truer self. They made him realize his potencies for the service of mankind. Return, turn upon yourselves, is the watchword of them all, is the quintessence of the prophetic message.

This is the common ground upon which they all stand, but with it there is enough of individuality of temper and style and the impress of originality which makes of every one of them a distinct personality. And one more word: they speak in the name of God, in the name of religion, but religion, or as they express themselves, the knowledge of God, means to them the right relations between man and man, between nation and nation.

They are not addressing an impious community, impious in the churchly sense. They find religion a vital interest of the people, but it is to their thinking of the wrong kind. They stand somewhat aloof from the official piety that a purer and more inward worship may take the place thereof. Just as they combat their own colleagues of the humdrum sort, so they come into repeated collision with the vested interests of the priesthood. If the priests are become venal and corrupt, they hold up the ideal of the true priesthood. "For the priest's lips should keep knowledge, and the people should seek instruction at his mouth." For such was the forefather Levi, an ideal figure: "The law of truth was in his mouth, and uprightcousness was not found in his lips: he walked with Me in peace and uprightness, and did turn many away from sin." Sin was for the common man, as it is still largely with us today, markedly in the sphere of religious transgression, and as religion concerned itself more tangibly with ritual matters, sin meant ritual trespass. A man might in a state of uncleanness partake of consecrated food or commit a trespass in misappropriating holy things, and so on. Of course, where a ritual exists, wilful or unconscious deviation from it involves an element of moral turpitude: it touches the conscience, and no expiatory sacrifice will avail if confession do not precede, and confession is the purifying act of a guilty conscience.

Organized piety of whatsoever description means a training-ground for the human conscience. Add that atoning sacrifices were required when the guilt meant a rash vow or failure to keep a promise or robbing and stealing, and sin, while still conceived as a religious offence, comes nearer a civic misdemeanor. Nevertheless sin was externalized by its association with atoning rite of a somewhat mechanical character and the priests are accused by the Prophet Hosea of encouraging, as it were, the people to sin that their revenues may be assured. It goes without saying that the accusation has in it an element of exaggeration, and while it may have been true of this or the other priest, the priesthood as a class were far above such practices. Think, nevertheless, of the wide gulf between the priestly teaching and the popular estimate. Think of Roman indulgences and Luther's invectives. you will then understand what the prophetic reformation meant in those far-off days, how indeed the prophets were anathematized and inveighed against as destroyers of religion. They did reform the popular religion, root and branch, for destroy it they could not. But their aim was more radical, nothing short of doing away with sacrifices and outward ceremony once and for all. If in the days of Amos and Hosea multitudinous scrolls existed on matters of priestly law, Amos pointed out that during the forty years of wandering no sacrifices were offered at all, and yet that was the ideal period of the nation's life and religion, and Hosea declared that sacrifices were an inferior mode of divine service. Isaiah chides the people for their lip worship, the fear of God being turned into a commandment of men learned by rote, and he sees no purpose in the multitude of their sacrifices, in their trampling the courts of the temple, in their new moons and appointed seasons. Micah suggests that thousands of rams and ten thousands of rivers of oil will not please the Lord and rejects the abominable practice of child sacrifice. Jeremiah considers the possession of a written law ineffective—in vain hath wrought the false pen of the scribes; a new covenant unlike that of the exodus and a new law written in the people's inward parts were needed; yea, he denies, that at the time of the exodus sacrifices were enjoined. No wonder that the prophets with the pronounced radicalism abhorring circuitous roads and all manner of indirection found themselves in isolation, but it is this splendid isolation that marks them off as the great teachers of morality and their influence as prodders of conscience is still with us today.

JEWISH STUDENT CONGREGATION OF THE U. OF M.

All Jewish students of the University of Michigan who expect to return this year, as well as Jewish young men and women beginning their scholastic work at that institution, are urgently requested to affiliate themselves at the opening of the fall semester, with the Jewish Student Congregation of the U. of M. They may send their names to the supervising rabbi, Leo M. Franklin, Temple Beth El, Detroit, or the president, Mr. Edward Hoffman, 3710 Baltimore Ae., Kansas City, Mo.

Plans are under way to secure the services of a large number of men eminent in the Jewish ministry, to officiate at the weekly services of the Congregation, which are to be held each Sunday evening during the scholastic year at Newberry Hall. The officiating rabbis will include men of prominence in the Reform and in the more conservative congregations of America.

The purpose of the Congregation is to unite the Jewish student body of the University of Michigan along religious lines. During the two years of the Congregation's existence it has been a telling factor in the life not only of the Jewish students; it has as well, exerted a fine influence upon the entire student body. Its work has been received with noteworthy enthusiasm by the members of the University faculty.

This year services will be held in more commodious quarters than heretofore, and the ritual itself will be made more attractive by the introduction of congregational singing.

The scholastic year begins at the University of Michigan on October 5th, and the work of the Student Congregation will be resumed shortly thereafter.

RUSS SOLDIERY NONE TOO KIND TO POLISH JEWS.

We publish herewith extracts of a report by the Associated Press:

The Jews of Russian Poland appear to have suffered, prior to the Russian retirement, more than the normal amount of hardship imposed by war. An investigation by a correspondent of the Associated Press discloses that there was a rather promiscuous execution by the Russians of Jews accused of espionage, that many persons were subjected to assaults committed with knouts or flats of swords, and that in many places, chiefly out of the way villages and rural districts, there was some plundering of Jewish shops and houses by the Russian soldiery.

The correspondent visited the two chief cities of this district—Lodz and Piotrokow. The outstanding feature of every case investigated was that, in the words of one Jewish scholar, "nothing happened to the Jews without a previous denunciation." In some instances this feature of the case was immediately admitted; in others it was brought to light by further inquiry.

A typical case of the latter sort was that of a Jew named Kozlowski, a storekeeper at Malinitz. The story first told was this: When the Russians came to Malinitz in November they were angry because it had come to their ears that some Jew of the village had boasted that the Germans would make short work of the Russians. The Russians lined up all the male inhabitants and threatened to shoot them unless the man responsible for the words complained of were delivered up. Thereupon Kozlowski stepped forward, assumed responsibility, and was hanged.

The correspondent finally succeeded in having a talk with Kozlowski's son and his father. They said when the Russians first entered the village they asked for Kozlowski. He had been hidden by a friend, but was eventually found. He managed, however, to escape from the soldiers guarding him, and the commander of the Russian regiment thereupon had all male Jews drawn up in a line, and announced that all would be killed unless Kozlowski was delivered up. Kozlowski, informed of the threat, presented himself. He was taken away by a squad of soldiers and shot.

The Associated Press correspondent found many instances in which the victims were stood against walls and, instead of being killed by volley fires, as is usual in such executions, were killed by soldiers firing at will. Kozlowski appears to have been executed in the same manner, after having been bound to a tree.

Polish denunciations, according to witnesses, were responsible for the only three cases of atrocity found in Lodz itself. Russian soldiers came to the home of Abraham Kochan on the Baluter market in November and took him away. His wife was prevented from following him. The man's body was later found outside the city.

Israel Blockmann, an old man, told how the Russians took his son from the house and how the body was found two days later outside the city. He had been shot and bayoneted.

There was some plundering of small shops in Lodz by Russian soldiers, but it appears to have been limited. Some Jews told of cases where their countrymen had been badly beaten in the streets.

Jews in Piotrokow said there were three days of plundering and rioting by Russian soldiers there, in which Jews generally were clubbed and whipped. Seventeen of the city's prominent Jews were banished to Viatka. Seven hundred male Jews, it is declared, were assembled at the railway station and the Russians announced that every tenth man was to be shot. The local Russian pope (priest) knelt before the men with a cross and defied the soldiers to shoot. None of the Jews was executed.

Six Jews are said to have been hanged at Suliojeff, charged with laying in supplies for the Germans. Twenty-six are alleged to have been taken away from Brzczyn, of whom thirteen were afterward found dead and the other thirteen not again heard of.

Six Jews, including a rabbi, are alleged to have been hanged at Subota because they had harbored German soldiers. At Slupci a man named Hoffmann is said to have been robbed and then killed while defending his wife; eight Jews to have been shot at Vloshova, charged with supplying provisions to German soldiers; a rich Jew at Novo-Radomsk to have been compelled to pay 2.000 rubles to ransom his daughter from Russian soldiers.

CONSTANTINOPLE.

It is reported from Constantinople that the Minister of War has published an announcement in which he expresses the thanks of the government to the Jewish societies in Germany, who collected for Turkey more than 100,000 marks and sent 47 wagons of medicines, medical instruments and field kitchens.

NEWS FROM LONDON

By Our Correspondent Dr. M. Epstein

London, September 20, 1915.

Sir George Birdwood is one of our most experienced Indian ex-administrators, and is, besides, a man who has grasped the inwardness of the spirit of the East. He told a story recently of his early experiences in that part of the world. It was in March, 1856, and a number of gunboats were proceeding along the Shat-el-Arab (the junction of the Tigris with the Euphrates) to bombard Mohamerah. On the road an Arab pilot was taken on board and Sir George fell into conversation with him. The Arab, "a dear old gentleman," told his new acquaintance of Ibrahim, "the Friend of God," and the Princess Sarah, and pointed out the position of Ur of the Chaldees. Sir George was greatly interested in the speaker, and in his zeal urged him to become a Christian. What followed is best told in his own words. "It is hard to turn a Semitic monotheist into Aryan, and particularly a Hellenized Aryan polytheist; and so, at the last, I, very stupidly, put forward the Scots economic argument of the superiority of Christendom in material civilization as shown in our steamships and railways and electric telegraphs being a proof that Christians were more favored of God than Muslims. Looking over the deck of the Ajdaha, already cleared for action, he replied: 'These piles of shot and shell, and that 96-pounder, and that yawning mortar, are they proofs of the superior favor of God toward you or of the devil (Shaitan)?' I argued with him no more that day, and have never since pressed the point on any one—Muslim or Jew!"

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That surely sums up the present deplorable war from the point of view of religion. Does it not sound as a travesty of religion when one of the belligerents is constantly calling on God? "Our old God," forsooth! It is taking God's name in vain as never before in all history. But the whole business rather suggests the bankruptcy of effective Christianity. It is true that the forthcoming Church Congress in England will occupy itself with the war in relation to life as a whole. It will deal with (1) a renewed nation, morally, socially, and economically; (2) a renewed world, and (3) a renewed church. But it all takes the war for granted. We wonder if a Christian protest against war and its workers will be heard at the congress, and a sound condemnation of writers on the continent of Europe who glorify the slaughter.

* * *

Yet men turn to religion for comfort in time of trouble and stress, and men surely go to religion for comfort now. They say the churches are fuller; they tell us that life is more earnest. This must hold good for Jews and Gentiles alike. On the High Festivals that have just passed the synagogues were certainly well filled. Whether more so than in other years it is difficult to say. For the Jew is always serious in the Penitential season. Nevertheless many a one must have been moved when on the greatest day in the year, on Kippur, a memorial prayer was offered up for those fallen in the war. Let us hope that "friend" and "foe" were included in the prayer, and Jew and non-Jew equally. Let us hope that the spirit in those solemn moments was like that which manifested itself at New College in the University of Oxford. The College authorities decided to erect a memorial tablet in the College Chapel on which was inscribed the names of members of the foundation who had laid down their lives for their country. In the list future generations will find included the names of two Germans who have fallen for their Fatherland. It was a fine spirit to arrange it so; a fit reply to the Hymn of Hate.

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But not the dead only received attention; the living, too, were given their meed of praise. On the New Year, as well as on Kippur, many men in khaki were to be seen in the synagogues. In some of them the Mitzvot were distributed by a senior officer and the recipients of the honors were all soldiers. On the former festival nearly every synagogue in London welcomed the Jewish members of the army, and the words of encouragement and the spirit of hearty friendliness will be long remembered. In many instances the local mayor attended in state at the synagogue to witness and take part in the welcome, and the Lord Mayor of London was present at a service on the Day of Antonement in the East End. This joining of hands, this amicability, is undoubtedly a fine thing. May it grow. One's only regret is that it was necessary to have a war before men would learn it. But anyhow it is very needful—in England less possibly than elsewhere. The British Empire comprises so many races and languages and religions, and all who dwell within its borders are fellow-subjects. Yet even in England there has been a closer approach of different and differing elements. How much more needful, however, will this self-same spirit be in Germany, in Austria, in Russia! Let us be grateful for small mercies; we Jews require as many as we can obtain. That is why, to say the least, it was good to find the year's Trades Union Congress, one fraught with so much that was significant, passing unanimously a resolution in favor of rights for Jews. The wording is too important to be passed over. Here it is:

"That this Congress fervently hopes that civil and political rights will be granted to the Jews of those countries where these common rights are at present denied to them, in recognition of the great sacrifices the best manhood of Jewry is making on the sides of the Allies in our common fight for the liberties of the world, and that the Parliamentary Committee shall petition the British Government to use its good offices in that direction when the opportunity will arise."

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In the London community the event of the last month has been the great welcome given to Corporal Issy Smith, the second Jew to obtain a Victoria Cross. (This decoration differs from its Iron prototype in that its bestowal is not so widespread.) The award was made "for the most conspicuous bravery on April 26th, 1915, near Ypres, when he left his company on his own initiative and went well forward toward the enemy's position to assist a severely wounded man, whom he carried a distance of 250 yards into safety, whilst exposed the whole time to heavy machine-gun and rifle fire. Subsequently Corporal Smith displayed great gallantry, when the casualties were very heavy, in voluntarily assisting to bring in many more wounded men throughout the day, and attending to them with the greatest devotion to duty regardless of personal risk." Corporal Smith, who is still alive to tell the tale, is an East End boy.

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But all this is connected with the war. Internally the community has undergone little changes. Those who are responsible for the erection of a Jewish hospital have decided to go ahead with the scheme and begin building. The movement when it first started met with a good deal of opposition. Now that opposition is not very determined, partly because greater things occupy men's minds, partly too because at the present juncture the more available hospitals there are, alas! the better. Before long, therefore, London will have its Jewish Hospital, and no one can deny that it will be of great usefulness. The question of support will clearly be a trying one. But the promoters have confidence in the future. And who can build without confidence?

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Apart from the Jewish Hospital scheme there is nothing new to relate of the internal affairs of the community. Our charitable institutions go their way as of yore; our synagogues are prayed in; our schools continue to impart secular and Jewish knowledge. But into the midst of this idyll a bomb-shell came bursting—a Jewish Minister resigned his post! Never was heard such a terrible crash. Anglo-Jewish Ministers as a body are smugly and snugly content to jog along (there are exceptions, of course). The men of the older generation (leaving out the few exceptions again) have taken root, and the force of habit has grown upon them. If ever they were dissatisfied the disaffection vanished with the years. There was wife and children and social position to consider; and after all, if they did their duty as prescribed by their communities (in London the United Synagogue) their lot was not so unbearable after all. In the words of the poem, "their's not to reason why, their's not to make reply, their's but to do and die." And here comes one of them and resigns. A striking thing in any event. But where must this occur but in one of the most select of congregations—the New West End Synagogue in London! The force of it was considerably strengthened. But more than that. There have been cases on record where Rabbis or Ministers resigned their "curacies" because, for private reasons, they resolved to become plain Bal Habatim. Fortunately, as Judaism has no priestly caste, there was nothing remarkable in these cases if and when they occurred. But we are speaking of something very different. Here was a minister who gave up his post as a protest against unsatisfactory conditions which, though he tried, he could not alter. The minister in question is Dr. Joseph Hochman, and we are glad to claim him as a member of the First Lodge of England, and, therefore, of the Order. For he has done something that was courageous, something that may lead to the removal of crying abuses. We say may lead; for the only criticism that may be leveled against Dr. Hochman is that this is not a particularly propitious moment for calling attention to urgent communal reforms. People are too much occupied with other things. Everybody knows that when the war is over—it will be over one day—all manner of changes are bound to come about in the general European outlook on life. Dr. Hochman, as we know, has been dissatisfied for a long time; he might have waited a bit longer. There is a time for everything, so the wise man of Ecclesiastes taught. He must have meant a right time. We are not sure that Dr. Hochman has chosen his time aright. But his action is splendid. It is a pity only that he has marred it somewhat by hot-headed expressions of opinion in wrong quarters. It is true, he has expressed contrition. But what is done is done.

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Briefly, the position is somewhat as follows: The "orthodox" or conservative section of the Jewish community in London is organized in the United Synagogue, an institution formed by Act of Parliament and, therefore, ended or mended only by the same authority. Its constitution is rigid, its prescriptions narrow, its financial machinery questionable. It was all very well two generations ago. Today it is behind the times. One thing above all it ought to allow—the greater freedom of action within its bounds. Now Dr. Hochman slowly realized the cramping, vicious effect of the United Synagogue, one of whose ministers he was, and he strove to get them improved. Needless to say, he failed. Failure engendered discouragement, and discouragement led to resignation. It is a thousand pities that petty personalities should have crept into the scene. Dr. Hochman worked obviously to call attention to a communal weakness. That, then, should have been the question to look at. And in very truth, it is a large question. Will anyone submit that our communal life is healthy and vigotous? Will anyone assert that our Synagogues are centers of communal activities, as in America? Take one illustration: In all the London (United Synagogue) Synagogues save one there is no library, and in the one where there is the precious collection is locked from one year's end to the other. Intellectual movements, charitable movements, social movements arise outside the Synagogues. All that flourishes in connection with them is—not even prayer, but the burial of corpses. It was against this atrophy that Dr. Hochman wanted to protest; it was this death-in-life that he desired, if we understand him aright, to call attention to and, if possible, to remove. For removable it is. It needs but will-power. In the meantime we understand that Dr. Hochman has enlisted in the army!

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Whether we shall hear more about the whole matter remains to be seen. But the general communal position is not without promise. A Society for Hebraic studies has been suggested and met with great favor. One of its objects is to publish a journal of Hebraic studies. and the supply means that there is a demand. No doubt the educational efforts of the last decade are making themselves felt today, both in providing readers as well as writers for the proposed journal. Time was when England was a Sahara for Jewish scholarship, with an oasis here and there. Today that is no longer true; and the new society is not without significance. When the war is over even more in the way of spreading Jewish learning will be possible. The men are there, and we are glad to be able to report that a large majority of them are members of the London Lodge. One in particular we would mention on this occasion, only because he happens to have published a book which is a true delight. We refer to Dr. M. Gaster, the learned Haham, and his "Rumanian Bird and Beast Stories." Dr. Gaster is at home in many fields of knowledge, but he is certainly at his best when he is dealing with fairytales; and his latest work is in his finest vein. No wonder it has won universal praise. It deserves it. For sympathy, for tenderness, for poetry, for seeing into the heart of things we have read nothing better than this volume. The London Lodge may well be proud of its learned members and the learned members may well be proud of Dr. Gaster.

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The Summer Recess is still with the London Lodge; our next meeting is not until towards the end of October. We look forward to a greater membership and further activities, of which due account shall be given in these columns. In conclusion today, we should like to place on record the pleasure afforded us by the Report of the Tenth General Convention, in San Francisco. Perhaps at the next we shall be formally represented. In the meantime the record of the Order's activities is an inspiration to us; above all, it helps us to realize that sense of large corporateness so essential in these days, helps us to feel more clearly that "all we are Brethren."

PERSECUTION OF THE RUSSIAN JEWS IN FRANCE.

(From the Muenchener Neuesten Nachrichten.)

During the last months Jew-baiting became constantly more conspicuous in Paris against the Russian Jews who live there is considerable numbers. Not only the pronounced anti-Semitic papers, but also a number of the leading journals, to flatter the chauvinistic feelings, fell upon the Russian Jews, who, by the way, are mostly workingmen who fled from the pogroms. Unequivocally the reproach was hurled against them that they, while the sons of France are bleeding to death, are leading the life of parasites, that they have fled from Russian military service in order to lessen the force of the allies and to make use of the opportunity, so to say as "inner enemies," to despoil France. And at the same time all the disreputable adventurers of all possible countries whom France shelters today were put down to the account of the Jews. In the whole French press, without exception, this Jew-baiting contiuually increased, and at last culminated in the demand to send these Jews back to Russia.

One day Gustave Herve uttered a word of protest in his "Guerre Sociale" of June 20, 1915. In this number Herve quoted one of the inciting comments from the "Petit Parisian," he answered it in a few words and published three letters. From that the particular facts were learned for the first time about the Jewish Legion, which up to that time had figured as "Slavic" division in the Foreign Legion. Right at the beginning of the war more than 4,000 Russian Jews presented themselves for service in the defence of the French flag in their conceivable wish to assist with all their might in the hour of distress the country which had given them an asylum. The fate of these 4,000 was fulfilled—they are no more. The Foreign Legion of whose formidable storm of death the report of the German general staff relates, was no other than the Jewish Legion.

During the time when the Jewish Legion bled to death the abuse of those who remained behind grew louder in Paris. One day a great number of Jews were cited before the commissariates where they were ordered in a categorical form to choose between enlisting in the Foreign Legion or being expelled. To the perplexed Jews, who knew of the outrageous treatment and the wretched end which had befallen the Jewish Legion and much more, were seized by a panic. Again there was nobody besides Herve who protested against this arbitrary act of the police which, of course, was supported by the anti-Semitic sheets.

Herve mentions in his article of defence the drama of "Carency," of which he, however, did not wish to speak for patriotic shame. Before Carency the Jewish soldiers protested against the outrageous treatment, and as answer nine were executed and eighteen sentenced to hard labor.

The intercession of the Jewish-Russo-Polish committee through the Socialistic deputies and the courageous press campaign of Herve, at last brought results. The Minister of the Interior promised a deputation to force nobody to join the military service or to expell anyone. This promise was confirmed by an official question and answer in the "Journal Officiel." To be sure, the Jewish quarter was by no means quieted by it, since they lost their confidence. The anti-Semitic agitation is being continued

The Jew in Medicine

Read Before Theo. Herzl Lodge, Sept. 14, 1915

By DR. A. TILZER

In choosing my subject, "The Jew in Medicine," as a subject of interest to the lodge, I am not actuated by any desire to especially exalt our co-religionists in the field of medicine, but rather to give them due credit for the wonderful work which they have done in the past, considering the enormous disadvantages under which they have labored, as far back as history teaches us.

It is generally admitted that in ancient days the Jews had virtually a monopoly on medical science, and some writers even claim that the early Christians, in their brutality and ignorance, absurdly believed that the Jews were the only ones possessed of the talent for medicine.

First and foremost, of course, I must mention our venerable teacher, Moses, whose immortal laws are primarily based on hygienic and sanitary principles which even to the present day are and have been unanimously endorsed by the entire medical profession.

You are all aware of the fact that the laws of Moses, with reference to the dietary conduct, are based primarily on cleanliness, and in all his prescriptions for the general conduct of the Jewish life cleanliness is the outstanding feature.

It is certainly superfluous for me to mention how Moses and the sages of the Mishna which succeeded him insist on the humane method of slaughtering animals; the inspection of the body for possible signs of disease, and the subsequent treatment of the flesh until it is partaken of as food.

Moses always puts the moral elements into the foreground, but guided and tempered by physical laws. The Mosaic hygiene takes cognizance of the influence of the stomach on the head and the head on the stomach. Hence the assertion is justified that hygiene is morality and morality is hygiene.

To illustrate the great stress laid upon the hygienic element in the cleaning of the hands, it appears, from a passage in Tract Sabbath (F. 128) according to which one should cut off his hands rather than touch the eyes with unclean fingers, or scratch the ear, etc., as that is liable to cause blindness in the one case, or bring about deafness in the other. Likewise we find in the same tract (F. 109), "that he who is in the habit of touching mouth or nose in the morning with unwashed hands is prone to become afflicted with polypi and offensive breath." (Ketub 771). According to Talmudic interpretation, a condition such as this, resulting from unclean hands, forms sufficient grounds for divorce.

The Jewish social hygiene instituted by Moses and practiced by his successors was invested with new life by Maimonides, based on the lines of the Jewish and Arabic civilization. He aimed to perpetuate the fruits of the intellectual labors of the prophets and Talmudists. His work, "Yad Hachazakah," consequently, contains the hygienic ordinances of the Torah, supplemented by precepts of his own, and those, adopted from other sources. In that code Maimonides embodies the entire health regime of man. The elementary principles of a rational hygiene, touching upon every phase of life, are made the laws obligatory upon all. Without leaving the religious grounds, in which the Jewish social hygiene is rooted, Maimonides, neverthless, dwells upon the value of health culture with a clearer comprehensiveness and emphasis than any of his predecessors were capable of doing. His work, "Yad Hachazakah," culminates in the conclusion "The cleanliness, health and vigor of the body is not its sufficient aim, but rather the first preparatory step to the moral and intellectual perfection of man." This code is undoubtedly one of the most interesting and eminent monuments of social hygienic legislation of all times and people. Indeed, there was probably never a health code issued to equal it.

While in the latter day many non-Jews have attained great fame in the field of medicine, none of them ever surpassed their Jewish confrerers in their scientific achievement. Rev. Madison C. Peters, one of the foremost admirers and defenders of the Jewish race, a non-Jew himself, who is pleading for justice to the Jew and in a book entitled by that name gives a highly interesting account of the achievements of the Jews in the various fields of the arts and sciences, and under the title of my subject amongst other things has to say about the Jew in medicine. As physicians, the Jews have always held peculiarly high positions. During the middle ages they were sought for all over the world so that even the [illegible] bulls against them and [illegible] their practice of medicine, [illegible] their bodies to the [illegible] Jewish physicians. While there [illegible] a king or queen in all Europe during the middle ages but employed Jewish physicians. He then goes on to mention the various Jewish physicians who in their day were called upon to attend the various Popes and royalties. Francis I, for instance, refused to employ Christian physicians, and when on sending to Spain for a Jewish physician he could not obtain any from there, he sent to Constantinople.

In Germany, Emperor Frederick III had as his physician, Jacob Ben Jechial Loans, upon whom he conferred Knighthood.

Maimonides was the physician of Saladin, and refused the invitation to be court physician to Richard Coeur de Lion. Many other prominent Jewish physicians are named by Mr. Peters, together with the exalted positions which they occupied in their days. Among the modern physicians he considered Traube (1818 to 1876) as second to none. The high regard in which he was held by the Germans is attested to by a splendid monument erected to his memory in the city of Berlin and located in the second Court of the Charite which, as far as I know, is the only Jew that has thus been honored in Germany.

Traube had spent almost a lifetime in experimental work, and published several volumes containing the results of his labors, which not only commanded the attention and admiration of the medical profession of his day, but also attracted the German government and influenced it to such an extent that high honors were showered upon him by the same. Not only was he appointed Geheimer medicinal Rat, but in 1862 he was appointed professor at the Prussian institution for army surgeons, and in 1872, he became extraordinary professor at the University of Berlin.

Another most prominent Jewish physician, and one who is still amongst the living is Professor James Israel, of Berlin, who by his prolific contributions to medical literature, having published more than 100 works on the various subjects pertaining to medicine, has attained to great eminence in the German capital. He, too, received honorary professorship, and it was he for whom the Czar of Russia issued his famous manifesto to permit the Jews to travel freely in Russia for a few days upon the occasion of the stabbing of his heir for whom he intended to enlist the services of Professor Israel.

In spite of the fact that the universities of Germany were closed to the Jews until 1847, twelve of the professorships in the University of Vienna are held today by Jews in the medical department alone. That in our own country Jewish physicians are very numerous and highly successful, is known to you, and it certainly would not serve any special purpose to mention a list of their names.

However, I may be permitted to mention a few of the most prominent ones who, even amongst the profession today, are considered head and shoulders above their contemporaries. First and foremost among them stands Abraham Jacobi, who in the fullness of years and honors showered upon him, has been named the "Father of the Profession of today," a man, enjoying the universal love and esteem of his enlightened fellows.

Next, I might mention, Simon Flexner and Jacques Loeb, two most brilliant representatives in the department of physiology and pathology. Another pillar of renown in the medical field highly honored by his confreres and appointed to prominent positions by our Government in both army and navy, is Jacob Da Solis Cohen, a brother of our own D. Solis Cohen. He was especially active during the Civil War, and as early as 1864 was visiting surgeon of two military hospitals in Philadelphia. He made a specialty of the diseases of the throat and lungs, and in 1902 was given honorable mention as the leading laryngologist. In 1882 he became honorary professor of laryngology in the Jefferson, one of the leading medical schools of our country. He, too, is a prolific writer and contributed many famous articles to the medical journals.

The honorable Professor Wm. Osler, another famous physician of our day, also a non-Jew, voices his sentiments and appreciation of the prominent Jewish physicians and the eminent work done by them in a highly interesting contribution under the title, "Israel and Medicine," which was published in the "Menorah" of June of the current year. Among other notable comments, he mentions the following:

Medicine in the Talmud.

It is a striking fact that there is no great Oriental name in science—not one to be put in the same class with Aristotle with Hippocrates, or with a score of Grecians. We do not go to the Bible for science, though we may go to Moses for instruction in some of the best methods in hygiene. Nor is the Talmud a fountain-head in which men seek inspiration to-day, as in the works of Aristotle. I do not forget the saying:

"In uns 'rem Talmud kann man Jedes lesen,
Und Alles ist schon einmal dagewesen."

With much of intense interest for the physician and in spite of some brave sayings about the value of science, there is not in it the spirit of Aristotle or of Galen. It is true we find there one of the earliest instances in literature of an accurate diagnosis confirmed by post mortem. A sheep of Rabbi Chabiba had paralysis of the hind legs. Rabbi Jemar diagnosed it ischias, or arthritis, but Rabbina, who was called in, said that the disease was in the spinal marrow. To settle the dispute, the sheep was killed and Rabbina's diagnosis was confirmed.

In a review of our Jewish celebrities in the medical field, the name of Maimonides stands out pre-eminently, and I do not think that it requires an apology to speak of him the second time in the same essay when quoting Prof. Osler's estimate of him:

Maimonides: Prince Among Physicians.

"But the prince among Jewish physicians whose fame as such has been overshadowed by his reputation as a Talmudist and philosopher is the Doctor Perplexorum—dux, director, demonstrator, neutrorum dubitantium et errantium!—Moses Maimonides.

"Cordova boasts of three of the greatest names in the history of Arabian medicine: Avenzoar, Albucasis and Averroes (Avenzoar is indeed claimed to be a Jew). Great as is the fame of Averroes, as the commentator and transmitter of Aristotle to scholastic Europe, his fame enhanced as the teacher and inspirer of Moses ben Maimon. Exiled from Spain, this great teacher became, in Egypt, the Thomas Aquinas of Jewry, the conciliator of the Bible and the Talmud with the philosophy of Aristotle. He remains one of Israel's great prophets, and, while devoted to theology and philosophy he was a distinguished and successful practitioner of medicine and the author of many works highly prized for nearly five centuries, some of which are still reprinted. He says pathetically: 'Although from my youth Torah was betrothed to me and continues to live by me as the wife of my youth, in whose love I find a constant delight, strange women whom I took at first into my house as her handmaids have become her rivals and absorbed part of my time." The spirit of the man is manifest in his famous prayer, one of the precious documents of our profession, worthy to be placed beside the Hippocratic oath. It ends with: 'In suffering let me always see only my fellow creature.'"

Summarizing his views and estimates of the achievements of our co-religionists in the field, he himself was mostly interested in, Prof. Osler, thus closes his contribution mentioned above.

"I have always had a warm affection for my Jewish students, and the friendship I have with them have been among the special pleasures of my life. Their success has always been a great gratification, as it has been the just reward of earnestness and tenacity of purpose, and devotion to high ideals in science; and, I may add, a dedication of themselves as practitioners to everything that could promote the welfare of their patients. In the medical profession the Jews had a long and honorable record and among no people is all that is best in our science and art more warmly appreciated; none in the community take more to heart the admonition of the son of Sirach, 'Give place to the physician, let him not go from thee, for thou hast need of him.'"

The press reported a few days ago the death of Prof. Paul Ehrlich who, in his discovery of the now famous 606 remedy, has built a memorial to himself which is considered a boon to the medical profession as well as to suffering humanity at large. The highly laudatory comments which accompanied the news of his demise is a testimonial to the high regard which he enjoyed in every civilized part of the globe.

If we cast a retrospective glance through the pages of history, we find nations have flourished and perished because they attempted to do things in defiance of natural laws. The Jewish nation alone flourished but never perished. Happy in its faith, happy in its knowledge, it knows no doubt; it is not rent atwain as a nation, by dissensions nor affected by discords in the universe. Every Jew entity, the widely scattered nation without a fatherland, without alliances, yet one great hand of intellectual brotherhood, Israel, always loyal to its duties, stands forth in the world of today, like an unmoved rock in the sea, because it follows out a natural plan in life's work, in relation to mind and body.

Let me conclude with the expression of Virchow: 'The physical welfare is the basis of all education and liberty.'"

THE TERRIBLE TALE OF KUSHI.

With the most dangerous threats the Russian anti-Semitic press trumpeted forth to the world for weeks in all variations the terrible tale of Kushi. The act of treason which was claimed to have been proven against the Jews of Kushi commenced to be almost like the Beilis affair, a watchword of the enemies of the Jews.

The greatest blame for it, however, belonged to the authorities. The organ of the Russian army, "Nash Vyestnik," spread the terrible tale of the Jewish treachery. According to the story told the Jews of the town of Kushi had concealed in their cellars many German soldiers and had let them loose when a Russian military division entered the town. In this way many Russian soldiers, among them Colonel Wawiloff, fell victims to the Jewish treachery. The Russians settled with the Jews in the right way. They meted out strict punishment to them, deporting a part of them to Siberia.

The official telegraph agency of Petrograd transmitted the whole accusation and its assumed consequences to all the Russian newspapers, and posted the same upon the pillars where all Russian official announcements are posted. All the Jew-baiting organs then opened brutal pogrom campaigns, and a fearful panic seized the Russian Jews. The Jews felt themselves compromised before the entire population as traitors. The name Kushi which a Jew hardly ever heard of before, now became a new disgrace to be hurled at the Jews.

Notwithstanding the many difficulties the Jews had the Kushi affair investigated locally, and established the following facts:

First: In Kushi, which is a village and not a town, there lived three Jews only.

Second: Neither Jew nor Christian inhabitant of Kushi ever owned any kind of a cellar. It is true that one Jew had some kind of a pit, but a man could hardly get down into it.

Third: A Colonel Wawilow was in fact never killed in Kushi.

Fourth: The Jews of Kushi were never beaten, nor hanged, nor deported to Siberia, but are in Riga, where they came as refugees with many other Jews.

To be sure, two officers were quartered in the house of a Jew named Kibart, but they were very much pleased with the Jews who furnished them with useful information. When in consequence of a bombardment by artillery the house of a Christian neighbor caught fire and the house of Kibart also commenced to burn, the officers tried to tranquilize the Jewish family and commanded the soldiers to help the Kibarts to remove things from the house. Such were the relations of the Jews to the military in Kushi.

How then did the legend, which caused the Jews to shiver, originate? It is asserted that a colonel who had the chief command at Kushi, found himself guilty of having permitted the enemy, by gross neglect on his part, to surprise his troops. To save himself from punishment he conceived the thought of using the Jews as scapegoats. So the fairy tale was born which being embellished with invented details furnished bloody material to anti-Semitic hearts. The terrible tale of Kushi is not yet banished from the world. In some churches masses are still being read for the repose of the soul of Colonel Wawiloff, who fell as a victim to Jewish treachery. Who knows whether those who were killed at Kushi will not soon live in the phantasy of the people as martyrs? For the pogrom apparatus still continues to do its work.

B'NAI B'RITH PROPAGANDA CAMPAIGN IN ST. LOUIS.

The B'nai B'rith propaganda campaign, instituted by the local lodges, has ended successfully. One thousand new members have been acquired. The work of the campaign committee will culminate in the grand initiation and banquet to be given in honor of the "one thousand class" on Sunday afternoon, October 17th, at 5 o'clock. The initiation and banquet will take place at Moolah Temple, Lindell boulevard and Vandeventer avenue. The beautiful and impressive ritual of the B'nai B'rith will be rendered by a select and efficient degree team. This is to be a noteworthy occasion. Never before in the history of the St. Louis Jewish community has there been such a perfectly organized and mammoth campaign as the one that is about to be celebrated. The B'nai B'rith membership in St. Louis has been doubled. Every St. Louis Jew is proud of the achievement. Rabbi Leon Harrison will be the speaker of the evening. The president of the District Grand Lodge, Mr. Samuel J. Kornhauser, of Cleveland, Ohio, will attend the celebration.

He who makes himself beloved by his fellow-creatures, makes himself acceptable to God.—The Talmud.

The Neutrality of the United States From the Standpoint of the American Jew

By MAURICE P. DAVIDSON

Address Delivered at the Hebrew Educational Society, Brooklyn, N. Y.

To the American Jew the neutrality of the United States in the present world conflict, presents a vital issue full of possibilities for the greatest good to humanity. Proud of his history and his achievements he believes that he sees in the consistent neutrality of the United States a means by which, upon the termination of the present war the cause of peace may be set upon a firm and lasting foundation, and as a necessary incident, a final and successful appeal may be made to the awakened conscience of the world on behalf of universal civil and religious liberty and equality for the Jew.

The American Jew, beyond and above all, is proud of his Americanism. He has played a part second to none in the upbuilding of this country. It should be remembered that men of his faith financed the enterprise of Columbus—that men of his faith accompanied him upon that historic voyage—and men of the same faith settled in New York, then under the rule of the Dutch, in 1637; in Maryland in 1634, in the Providence Plantation of Newport in 1657, and in Georgia in 1673. That the American Jew gave freely of his blood and of his treasure in the War of the Revolution. Indeed, it should not be forgotten that perhaps the greatest individual contributor to the treasury of the American Revolution was Haym Solomon, of Philadelphia, who gave six hundred thousand dollars in all to the cause of the United States, not one cent of which was ever repaid, and that his financial genius played a worthy part in the triumph of the American cause. The blood of the American Jew has mingled with that of his fellow citizens on the battlefields of the Revolution, the War of 1812, the Mexican War, the Civil War and the Spanish-American War, and should a foreign foe ever menace these beloved shores the American Jew will spring to the defense of his country, animated and inspired by the deeds and examples of his American forefathers and their undying faith in America and all that she stands for.

In war as well as in peace the Jew has demonstrated the utmost devotion to the ideals of the American commonwealth. His patriotism is beyond reproach. In the mind and the heart of the Jew Americanism and Judaism are one and inseparable. Gifted with the vision of a patriot he approves and endorses the policy of that great American, Woodrow Wilson, in proclaming and practicing strict neutrality in this crisis.

Recently President Wilson spoke these words:

"I need not tell you that the President by himself is absolutely nothing. The President is what the American nation sustains, and if it does not sustain him then his power is contemptible and insignificant. If I can speak for you and represent you and in some sense hand on the moral forces that you represent, then I am indeed powerful. If I cannot, then I am indeed weak. I shall hope and believe that I go away from here sustained as Bishop Candler has so generously said, by your prayers. I hope I shall feel that I am also sustained by your confidence."

He can absolutely rely upon a hearty response from all American Jews. But the patriotism of the American Jew is not of that narrow and misconceived kind which shouts: "My country, right or wrong," but rather of that noble and far-seeing kind, which ever prays: "God bless my country, may she always be right." And this is why he views this question not only as a lover of his country but as a lover of humanity, one who believes in the fatherhood of God and the brotherhood of all mankind. And well may be do so! Has he not been ground in the crucible of the ages, has his spirit not been tempered and tested for four thousand years? He has run the gauntlet of all the nations in every period of human history and now, like one who has successfully climbed a mountain top, he well may view the phenomena of this world with a perception sharpened by long experience, not with bitterness, but with love and understanding. Fully agreeing with Sir John Lubbock, who said: "The real conquerors of the world indeed are not the generals but the thinkers; not Ghengis Khan and Apbar, Rameses or Alexander, but Confustius and Buddha, Aristotle, Plato and Christ. And he might have added Moses and the spiritual leaders of Israel.

It is for the reasons thus indicated that the spirit of the Jew is essentially cosmopolitan. How could a Jew be provincial? He is bound by ties of a common faith to French, English, the Italian, German, Russian and Austrian Jews, and in fact, Jews of all nationalities. This very fact expands his vision and makes it entirely natural for him to consider this question of neutrality from an international standpoint, from the standpoint of one who desires the regeneration and enlightenment of all the nations. "Why?" asks the Talmud: "Was there but one Adam in the beginning?" "In order that all men should have the same father and that one nation should not be able to say to another: "Our ancestors were richer or greater than thine."

In short, the American Jew aspires to the same goal so ardently desired by his ancestors four thousand years ago. It has been said that when the mitred Asyrian crushed the people beneath the wheel of his chariot of war the captive Jew yet dared to proclaim that the day was coming when peace and harmony would reign forever among the nations. And so history only repeats itself when an American Jew, Dr. Henry Moskowitz, now president of the Civil Service Commission of the City of New York, decries that false conception of patriotism which is the belief that the particular nation in which one accidentally happens to be born is the greatest nation of the world and must dominate all others. True, we do believe that the American nation is the greatest nation of the world, but primarily because of her great moral reserve force, great in righteousness and in the power to do and perform the works of righteousness. He has this conviction in all humility. And he would have America justify that faith. He recognizes that the neutrality of the United States at this critical juncture in the evolution of human history involves not merely a national but an international problem, not only the question of what is best for us but a broad altruistic impulse to do that which is best for his own fellow men. He believes that the maintenance of the strict neutrality under present conditions is essential to the future welfare of the human race, and the perpetuation of occidental civilization. Time was, as Leroy-Boileau said, when the Jew was accused not only of imperiling the religious and the traditional foundation of human society but also the national genius. Now, we have reason to hope that diffused among all the nations he may yet prove the cement to weld them together, and like the stone which the builder rejected, may become the head-stone of the corner.

This is the ideal of the Jew and for the realization of this ideal he sees in America the instrument of Providence.

Again and without hesitation or embarassment he views this question of American neutrality from a purely Jewish standpoint. For here where the Jew has reached his full stature, in this Land of the Free where the sun of equal opportunity has enabled him to expand and to increase and to develop, where as the oldest race on earth he has become rejuvenated, he does not forget that he is a Jew. Here where the Jew is found in the lowest as well as in the highest walks of life, where his spirit surges through all the pulsating arteries of American society, he reaches forth his arms to welcome his less fortunate brethren. He would share with them his good fortune. He would bring to them the blessings which he enjoys. He feels that the march of America, of a hundred million souls must swing like a resistless tide around the earth, liberating all the peoples, bringing salvation to all victims of superstition and persecution, and dissolving the artificial barriers erected by man and the natural barriers resulting from diversity of language. Can any American Jew be oblivious of the fact that at least five hundred thousand Jews are fighting in the opposing armies of Europe; that they are enlisted under every banner. He is proud indeed of the Jews of Germany, England, France and Austria, who in this clash of national interest are proving their patriotism. They are meeting the supreme test of nationality according to the light as they see it. But with what sadness does he regard the spectacle of the hundreds of thousands of Jewish soldiers in the armies of Russia. Shall it not be regarded as the very apotheosis of patriotism? That even in Russia a Jew should be a patriot, should feel that instinctive love which every man has for the home which shelters him, no matter how poor, and the land that nourishes him, no matter how grudgingly. Words are inadequate to measure that devotion of the Russian Jew which rises superior to what might be considered only a natural reaction against the outrages inflicted by a barbaric autocracy upon a helpless people. But alas, Russia is the only country that the Russian Jew knows or has experienced. After all, to him it is his country. He feels, that he is part of that country and that he is bound up with her destiny. On the face of these facts the American Jew may be neutral, but he cannot remain indifferent. Here is what has been termed the cockpit of the nations. In that portion of the earth's surface known as Galicia, Poland and East Prussia, one-third of all the Jews on earth are in the very midst of the contending forces. There murder, rapine and all the miseries of war are being most heavily visited upon the Jewish population. There we see a spectacle to shame humanity, for we find that while hundreds of thousands of Jewish soldiers are in the ranks, laying down their lives for Russia their helpless wives and children are being subjected to systematic persecution. It is as if in accordance with some diabolical plan it was determined to seize the opportunity and under the cover of the war to decimate people of Jewish faith. And after the war is over who will bind the wounds of the Jew? Who will help him to his feet then? Who is qualified for the task? Who better equipped and upon whom does the responsibility most heavily rest, if not upon the American Jew. We can understand that men should live and die for principle, but the bitterest satire of history is the spectacle that in the very vortex of the maelstrom the Russian Jew is fighting against his brothers. For them it is a fratricidal strife. Of them is may be said:

"We are the voices of the wandering wind
Which moan for rest and rest can never find,
Lo! As the wind is so is mortal life,
A moan, a sigh, a sob, a storm, a strife."

With these reflections in mind we turn to a consideration of the true meaning and significance of neutrality. We find that in international law neutrality is defined as the attitude and condition of a nation or state which does not take part directly or indirectly in a war between other states but maintains relations of amity with all the contending parties. On the other hand, neutrality does not mean indifference, for a nation may be very far from being indifferent and yet may observe strict neutrality by refraining from helping the one that it wishes to be victorious or hindering the one that it wishes to see defeated. Among the precious gifts to his country by George Washington was the doctrine laid down in his farewell address, which has been the guiding star of our nation ever since, when he cautioned his country to be friendly with all the nations of Europe but to have entangling alliances with none. And well may we say, with the psalmist: "Behold, a good doctrine has been given unto you, forsake it not." By virtue of the practice of this doctrine we stand today unhampered and in a position to direct our voice and our influence in the right direction when the right time comes. And that that time is coming no one may doubt. Far removed from the scene of strife our country is so situated that it has a better and saner perspective for the contemplation of the great events now transpiring. Moreover, the causes at the bottom of the mutual animosity of the warring nations and the objectives of their conflicting ambitions are entirely outside of our orbit. As a nation, so far as our material interests are concerned, there is no provocation nor inducement to make the U. S. swerve from her course of strict neutrality. The very fact that our nationality has been recruited from every nation under sun should give strength and determination to the maintenance of that neutrality. It has been well said that not England but all Europe is the mother country of the United States. Therefore, to be partisan is to be unneutral and to be unneutral is to be unpatriotic. On the other hand we do not view this matter as an outsider. We are one of the family of nations and we are not unmindful as a nation that in the highly develop state of modern industry the prosperity of all nations is dependent upon one another. But we know that the issues which are at stake are vital and fundamental and outweigh selfish considerations. Mighty events are brewing. The paramount question is: "What will become of that vaunted civilization of ours which has been reared by humanity after so many ages of toilsome sacrifice?" The world will never again be as it was before. At the close of hostilities the richest nations on earth will be drained of men, materials and money. If, as some think, peace will come only as a result of mutual exhaustion, this will only mean a breathing spell in preparation for another conflict, unless something more than a mere truce is concluded. We believe the time is coming when America will rise to the full height of her opportunity. She must be ready when the psychological moment comes, both by precept and by example, by the power of right—yea, and if necessary, by the power of might, to participate in the final councils. That is why, as we see it, the neutrality of the United States is not the result of indifference nor does it rest upon a narrow policy of natural self-interest. When the emergency comes America in thought, in purpose and in action must be, as Caesar's wife, "above suspicion." When Columbia enters the council room of the nations she must come clad in the stainless garments of peace and good will, and all the nations will bid her welcome. No aspersions will be cast upon her motives. Strong and unperturbed with undaunted mien and impartial eye, clothed in the garments of righteousness, her word will prevail for none will gainsay it. Then from the ashes of war will spring forth the phoenix of peace under whose wings all the troubled nations will be at rest. Then will be written a new bill of rights—a new Magna Charta for the nations. No one can say what form this will take, but it is certain that the moral force of America will be exerted in the direction of a federation of the nations which will guarantee the peaceful development of all the nations for all time. When this time comes out of the travail of the nations will be born a new spirit of nationality which will leap across the old boundaries and flower into a lasting international spirit of amity, understanding and good will. The Jew is an optimist and when that better day dawns for mankind the sons of the covenant will come into their own, the tribe of the weary breast and the wandering foot will at last be at rest. The influence of America already potent will prevail over all the nations of the earth and civil and religious libery will be proclaimed to all mankind. Then, indeed, will be achieved the golden time of which Tennyson spoke, when he said:

"Ah! When shall all men's good be each man's rule,
And universal peace lie like a shaft of light across the land,
And like a lane of beams athwart the sea,
Thro' all the circle of the golden year."

Proud of his spiritual heritage, glorying in his American citizenship, the American Jew is jealous of the honor of his country. Growing out of the experience of centuries is a better understanding of the blessings of liberty which the American Jew yearns to extend over those benighted lands where still stalks the ghastly spectre of the rack, the stake and the grave, those engines of ignorance and superstition. When America speaks the world will listen, for her accents will be divine. Then will the mission of Judaism be fulfilled, when on earth will be realized the common brotherhood of man and the common fatherhood of God. The maintenance of the neutrality of the United States stands and will continue to stand unshaken and unalterable.

"For the cause that lacks assistance,
for the wrong that needs resistance,
For the future in the distance
And the good that we can do."

Joint Meeting of New York City Lodges

(*Continued from Page 1*)

Yonkers, and Dr. M. M. Stark, Julius Lewin, S. J. Friedlander, Myer L. Victorius, Nelson A. Bartow, P. Irving Grinberg, Philip Cohn, William H. Silk and Dr. M. H. Hazay, representing the Presidents of the Metropolitan lodges.

The District's guests of the evening were Adolf Kraus, President of the Order, and Bro. A. B. Seelenfreund, the Executive Secretary. President Herman Asher acted as Toastmaster. Secretary Dr. Bernard M. Kaplan said grace and the following brothers delivered appropriate speeches on the occasion: President Kraus, Executive Secretary A. B. Seelenfreund, Bro. Myron Sulzberger, Acting President of the Home, Bro. Harry Cutler, Chairman of the Immigration Commission, Bro. Joseph Levenson, Chairman of the Intellectual Advancement Committee, Bro. Charles M. Stern, ex-President of the District, Bro. Rev. Dr. Joseph Silverman, ex-President of the District, and Bro. Dr. M. M. Stark, in behalf of the Presidents of the Metropolitan lodges.

The Committee in charge of the banquet and the joint meeting consisted of President Herman Asher, Bro. Joseph Levenson and Secretary Bernard M. Kaplan.

Extreme avarice almost always mistakes itself; there is no passion which more often deprives itself of its object, nor on which the present exercises so much power to the prejudice of the future.—Rochefoucauld.

What Our Lodges Are Doing

ISIDOR STRAUSS LODGE, FT. WORTH, TEXAS.

The lodge was organized on June 13, 1902, with a membership of 22, and originally bore the name of Elias Sanger Lodge, but it was subsequently changed to its present name,

In 1904, when the removal of Jews from the congested cities of the southwest was undertaken by the Industrial Removal Office, the lodge was instrumental in settling many families in Ft. Worth. Through the efforts of different committees appointed by the lodge these removal cases were made self-sustaining.

The lodge contributes liberally to the following charitable institutions: The Orphans' Home of New Orleans, the Denver Consumptive Hospital, the Jewish Consumptive Relief Society of Denver, the Leo N. Levi Memorial Hospital, the National Farm School, the Immigrant Aid Society, and the Hebrew Relief Society.

The membership of the lodge has gradually increased until it now has 160 members. The lodge is recognized as one of the strongest and most active of District No. 7.

Under the auspices of the lodge and with the co-operation of other organizations more than $2000 were collected from co-religionists of Ft. Worth on behalf of the Jewish sufferers in Europe.

HAMBURG.

The commission for the welfare work of the German-Jewish community, the sister auxiliaries of Steinthal Lodge No. 649 and Henry Jones Lodge No. 367, of Hamburg, the Jewish Women's Benevolent Society, the Women's Society of the Zionistic Local Groups, the Society for the Feeding of Needy Jewish Children and the Society for the Care of the Health of Weak Jewish Children have established a "Vacation Colony Society for Jewish Children," of which Head Teacher Miss Marcus is president and Dr. R. Pels, secretary. The representatives of the individual societies subscribed liberal amounts and outsiders, who were interested in the cause, also contributed considerable sums, so that the financial foundation was fully made secure.

The vacation society had rented an idyllic location on the Alster in Fuehlsbuettel, with accommodations for a dining room and for shelter during unfavorable weather. Several hundred children were given a chance to enjoy a vacation of five weeks in the fresh county air. They were in the open air, under supervision, as much as possible and were often taken on excursions into remoter parts of the vicinity.

The B'nai B'rith Jewish Training School of Beelitz, Germany.

The work of instruction at the Jewish Training School for mentally defective children, "Wilhelm-Auguste-Victoria," at Beelitz, has lately met with great difficulties. Two assistant teachers and the instructors in manual training were drafted into the army in the beginning of the war. But thanks to the pedagogic assistance of the wife of the superintendent, the instruction continued in the regular way. The institution has even been enlarged by the addition of a new building to the boys' wing, which gives more room for instruction and for the admission of fourteen more boys. The new building is to contain an apprentice department to give the older pupils the opportunity to prepare themselves for an independent trade. But at present the [illegible] of suitable crafts are all serving in the field, the new rooms will be used for [illegible] of an age fit for admission from 6 to 14 years. Many new applications have already been received, a fact which proves the great need of such an institution. In the past year the old rooms were occupied by 33 boys and 32 girls. During the seven years of its existence 67 [illegible], 29 boys and 38 girls were [illegible] and supported in the institution.

LOS ANGELES, CAL.

The first meeting of the new term held by Los Angeles No. 487 of Los Angeles on Thursday evening, Sept. 14th, was unusually well attended. The meeting was in the form of a smoker.

The following guests attended the meeting and delivered addresses: [illegible] Mayor; John [illegible] Superintendent of Schools; [illegible] City Attorney, and W [illegible] City Prosecutor.

JORDAN LODGE, NEW YORK.

On Thanksgiving Eve., November 24, 1915, at the Hotel Majestic, West 72nd Street, New York, Jordan Lodge No. 15 will tender a banquet to the President of the District, Bro. Herman Asher.

Brother Asher has been a member of Jordan Lodge since becoming associated with the work of the Order and has occupied office within the Lodge for many years. He was first elected Warden and thereafter rose to the office of President of the Lodge; for a number of years he has been elected to the Grand Lodge as a representative of Jordan Lodge, and at the Convention held in the City of Worcester, Mass., last March, he was elected President of the District.

In honor of the event and as appreciation of the efforts of Bro. Asher, Jordan Lodge has made arrangements for this banquet on Thanksgiving Eve., to be followed by a reception and dance. Though the affair is given by Jordan Lodge, the attendance is not limited exclusively to members of the Lodge.

Members of other Lodges desiring to attend can communicate with Bro. Adolph Schwarzbaum, Sec'y No. 351 St. Nicholas Avenue, New York City.

CHANANIAH LODGE, NEW YORK.

The visit of Chananiah Lodge to the Home at Yonkers this year will long be remembered by all who attended. The program was of unusual excellence and was enjoyed by everybody present. Governor Henry Meyers, who acted as Chairman, spoke most sympathetically about our duties to our aged brethren. Bro. M. Oppenheimer, Chairman of the Arrangement Committee, spoke of the work of the Order. President Henry Weiss appealed to the brethren present to continue their interest in B'nai B'rith work. Bro. Victor Freitag spoke along the sames lines. Bro. Emanuel Stern delivered a splendid oration, and made a special appeal to the ladies present to join the Ladies' Auxiliary Society. He complimented the work done by the Ladies' Auxiliary Society in connection with the Home. Bro. Stern's earnest and eloquent appeal resulted in the gain of ten new members. Acting President Myron Sulzberger, in a happy manner, thanked all present for their labor of love in the interest of the Home.

WINNIPEG, MANITOBA.

July 25th of this year was an extraordinary day as far as Winnipeg Lodge is concerned, inasmuch as it was a day that was graced by the presence of two of the highest officers of the Order in the persons of Bro. B. J. Samuels, President of the D. G. L. No. 6, and Bro. A. B. Seelenfreund, the Secretary.

Considering that the visit was rather suddenly announced, the two events that took place on that day must be considered very successful indeed.

In the afternoon we had an initiation meeting at which thirteen candidates ewer initiated, the degree team being led by Brother Seelenfreund, who delivered the presidential addresses in a most impressive manner. The ceremony was followed by addresses on the activity and purposes of the Order by Bro. Samuels and Seelenfreund.

In the evening we had a very large public reception in honor of the guests in Talmud Torah Hall, where nearly one thousand people were assembled. Here again Bro. Samuels delivered a short address passing in review the history of the Order and its development and was followed by Brother Seelenfreund who in a more lengthy, convincing and yet comprehensive manner dwelt more largely on the manifold problems with which Jewry is confronted and the absolute necessity of dealing in a practical manner with them and at the same time emphasizing the many proofs the Order has given that it possesses an efficient organization to deal with the situation.

Both addresses have stimulated the members and have undoubtedly prepared a good field for gaining new members for the Lodge.

MENORAH LODGE, BALTIMORE, MD.

Menorah Lodge No. 771 of Baltimore, Md., held its regular monthly meeting in the vestry rooms of Har Sinai Synagogue on Sept. 28th. The meeting was well attended. Preparations were made for the observance of B'nai B'rith Day on Sunday, Oct. 17th, at one of the local theaters, which meeting will be open to the public. The president of the lodge appointed the various standing committees for the ensuing term.

RIMMON LODGE, RICHMOND, VA.

The regular monthly meeting of Rimmon Lodge No. 68, of Richmond, Va., was held on Sunday, Sept. 19th in Temple Beth Ahabah, at which a large number of members was present. The committee on membership reported favorably or sixty-two applicants for membership, all of whom were elected.

At a called meeting of the Lodge on Sunday, Sept. 26th, a number of new members were initiated into the Order by a degree team which had made careful preparation for the work of initiation. After the meeting, Bro. E. N. Calisch, member of the Executive Committee of the Order, explained to the newly initiated members the purposes of the Order. Plans were reported for the Fiftieth Anniversary Celebration of the organization of the Lodge, which will be held Oct. 20, 1915, at the Jefferson Hotel Auditorium, and it is expected that at least five hundred people will be present on this occasion. Rimmon Lodge now has a membership of over two hundred, and is doing excellent work in this community.

JOSHUA LODGE OF PHILADELPHIA.

Plans are now on foot for a big celebration of the sixtieth anniversary of the organization of Joshua Lodge, to take place some time in November.

At a special meeting of the Propaganda Committee it was decided to have a big demonstration and a banquet to follow a class initiation of sixty new members. The work that the local lodge of the B'nai B'rith is doing in prison reform and in the distribution of the immigrant will be dwelt upon by prominent men who are leading in the work.

Those present at the committee meeting besides President Obermayer, included the following officers: A. H. Simons, Hyman Josephs, Herman Levinson, A. L. Levi, Wolf Levinson and J. Solis-Cohen, Jr.

BAKERSFIELD, CAL.

On Sunday morning, Sept. 19th, Bakersfield Lodge No. 764 held a very enthusiastic meeting. The lodge had previously appointed a committee to take charge of the holiday services. At this meeting voluntary contributions were offered for the erection of a synagogue and the lodge feels confident that it will be but a short time before a Temple will be erected which will be an honor to the Jewry of Bakersfield.

RAMAH LODGE, CHICAGO.

The first meeting of the lodge after the vacation season was held on Monday evening, Sept. 13, 1915, at which more than 200 members and visiting brothers were in attendance. Special features of the meeting were installation of officers, initiation of a class of 13 candidates and a discussion on the syllabus submitted by the Director of Intellectual Advancement on the subject, "The Independent Order of B'nai B'rith and other Jewish Organizations." Brothers A. B. Seelenfreund, Maurice Berkson and Henry S. Blum participated in the discussion. At the close of the meeting refreshments and cigars were served and a social hour was spent.

GRAND FORKS, N. D.

Dacotah Lodge No. 731 of Grand Forks, N. D., is planning interesting work for the coming season.

At the regular meeting of the lodge, held on Sept. 12th, Brother Sig. Wolff, delegate to the recent convention of the District Grand Lodge, submitted report of the proceedings. Following the report memorial services were held, at which Rev. Brother Benj. Papermaster delivered a prayer.

At the close of the meeting, Brother Geo. Papermaster addressed the lodge on the subject, "The Mission of the B'nai B'rith and Its Immortal Spirit."

BELLINGHAM, WASH.

On Sunday evening, Aug. 29th, a Women's Auxiliary to the local B'nai B'rith lodge was instituted. The installation ceremonies and musical entertainment, serving of refreshments and dancing, made the evening a memorable one for all those present, which included many out-of-town visitors. After the installation ceremonies the president of the local lodge, Brother L. Verstandig, addressed the gathering. He was followed by the Rabbi, Rev. Mr. Cohen, and others. A well prepared musical program concluded an enjoyable evening for those present.

B'NAI B'RITH OF PORTLAND, ORE.

Theo. Herzl Lodge No. 314 held its first session after the summer vacation on September 14, 1915. A splendid program was prepared which included an address on "The Jew in Medicine," by Dr. A. Tilzer, and a humorous talk by Carl Reiter, manager of the Orpheum. A feature of the evening was also a boxing bout between members of the Building Association. Cigars and refreshments were served at the close of the meeting. Another feature of the meeting was the presentation of sixteen applications for membership.

The Daughters of the Covenant of the B'nai B'rith held their first fall meeting on September 14th, which was well attended. Enthusiasm prevailed throughout the meeting and many important matters were attended to. A vigorous campaign for new members will be instituted.

Theodore Herzl Lodge No. 314 held its regular meeting on October 12th at the B'nai B'rith Building. A class of twenty-five candidates was initiated.

At the meeting of Portland Lodge No. 416, held on October 5th, 1915, eleven applicants for membership were elected.

Portland Lodge will give its first dance of the season on October 19th. The affair promises to be a success, as members of the lodge are taking much interest in it.

Theodore Herzl Lodge No. 314 plans a grand entertainment during the middle of November.

A County Fair, under the auspices of the Portland B'nai B'rith Lodges, including the Ladies' Auxiliary and the B'nai B'rith Y. M. H. A., will be given on October 27th and 28th at the B'nai B'rith Building. It is intended to convert the entire building into one mammoth County Fair, having all the side shows and devices which contribute to the success of such an event.

The Daughters of the Covenant, Auxiliary of the Portland B'nai B'rith Lodges, gave its first of a series of entertainments for the benefit of their sick fund, on the afternoon of October 5th. The affair proved a great success.

Dr. W. F. Ogburn, professor Reed College, lectured on "View of Social Progress" on September 28th at the B'nai B'rith Building to the members of the Theodore Herzl Lodge. The lecture was enjoyed by a large and appreciative audience.

SAN FRANCISCO B'NAI B'RITH.

B'nai B'rith Day, an annual occasion set aside for observance by members of the Order, will be celebrated at the Golden Gate Park Stadium on Sunday afternoon, Oct. 17, 1915, with a festival for the young people, at which hundreds of members' children and inmates of institutions will be the special guests of the occasion.

Extensive preparations for the affair are being made by the Committee of Fifty, representing the San Francisco lodges, under whose auspices the event is to be given. There will be games and other attractions and an aviation exhibition is also planned.

Plans are progressing rapidly for the big kiddies' festival to be given on B'nai B'rith Day, Sunday, October 17, in the stadium of Golden Gate Park under the auspices of the Committee of Fifty. Invitations will be extended to the children of all members of the Order in San Francisco and Oakland and to the boys and girls of the Pacific Hebrew Orphan Asylum.

It is expected that an aviation exhibition will be a feature of the affair. There also will be games, athletics and other events, all calculated to please the youthful guests of the day.

The scheme of entertaining the kiddies instead of spending the day with a formal program of oratory and athletics was conceived by Grand President Harry K. Wolff, who asked the assistance of the Committee of Fifty. The Grand President is working hard for the success of the affair.

Columbia, Modin and Ophir auxiliaries, Daughters of the Covenant, are completing arrangements for their ball to be given October 10 at Pucketts Hall. Proceeds will be devoted to the philanthropic work of the auxiliaries and to the gymnasium fund.

In honor of Grand President Harry K. Wolff, a monster class initiation will be held in the B'nai B'rith building December 8th. The work will be performed by the crack degree team, which made its first appearance before the Constitution Grand Lodge at its recent convention here.

What Our Lodges Are Doing

ST. LOUIS, MO.

A meeting of the captains and workers active in the St. Louis campaign for members was held at the Harburger Hall, St. Louis, on Sept. 26, 1915, on which occasion the tabulated reports showed an increase in membership of 1009 by the two lodges of that city.

At this meeting Brother Jacob Furth, Treasurer of the Order, spoke on the subject of "New Recruits" and what a great field is offered in the B'nai B'rith for philanthropic and educational work.

The workers at this meeting included the leader of the campaign, Mr. Manny Strauss of Cincinnati, W. R. Wiedenthal of Cleveland, Ralph Bamberger of Indianapolis, E. Silverman of St. Joseph, Mo., and J. Lazarus of Louisville.

After the reports of the captains and leaders of the campaign in their respective cities short addresses were made by various brothers reciting their experiences gathered in their respective campaigns. The meeting voted a resolution conveying the thanks and appreciation of the St. Louis lodges to Brother Manny Strauss for his activity in guiding the campaign, which has so successfully been brought to a close.

BRIDGEPORT, CONN.

An enthusiastic joint meeting of Abraham Lodge No. 89 and Harmony Lodge No. 711 of Bridgeport, Conn., was held at Park Avenue Temple in Bridgeport, Bro. Rev. Dr. Levy presiding. The meeting was honored with the presence of Brother Herman Asher, President of District No. 1; Bro. A. B. Seelenfreund, Executive Secretary of the Order; Bro. Charles Hartman, member of the Executive Committee; Bro. Joseph H. Ullman, Chairman of the State Board of Deputies of Connecticut; Brother Cohen, President of Abraham Lodge; Brother Stein, President of Harmony Lodge, and others prominent and active in the work of the Order. All of these brothers delivered able and inspiring addresses, which created new enthusiasm amongst the brethren in Bridgeport.

HOPE LODGE, STOCKTON, CAL.

Hope Lodge No. 126 has succeeded in winning the attention and interest of young Jewish men of the community and almost all of them have affiliated with the lodge. During the call for funds for the war sufferers abroad, the lodge succeeded in raising more than $600 in a very short period of time and since then it has been instrumental in sending $50 monthly to the relief fund.

The outing arranged by the lodge this summer, when all the Jews came together to carry out a literary and social program was a fitting close to the year's work of the lodge. Much of the success achieved was due to the splendid efforts of Rabbi Edgar F. Magnin.

WASHINGTON LODGE, NEW YORK.

On Wednesday evening, Nov. 3, 1915, a joint meeting of Washington and Edward Everett Lodges of New York City will be held to mark the return of the fraternal visit paid to Washington Lodge. The meeting will be the occasion of an exemplification of the ritual by the degree team of Washington Lodge in competition for the degree team prize offered by the General Committee of the District Grand Lodge.

Washington Lodge has received and paid more fraternal visits in the past few years than any other lodge in the metropolitan district.

INSTITUTION OF MONONGAHELA VALLEY LODGE AT MONESSEN, PA.

Monongahela Valley Lodge No. 776 was instituted on Sunday afternoon, Oct. 3, 1915, at Monessen, Pa. Mr. Louis Sulzbacher, Secretary of District Grand Lodge No. 3, had charge of the installation ceremonies and was assisted by several members of Braddock Lodge.

Hon. A. C. Stein of Pittsburgh, a member of the State legislature, was the principal speaker on the occasion. He dwelt in his address on the possibilities for the Jewish people through the instrumentality of the Order. He was followed by other visiting members.

Following the institution of the Lodge, election and installation of officers was held and at the close of the ceremonies the members of the lodge and the invited guests enjoyed an informal banquet at the adjoining hotel. Among the prominent men from other cities of the District were Messrs. Louis Sulzbacher of Braddock, A. C. Stein of Pittsburgh, J. Lasdusky of Homestead, H. Friedman of McKeesport.

ACTIVITIES OF THE CENTRAL B'NAI B'RITH COUNCIL OF CHICAGO.

Under the auspices of the Central B'nai B'rith Council, a membership campaign has been inaugurated, and it is expected that a large class of candidates will be secured during the coming fall months. The campaign is under the direct charge of a membership committee composed of some of the most prominent members of the Order. It is contemplated to hold a monster class initiation at the La Salle Hotel on the evening of Dec. 18, 1915, on which occasion also an entertainment will be arranged and buffet lunch served to all those attending the affair. Prominent members of the Order will address the gathering.

The Council has also arranged for a musical, to be followed by a dance, on the evening of Nov. 20th, which will take place at the large ball room of the La Salle Hotel and for which occasion some of the best professional talent of the city has been secured.

The annual B'nai B'rith Day celebration will be held on Saturday, Jan. 8, 1916, and will consist of a banquet, to be followed by a reception. The affair will be brought to a close with a ball.

On Feb. 19th the annual ball of the Council will be held at the Hotel La Salle and will be known as the Purim ball. Admission to the foregoing social evenings is restricted to members of the Order and admission will be by card only.

MEMBERSHIP CAMPAIGN IN CHICAGO.

A membership campaign, under the auspices of the Central B'nai B'rith Council of Chicago representing the three local lodges, has been inaugurated at the beginning of this month with a view of securing a thousand new members of high standing in the community, the plan of campaign being followed much upon the lines inaugurated by Bro. Manny Strauss of Cincinnati, who has originated and is conducting the campaign in District No. 2. Ten teams composed of ten workers have been appointed and the captains of these teams are as follows: Dr. Harry A. Kraus, Edw. Menkin, Sig. Fish, Benj. J. Samuels, J. J. Gusfield, A. D. Weiner, Henry S. Blum, E. S. Glickauf, A. F. Mecklenberger and A. B. Seelenfreund. As a result of the first week's efforts, 192 candidates were secured, and it is confidently expected that before the campaign closes, the desired quota of one thousand new members will be an established fact.

Arrangements have been made for a monster class initiation and stag at the Hotel La Salle on Dec. 18th next, and prominent members of the Order are expected to address this gathering.

CLEVELAND LODGE.

A big campaign for members, under the auspices of Cleveland Lodge No. 16 is on. The teams are holding daily meetings for the reception of applicants, and discussions of plans of the coming day's work. Great rivalry for leadership has developed. Speakers attend all the meetings and the outlook for a successful campaign is favorable.

A regular meeting of the Lodge was held on Sunday, Oct. 10th, on which occasion the totals of all the teams were announced.

The great banquet will be held on Oct. 24th, when addresses by prominent members of the Order will be delivered, and prizes awarded by the Lodge to the successful team.

GALVESTON APPRECIATES B'NAI B'RITH AID.

The good that the B'nai B'rith has done in securing prompt aid for the Galveston tidal wave sufferers is recognized and appreciated by no one more than by the Galveston Jewish community itself. This is evident from a message sent by Rabbi Henry Cohen to Mr. Archibald A. Marx of New Orleans, who headed the Relief Committee. In this message Rabbi Cohen said: "I wish to express on behalf of the Galveston Jewish community their indebtedness to your kind offices during their late trouble, assuring you that, thanks to the B'nai B'rith, they are on the road to rehabilitation."

So far, more than $10,000 has been secured by the Relief Committee at the head of which is Brother Archibald A. Marx of New Orleans, the Second Vice-President of the Order.

B'NAI B'RITH OF CLEVELAND AND THE JEWISH MEN'S ASSOCIATION TO UNITE.

On Thursday, Sept. 2d, the members of the Jewish Men's Association of Cleveland held a meeting at the Elks' Club at which a resolution was adopted favoring the proposed consolidation with Cleveland Lodge No. 16. The plan submitted by the joint committee embraces substantially the following points:

First, that all members of the Jewish Men's Association over 21 years of age shall become eligible for membership in the new lodge to be known as Cleveland Jewish Men's Association Lodge No. 16.

Second, those under 21 years of age shall become members of an auxiliary league which shall have equal power as the members of the Lodge in developing social features of the new organization.

Third, the lodge is to obtain immediately a home.

The meeting was addressed by Messrs. A. Lewenthal, Max E. Meisel and Martin A. Marks, all prominent members of Cleveland Lodge, advocating the amalgamation of the two organizations.

President A. A. Benesch of Cleveland Lodge appointed a committee of six to make inquiries and perfect arrangements for the securing of temporary quarters, and at the next meeting of the lodge a resolution to amalgamate, similar to the one adopted by the Jewish Men's Association, will be presented for final action.

INSTITUTION OF ANSHEN STERNE LODGE.

On Sunday, Sept. 19, 1915, Anshen Sterne Lodge No. 778 was instituted at Anniston, Ala., with a charter membership of 23. The organization of this lodge was effected through the efforts of Brother Frenkel of Talladega. Brother Engle of Birmingham, past president of Birmingham Lodge, represented the President of the District Grand Lodge as the installing officer.

DISTRICT NO. 1.

The recent joint meeting of Washington and Maccabee Lodges of New York City excelled all expectations. Not only was the attendance large, but the occasion for the joint meeting added greatly towards making it an "ideal" B'nai B'rith lodge meeting. Rev. Dr. Joe Blau delivered an address entitled "Jewish Religious Genius," which was enthusiastically received. Five new members were initiated by the degree team of Maccabee Lodge.

The Propaganda Committee of Maccabee Lodge No. 71 of New York City, under the leadership of Brother Wm. Klapp, is energetically at work. During the past month six applications for membership, all of professional men of high standing, were secured.

President Herman Asher, assisted by the Intellectual Advancement Committee, of which Brother Joseph Levenson is chairman, is bending every effort to increase the membership of the District. He is meeting with considerable success, especially in the smaller communities, where our coreligionists more or less know one another and come more into personal contact. President Asher is making frequent visits to the lodges and his earnest words are always listened to with attention and respect. President Asher has been authorized by the General Committee to offer prizes for excellence in degree team work. The following lodges have already expressed their willingness to enter the contest: Washington, Henry Jones, Manhattan and Worcester.

Secretary Bernard M. Kaplan of District No. 1 has organized a class in degree team work where attention will be given not only to the proper rendition of the ritual, but also to the historical, religious and ethical significance of the impressive ritual of the Order.

Brother Harry Cutler of Providence, R. I., member of the General Committee of District No. 1, has been appointed chairman of the Immigration Commission created by the Constitution Grand Lodge Convention in San Francisco, Cal.

Manhattan Lodge No. 156 will celebrate its forty-fifth anniversary next March.

Brother Myer L. Victorius has presented New York Isaiah Lodge No. 1 with a beautiful Menorah in memory of his late esteemed father, M. Victorius, who was a prominent and active member of that lodge.

The Intellectual Advancement Committee of the District held an interesting meeting Monday, Sept. 13, which was addressed by the president of the District, suggesting plans by which to increase the membership of the District.

The following lodges visited the Home for the Aged at Yonkers during the summer months and entertained royally the members of the Home and their friends: Manhattan, Washington, Maccabee, Hebron, Jordan and Chananiah. Brother Henry Meyers, who is chairman of the Entertainment Committee, presided over these entertainments.

Services on the Holidays were held at the Home at Yonkers and were attended not only by the members of the Home but also by some of the governors and friends of the Home. Rev. B. Lissauer conducted the services. Chairman William Asher of the Committee on Religious Services, who is a brother of the president of the District, has general charge of the services which he attends regularly.

Services have been arranged in memory of the late Jacob Cane, ex-president of the Home. The services are in charge of the following committee: Bro. William B. Koller, chairman, and Brothers Moses Minzesheimer, Henry Meyers, Abraham Anhalt and William Asher. The service will take place Oct. 24. Rehoboth Lodge No. 38 will, on that occasion, present a painting of the late Jacob Cane to the Home.

Chananiah Lodge No. 165 mourns the demise of Mayer Goldschmidt, who was much beloved by all brethren.

DISTRICT NO. 2.

Louisville Lodge No. 14, of Louisville, Ky., is making arrangements for an extensive membership campaign this fall.

Gan Eden Lodge No. 110, of Terre Haute, Ind., held its regular meeting on September 5th, on which occasion Mr. Manny Strauss, of Cincinnati, addressed the lodge in the interest of obtaining a large increase in the membership of the lodge.

Cleveland Lodge No. 16 held its first meeting for the fall term of the year on Sunday, September 12, 1915. The meeting was largely attended as the proposed union of the lodge with the Jewish Men's Association was scheduled for discussion. The matter was carefully considered and was referred to a subcommittee for further investigation and final report at the next meeting of the lodge.

At the September meeting of Zion Lodge No. 62, of Columbus, Ohio, Brother Edw. Hemple, of Pittsburgh, an active and enthusiastic Ben B'rith, paid a visit to the lodge and addressed the members on the work of the Order.

Eshcol Lodge No. 55, of Dayton, Ohio, is arranging a banquet to be held on October 24, 1915, on which occasion a class of 100 candidates, recently secured, will be initiated.

Lexington Lodge No. 289, of Lexington, Ky., is experiencing a revival of interest among its members due to the propaganda campaign inaugurated by the chairman of the District campaign committee, Brother Manny Strauss. The lodge has been growing steadily in the past six months and at this time is securing a large number of candidates, which will be initiated at a banquet to be given in the near future.

A special meeting was held on September 26, 1915, by Missouri Lodge No. 22, of St. Louis. Mr. Manny Strauss, of Cincinnati, the guest in whose honor the meeting was called, is directing the membership campaign throughout District No. 2.

A celebration without precedent is scheduled to take place in St. Louis on Sunday evening, October 17th, on which date a class of over a thousand candidates will be initiated by the two St. Louis lodges. This will be preceded by a banquet, on which occasion Rabbi Leon Harrison will be the speaker of the evening and Samuel J. Kornhauser, of Cleveland, President of District Grand Lodge No. 2, will be one of the guests of honor.

A Jewish Immigration and Employment Bureau will be established at Dayton, Ohio, under the auspices of Eshcol Lodge of that city.

DISTRICT NO. 3.

Joshua Lodge No. 23, of Philadelphia, resumed its activities for the fall and winter season at its regular meeting, held on September 14, 1915. At this meeting plans for the work under consideration were laid out and various committees were appointed.

The anniversary of the lodge will be celebrated in October, at which time it is expected to have a class initiation of fifty or more candidates.

What Our Lodges Are Doing

(Continued from Page 15)

Armstrong Lodge No. 770, of Kittanning, Pa., one of the recently instituted lodges of District No. 3, held an outing and on that occasion raised the sum of $300 for the Jewish war sufferers abroad.

A membership campaign is about to be started in Pittsburgh under the direction of Brother Edward Hemple, one of the active B'nai B'rith workers in that District.

The religious School conducted under the auspices of New Castle Lodge, of New Castle, Pa., started active work for the year on October 3rd under the superintendency of Mr. Marcus Feuchtwanger, Vice-President of the District Grand Lodge No. 3.

The General Committee of District Grand Lodge No. 3 has made arrangements for the institution of Beaver Valley Lodge No. 777 on October 10th at Beaver Falls, Pa.

DISTRICT NO. 4.

B. F. Peixotto Lodge No. 421 of Salt Lake City, Utah, held the first meeting of the season on Sept. 7, 1915. The lodge resolved to donate a pearl emblem pin to the member whose efforts to increase the membership of the lodge proves most successful.

During the visit of Rabbi Montague N. A. Cohen of San Diego to San Francisco he attended a meeting of California Lodge No. 163 and addressed the members on the work of the Order.

Unity Lodge No. 273 of San Francisco helds its annual function on Sept. 28, 1915, at the California Building, Exposition Grounds. A committee arranged special features for the entertainment of the members and their friends.

Under the auspices of Bakersfield Lodge No. 764 of Bakersfield, Cal., the United Hebrew Congregation made the arrangements for observing the recent holidays which were most appropriate and were carried out in an impressive manner.

Samuel Lodge No. 668 of Vancouver, B. C., in union with its Ladies' Auxiliary has a combined membership of considerably over 200. The two organizations are furthering the splendid principles of the Order with loyal devotion.

Under the direction Mr. Harry K. Wolff, President of District Grand Lodge No. 4, an employment bureau is being organized as a new activity of the Hebrew Immigrant Aid Society at San Francisco.

For the purpose of establishing uniform regulations for ladies' auxiliaries to the B'nai B'rith in District No. 4, Grand President Harry K. Wolff has appointed a special committee to consider the subject in all its phases and to prepare the necessary laws.

Mr. Max Grossman, president of Samuel Lodge of Vancouver, B. C., visited the congregations of the city during divine services on Rosh Hashonah and made a stirring appeal for contributions to aid the suffering co-religionists in Russia.

Columbia, Modin and Ophir Auxiliaries to the San Francisco B'nai B'rith Lodges are making extensive preparations for their annual ball to be held on Oct. 10th. The proceeds will be devoted to philanthropic work of the auxiliaries and the lodges.

Los Angeles Lodge 487 of Los Angeles, Cal., is making arrangements for the establishment of a Woman's Auxiliary. A committee has been appointed to secure the names of such ladies who may be expected to welcome the formation of such an organization.

At a recent meeting of the lodge a committee of seven was appointed with power to establish a course of lectures.

The first meeting of the Ida Blum Strauss Ladies' Auxiliary of Abraham Geiger Lodge No. 423 of Spokane, Wash., was held on Sept. 16th. It was in the form of a reception and entertainment for the members of the Lodge and the ladies. The afternoon concluded in a card party, and serving of refreshments.

Bellingham Lodge No. 756 of Bellingham, Wash., held a well attended meeting on Sept. 26th. Much enthusiasm was displayed when the subject of religious teaching in public schools was brought up for discussion.

The Ladies' Auxiliary of Bellingham Lodge gave an entertainment on Oct. 3d, 1915.

Bakersfield Lodge No. 764 of Bakersfield, Cal., will celebrate B'nai B'rith Day on Oct. 17th. Mr. Homer C. [illegible] will deliver an address on "Sunday School and its Methods."

Hildesheimer Auxiliary No. 303, Daughters of the Covenant, met on September 2nd in regular meeting, which was well attended. At the conclusion of the meeting the ladies served refreshments to the members of Hildesheimer Lodge which met in an adjoining hall.

DISTRICT NO. 5.

Menorah Lodge No. 771 of Baltimore, Md., is arranging to celebrate B'nai B'rith Day on Oct. 17th at the Temple of Har Sinai Congregation. Among the speakers and special guests who have been invited to attend are Hon. Simon Wolf of Washington, Hon. Morris A. Soper of Baltimore, Dr. Edw. N. Calisch of Richmond. The meeting will be open to the public.

The next convention of District Grand Lodge No. 5 will be held in the city of Savannah, Ga.

Rimmon Lodge No. 68 is making a determined effort for new membership. It recently secured a list of sixty applicants and is proceeding to initiate them. On Sunday night, Sept. 26th, a very interesting and well attended meeting was held at which a large group of candidates was initiated, the ceremonies being conducted by Dr. E. N. Calisch and Mr. Chas. Hutzler.

Rimmon Lodge is also preparing for a big celebration during the month of October. It will be fifty years old on Oct. 22d, and is combining the observance of B'nai B'rith Day with this Jubilee Anniversary and is going to have a very fine celebration on Wednesday night, Oct. 20th with a splendid program of oratory and music, to be followed by a banquet.

Under the auspices of Gate City Lodge No. 144 of Atlanta, Ga., a most pleasant vacation for the children, inmates of the Atlanta Jewish Orphans' Home, was held during the summer at Lakewood.

DISTRICT NO. 6.

At a meeting of Minnesota Lodge No. 157 of St. Paul, Minn., held on Sept. 13 1915, discussion was held on the question submitted by the Director of Intellectual Advancement of the District Grand Lodge as to the advisability of holding either a conference or a congress. The meeting was well attended and much interest was manifested in the discussion.

The General Committee of District Grand Lodge No. 6 held its regular meeting on Sunday, Sept. 26, 1915, at the La Salle Hotel. The sessions lasted from 10:00 o'clock in the morning until 5:00 in the afternoon. After disposition of all routine matters the question of Propaganda and Intellectual Advancement was taken up for consideration and arrangements were made for the launching of an extensive propaganda campaign throughout the District.

Under the auspices of Wm. McKinley Lodge No. 521 of Omaha, a Social Service Committee has been organized and the different Jewish organizations of the city have been asked to co-operate with this committee to correct some of the conditions existing in the community.

Saginaw Lodge No. 636 of Saginaw, Mich., has arranged for a propaganda campaign in its community by the appointment of two teams headed by captains to canvass the entire Jewish community in an endeavor to secure all available material to increase the membership of the lodge.

Isaac Lodge No. 87 of Milwaukee, Wis., inaugurated the fall season on Oct. 7th with an enthusiastic meeting at which an entertainment program was carried out, including also the initiation of a class of candidates. The lodge is now at work preparing plans to inaugurate a membership campaign and teams will be appointed to compete for prizes for obtaining the largest number of applications.

Dacotah Lodge No. 731 of Grand Forks, N. D., through its Intellectual Advancement Committee, of which Bro. Papermaster is chairman, is arranging for a lecture course during the coming winter season. A special committee is also at work to prepare for the annual B'nai B'rith celebration, on which occasion some out-of-town speakers will be present to address the lodge.

Winnipeg Lodge No. 650 of Winnipeg, Canada, through its Propaganda Committee, of which Brother A. J. Abramovich is chairman, is arranging to launch an extensive membership campaign immediately after the high holidays. A campaign well organized in that city would bring at least one hundred good members in less than a month.

The Jewish congregation of Green Bay, Wis., has remitted to the Central Committee for the relief of Jewish sufferers the sum of $1,000. Much credit is due to the president, Mr. John Baum, for this accomplishment and he was greatly aided in his work by the officers and members of Green Bay Lodge No. 618.

Oriental-Hillel Lodge No. 72 of Chicago held its first meeting of the season on Monday evening, Sept. 27, 1915. The program included installation of officers, initiation of candidates, also a discussion on the subject, "The B'nai B'rith and Other Organizations," led by Brothers Julius H. Meyer and A. F. Mecklenberger.

The fall and winter activities of Covenant Lodge No. 569 of Duluth, Minn., began with the regular meeting of the lodge held at the Hebrew Institute on Tuesday evening, Sept. 28, 1915. Plans were made for the winter and the subject submitted by the director of Intellectual Advancement was discussed by the members of the lodge. At the close of the meeting refreshments were served.

David Fish Lodge No. 130 of Chicago held a well attended meeting on Monday evening, Sept. 20, 1915. A class of candidates was initiated by the degree team of Central B'nai B'rith Council. consisting of Brothers Edw. Sonnenschein, A. B. Seelenfreund and A. Lefkow. The officers of the lodge were installed by the secretary of the Grand Lodge. At the conclusion of the regular order of business a discussion was held on the subject, "The B'nai B'rith and Other Organizations," and was participated in by Brothers Ben Samuels, Rabbi Cohon and A. B. Seelenfreund.

At a well attended meeting of Jacob H. Schiff Lodge No. 694 of Lansing, Mich., held on Sept. 19, 1915, a class of eight candidates was initiated by the degree team of the lodge.

Due to the efforts of Rabbi Eugene Mannheimer and Chas. Silberman of Des Moines a public meeting was held in Ottumwa, Iowa, with a view of interesting the Jewish community of that city to organize a B'nai B'rith lodge. Their efforts met with success and it is confidently expected that within the next few days a petition for a charter signed by about thirty of the prominent Jewish residents of Ottumwa will be filed with the Grand Lodge.

DISTRICT NO. 7.

Clarksdale Lodge No. 660 of Clarksdale, Miss., gave a benefit ball on Sept. 27, 1915, at the Court House.

The New Orleans contributions to the Galveston relief fund exceeded the sum of $10,000.

District Grand Lodge No. 7 is arranging for the institution of a new Lodge of the Order in the city of Anniston, Ala. The name of the Lodge will be Anchen Sterne and will start up with a membership of 22.

Isadore Strauss Lodge No. 519 of Ft. Worth, Texas, is planning for an open meeting on Oct. 19. A musical program will be rendered and a discussion held on the question of "Which is More Desirable, a Jewish Congress or a Jewish Conference?" This is the first of a series of open meetings to be held each month.

DISTRICT NO. 10.

Dr. Edmund Kohn of Vienna, First Vice-President of District Grand Lodge No. 10, accompanied by a representative of the Israelitische Alliance of Austria, made a tour of Galicia to familiarize themselves with existing conditions there, and upon his return be submitted an exhaustive report wherein he states that the Russians acted worse than wild animals, that atrocities against inoffensive Jews, both men and women, were committed by the Russian hordes, and that it will take the united efforts of the Jewry of the world to bring relief so urgently needed to take care of the thousands of women and children before the cold weather sets in.

OUR VISITORS.

Some of the delegates to the Convention of the Constitution Grand Lodge, Independent Order B'nai B'rith visited our city. We had the opportunity to come in contact with them, to hear them express their opinions upon many phases of Judaism and B'nai B'rithism. Their earnestness, sincerity and thorough Jewish sentiment made a deep impression upon the hearers. Inspiration for Jewishness and fidelity for the high principles of B'nai B'rithism permeated those who were at these hearty deliberations. The very air was charged with the spirit of Jewish responsibility, Jewish solidarity and Jewish equality. We wish that such visits be more frequent in our city, that the Jewish soul be more often stirred towards the practice of the best and sublimest in Judaism.—Portland Jewish Tribune.

We have contended that one of the most serious faults of the B'nai B'rith leaders is that whenever occasion arises they invariably hitch the B'nai B'rith star to a tombstone and lovingly linger in the cemetery of the past. Dr. Hirsch very pointedly criticises this attitude on the part of the lodge orators and suggests that the tasks of yesterday have been well performed, so let's forget them and instead of wasting time in idle glorification of the past we should turn our attention to the duties of the present. We are utterly out of patience with the lodge orators who are absolutely without the slightest vision and insist on a stand-pat policy and bitterly resent any one who attempts to route them from their smug self-complacency.—Jewish Comment.

JUSTICE FOR THE JEW IN ALL LANDS.

The Jews as a race have tremendous interests in the terms of the peace that will follow the present war. But the way to conserve these interests is not by concerted action on the part of the race, but by the enlistment of all races and creeds in the cause on the broad ground of humanity.

When Russia's dishonoring of American passports held by Jews was treated simply as a Jewish question, no progress whatever was made. The treaty which Russia violated was abrogated only after the Evening Mail took up the issue as one that involved the honor of America, and when the demand of this newspaper that the flouting of the American flag be resented was backed by a nation-wide committee that included men of every race and creed.

When influential Jews prevent the holding of the international congress of all races that was called to meet in Berlin, preferring to handle the issue themselves, the fight for the liberties of the Roumanian Jews came to naught.

Now few of the countries involved in the present war accord to the Jews the full rights of citizenship and the liberty to live and work unhindered; in some of these lands the Jews are persecuted, deprived of all civil rights and systematically plundered.

This is a condition that concerns all humanity—that particularly concerns all America in this respect, namely, that the denial of fundamental rights to the Jews in other countries produces a larger volume of immigration into Americn than this country can comfortably digest.

It is therefore to the interest of America, both as the exponent of the broader humanity and as a matter of self-protection, to raise its voice in the peace conference, when that day arrives, and urge that conditions be made tolerable for Jews in all the countries involved in the negotiations.

But this voice should be the voice of America, not of the Jews in America, not of a Jewish congress, but for a truly representative emancipation committee in which all races and creeds are united in seeking justice for the Jew in all lands.—New York City Evening Mail.

A JEWISH GOVERNOR OF GEORGIA.

Mr. David Schneir disputes the statement that Gov. Moses Alexander of Idaho is the first Jewish governor of an American State. He writes to the "New York Evening Mail":

"I respectfully refer you to a book published in March, 1915, by the Rev. Madison C. Peters, entitled, 'The Jews who stood by Washington,' wherein, on page 30, the following appears:

"David Emanuel was the first Jew to hold the office of governor of one of the United States—Georgia. He was born in Pennsylvania, and settled in Burke County, Georgia, about 1768. From the very beginning of the American Revolution, he was a prominent figure on the patriots' side, as an able scout, a fearless soldier, and an important member of the executive council. Besides serving in the field, he was a member of the Assembly and county judge for a long time. Georgia was one of the battle grounds of the war and Emanuel served throughout the entire struggle. After the war he became president of the Senate, and March 3, 1801, sixth governor of Georgia. It is certain that the laws of that year, 1801, are signed David Emanuel, governor. Since that time, no Jew has served as governor of any state until the present Moses Alexander of Idaho.

"In view of recent occurrences in the state of Georgia, I would earnestly recommend the reading of this little book, so that those who are unacquainted with the facts, may learn what an important and vital part was played by the Jews in the early history of this nation, and especially during the war of the Revolution."—Modern View.

RUSSO-JEWISH COMMITTEE ABOLISHED.

The Russo-Jewish Committee of London, which was organized in 1882 as a result of the historic Guild Hall meeting in protest against anti-Jewish riots in Russia, has gone out of existence and its funds were handed over to the Jewish Board of Guardians. The committee has rendered much help to the Russian Jews, both during the period of the pogroms and also after that, during the period of Russian Jewish emigration. The first treasurer of the committee was Sir Samuel Montague, later Lord Swaythling. The reason for the step on the part of the Jewish leaders in England is quite obvious. Loyalty to England and to its allies forbids the existence of such an organization which is a constant reminder of Russia's barbarity.

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The Duties and Obligations of the American Jew

By RABBI LEON HARRISON

Oration delivered at the 1000 Class Initiation by the St. Louis Lodges

It is a high privilege to address this august assemblage. It is phenomenal in these cold days of indifference to behold so vast a company of representative men gathered together to be initiated in a Jewish order, that shall promote the highest interests of their people, and the holy cause of God. To witness so notable an achievement is indeed an encouragement to all who labor for Jewish ideals. It is an inspiration such as our brethren have always called a "Kidduch Ha-shem," a sanctification of God's Name.

It would seem to indicate that the age of faith is not dead, that the Jewish heart in our breast is not withered, that there is still a great potential store of enthusiasm and devotion even in those seemingly apathetic. Fortunate indeed therefore is this superb demonstration in the face of existing conditions that peremptorily demand from us benevolence, brotherly love, and harmony, the vital principles of our Order; in an age that asks of us no less than to give ourselves when duty calls, in a task that might well appall weaker souls or hearts less stout and true. Auspicious indeed it is that this magnificent Order, that has crossed the ocean and belted the globe can tonight give an adequate answer to the demand made upon it by the crying needs of our times; the demand, assist the helpless, lead those too bewildered and distressed to find their way; be brotherhood energized; be a blessing.

For never since Jerusalem fell has such a catastrophe as this befallen Israel. Never since then until today have so many hundreds of thousands of Jews been violently uprooted from their native soil, and driven forth homeless and penniless; without a friend, without a refuge; without a hope. It is awful enough to contemplate the tragedy of Jew against Jew in the embattled armies, brethren in blood and faith slaughtering one another under divers flags. But especially is it a terrific spectacle to contemplate our brethren in the Russian war zone, swept by the hostile fires of both sides, driven from pillar to post by both contending armies; smitten by a calamity more awful than words can express, before which even imagination staggers.

It is for us therefore not simply to shudder in horror; not simply to denounce or to bewail; but to act helpfully and wisely. We who have arrived at our goal, who have struck root into a land of freedom, whose labors have been fruitful, may not feel like the tribes of Reuben, Gad and half Manesseh, that they will sit quiescent in the territory thus conquered, and allow their brethren to march on and struggle alone. That is surely not indicated by the self-sacrifice and generosity of the early generation arriving on these shores, and cheerfully shouldering vast subsequent burdens. Such selfish and cowardly indifference is not indicated by the presence of this great battalion of loyalty and enthusiasm more than thousand strong, rallying around the ancient insignia of Israel and breathing the olden words of self-dedication. But rather of these sons of promise, the great word of Joshua is true that was spoken to those recalcitrant tribes, soon to become pioneers and leaders. "But ye shall go before your brethren armed, all the mighty men of valor, and help them."

For it is precisely because you of the B'nai B'rith have done so much that you are confidently expected to do more; that you are expected to go before your brethren, armed with every instrumentality of helpfulness, to relieve and sustain them. It is with utter confidence that such an appeal can be made to an organization whose chief reason for existence has been its wise and manifold philanthropy. It is this noble Order that was chiefly responsible for the inception and sustenance of the Denver National Home for the victims of the Great White Plague. It is the B'nai B'rith that kept alive the great Orphan Asylum at Cleveland during its years of struggle for existence. It is the B'nai B'rith that not only cares for the helpless child from the cradle upward, but that smoothes the pathway to the grave for the aged that have no other refuge; for the venerable sons and daughters of our people, that but for this kindly aid would have fallen by the wayside, with none to care for them in their declining years.

And it is therefore that we turn with a certain sense of assurance, to the heart that beats in the breast of the B'nai B'rith, in the face of the calamity that has not fallen upon all who bear the name of Jew. Soon a great wave of immigration will strike our land—these countless hosts of men and women, already torn away from their native soil, and constituting by their entrance into our country, a tragic problem that we must solve; a huge responsibility that we must shoulder. We see them now in hundreds of thousands, storm-driven and homeless. We see a nation pauperized and paralyzed; the Pale of Settlement, once their miserable refuge, conquered by the victorious German; its wretched Jewish denizens, now helpless wanderers without a refuge, with no friend in the hostile land they call their Fatherland, but their own poor kith and kin.

Under these conditions, it is a privilege to have wealth that one may give munificently. For how else does riches serve any man, save by giving him splendid opportunities for generous helpfulness? In this cruel emergency, it is a time to give, not only liberally, but self-sacrificingly. The rope that bound the candidates of tonight together in a single company, was but a material emblem of the tie that is stronger than countless cords, the tie that stretches from heart to heart beyond the seas. uniting all of Israel together; forgetful then of all selfish interests, like the regenerate tribes of Reuben, Gad and half Manasseh. Let us go before our brethren, armed with all possible resources and powers, all the mighty men of valor, and help them.

Armed we are to go before them, to lead and point the way. Armed then with what? Equipped with what?

How shall we furnish guidance, save as a Pillar of Fire by night, when the darkness is thickest, and the dawn seems most remote. Armed we must be in hours of darkness with the fear-dispelling, gloom-scattering power of light. It is that great emblem of our Order—the Menorah—that must symbolize for us this great duty. With what must we be armed, when we take our place in the vanguard of our people? Armed surely with intelligence, with culture; equipped to the fullest extent with the light of the mind. Wealth has its uses, and is not unworthy of honor when rightfully gotten, and worthily expended. But we are but too prone to idolatry of mere material possessions. This is natural enough for struggling pioneers, that have but the scantiest resources, and honor those that have early reached the goal they all are seeking. But it is alike an advance beyond this stage of progress, and a reversion to the sound and splendid ideals of our forefathers, to honor above all else sheer intellect, to value learning, to prize the possessor of noble and inspiring ideals. All this is typified by the Menorah; is illustrated and symbolized by the Ner Tomid, the Perpetual Light, that hangs in front of Israel's Holy Ark. For thus we are to combat ignorant prejudice, not simply by relieving its victims, but by dignifying them; by vindicating their solid claim to the admiration and esteem of mankind.

We are to give the world a new conception of the Jew, not of the Jew greedily fingering hoarded gold, but burning the midnight oil in the patient study of sacred lore, the Jew who may be a materialist at his worst, but is ever an idealist at his best; a race whose Heines have not all chanted their lovely melodies, whose Spinozas have not all spun out their world-encompassing thought, whose Disraelis have not all visioned their Asiatic dreams of empire. The typical Jew is not the financier, but the scholar, the reformer, the lover of truth, the idealist sacrificing himself for his cause.

Those who would go before their brethren armed, to help them, must above all else be themselves the examples that shall inspire; the splendid illustrations that will engender an entirely new conception of the Jew. They will inspire those just struggling up from among the submerged, and seeking to gain a secure foothold among their fellows. It would indeed be much if this Order, one of whose cardinal symbols is the light of the sacred lamps, should impress upon the Jewish mind, that high education, together with undiminished Jewish loyalty, should be the goal steadfastly pursued by the American Jew; reason with reverence, science with spirituality. Whether we are Zionists or not, it is wonderful to note how this great national movement in Israel has awakened the slumbering Jewish loyalties of scholars, and academic teachers, and great Jewish stars in the literary firmament, in whom all Jewish feeling has been deemed extinct. If this were the only achievement of Zionism, it would deserve much in the estimation of true Jews. For we must not perish at the top. We must retain and strengthen in the faith those that are our natural leaders; those in whom strength of mind and richness of culture should be paralleled by warmhearted loyalty and devotion to the sacred ideals of our fathers.

Ye shall go before your brethren, armed in this fashion, yet mighty men of valor. For thus chiefly shall ye help them.

And note that it is before your brethren that ye shall go. The rich are not mentioned, nor the poor. It is not to be supposed that any difference was noted as to their tribal affiliation. They were all included in the one fraternal bond. They are not called co-religionists or fellow countrymen, but your brethren, your blood-brothers.

It is with this idea in mind that the B'nai B'rith has rendered its greatest service to the Jewish cause. It has sought from the beginning to fuse and harmonize all Jewish elements; to bring together what had virtually become different social strata in Israel; to make the German Jew acquainted with the English Jew, and the Polish and the Russian immigrant with both.

It has steadfastly been the aim of the B'nai B'rith, to destroy the ridiculous if not tragic excrescence of what one may call Jewish snobbery. The worst anti-Semites are Jewish anti-Semites. Once the Spanish Jew looked down with contempt upon the unpolished German Jew arriving in this land. So now many of the German settlers, in their turn, look down with a certain patronage upon the Russian Jew. They see only the outside of them, the manners and habits that they have perforce absorbed from their miserable environments, but do not see the fine insight of them, the souls that are aflame with love for their faith, that burn with a veritable passion for learning; the hearts that prompt them to every sacrifice for their children's education and advancement. They constitute, at any rate, the vast majority of the Jews in America; and in the next generation they will occupy the pews in the fashionable Temples or they will remain largely unoccupied. And they will marry your daughters, or many of them will wither away in hopeless celibacy. Is it not time that we should say with Joseph of old, I seek my brethren; not simply those whose cradle was placed in the same locality as mine, in England, or Germany, or America, but all my Jewish brethren, the men of my race, the men of my faith.

The spirit of solidarity should be there, the sense of collective responsibility. The proudest boast of each and every one of us should be the cry of Jonah of old, Ivri Onochi, I am a Hebrew. I am at one with the generations past and gone that have perished for their faith in God. I am at one with the highest and the lowest among my people. I am glorified with the Jewish Lord Chief Justice of England; and I am crushed and humiliated with every Russian Jew, beneath the heel of his oppressor. Ivri Onochi, I am a Hebrew. Beyond all else, above all else, I seek my brethren. My proudest possession is the blood that flows in my veins, and in theirs. Armed ye shall go before this people, that are your brethren; and thus indeed ye shall help them.

How shall we help them? How shall we achieve this? Armed with what shall we bring them this aid? Armed, I would say, chiefly with the truth, the simple truth about the Jew; to fight lies and cruel prejudices; to nail down every slander, as it begins to raise its head; to fight above all, unitedly and publicly, for the human rights, the equal rights of our suffering people.

Soon, please God, the war will cease; and a Congress of Plenipotentiaries will be called to arrange the terms of peace. And then the voice of world-wide Israel must be heard, not petitioning, not supplicating, but demanding equal human rights, in the most benighted lands, that are now denied to millions of our brothers in thraldom. It is not only tragic, it is loathsome, to witness petty bickerings and differences between rival Jewish authorities in this country, as to the competing Jewish bodies that are to represent American Jews. We are almost tempted to say, "A plague on both your houses." The curse of our people has always been fatal dissensions in the face of the foe, in the very crisis and climax of destiny. May it cease now. May all differences be composed. And with this great Order in the van, as in the petition to the Czar, as in the securing of the immortal John Hay's protest to Roumania, let us of American Israel go before our helpless brethren armed, and help them.

O men of Israel, my brothers, in blood and faith, sons of pioneer fathers, yourselves largely pioneers, today we stand in the face of a colossal catastrophe. Let us rise to the occasion like men. Into this chaos of contending forces may we project our enormous vitality, organized, united, and strong. Go before your brethren in the van in the place of leadership, thrice armed; and help them to climb upward and onward, until they stand on the topmost levels of humanity.

Be true to the ancient pledge, We will obey and will hearken; to the oldest and the newest commandment, Be a blessing.

In the forefront, no longer feebly defensive, but boldly aggressive, fighting for the full rights of men for all the disinherited of the earth, loyal, zealous, unfaltering, march on and on, as true B'nai B'rith, Sons of the Covenant, faithful servants of the Eternal God.

ENGLISH JEWISH LEADERS APPEAL FOR HELP.

The following cablegram has been received by Mortimer B. Davis, of Montreal:

London, England, Oct. 9, 1915.

MORTIMER B. DAVIS, Montreal.

Number of Jewish sufferers in Russian war zone exceeds one and a half million. Unparalleled tragedy, appalling suffering render further efforts imperative. We are appealing to leaders of communities throughout Empire further to assist.

Beg your co-operation for Eastern Canada.

LEOPOLD de ROTHSCHILD,
SWAYTHLING.
Chief Rabbis: HERTZ & GASTER.

Zionism and Democracy

By Dr. H. M. Kallen

At the beginning of the great war there were over 100,000 Jews in Palestine. Broadly speaking, they were divisible into two classes, rapidly fusing into one. The first class were mainly inhabitants of Jerusalem, European Jews, who, under the pressure of a religious idea, had gone to Palestine to die, and who, failing death, survived and bred in a sort of Orientalized death-in-life, and were sustained in that condition by the pious charity of other European Jews. The second class were mainly inhabitants of the coastal cities and the agricultural colonies. They were also European Jews. Under the pressure of a social ideal they had adventured into Palestine to live, and having come to live, had brought the message of life and self-respect and independence to those who had journeyed there to die. They built forty-one agricultural colonies with co-operative features; they put into execution, in several of them, significant experiments in economic justice; they built garden-cities, established social settlements, gymnasiums, workingmen's clubs, literary and learned societies, a national drama with community theatres, a national press and a national library, a school of arts and crafts and a public school system—from the most approved form of the modern kindergarten to excellent gymnasia. They urged and projected a national university, and only the war came in the way of its foundation. In short, they created under the impetus of a profoundly democratic social ideal a spiritually autonomous, characteristic national Jewish life.

The language of this life is Hebrew; its ideal is formulated in the program of Zionism. The agency by means of which it was being realized is the Jewish National Fund. This fund is the national treasury of the Jewish people. It is the result of a voluntary tax which Jews all over the world levy upon themselves as they choose. Its function is to acquire land in Palestine as the permanent and inalienable property of the Jewish people, and to guide and assist the healthy growth and free expression upon that land of their culture and spirit as "the indispensable ground for the fullest service of the Jewish people to all mankind."

The realization of the Zionist program is thus, it will be seen, a fact. Although far from consummation, it was, when the war broke out, steadily in prograss. Its initiators were a body of tenderly nurtured young Russian Jews, intellectuals who, although ignorant of the land and its conditions, adventured because of the immemorial Jewish love for Palestine and in obedience to the urge in them towards a free and self-respecting life as Jews—as pioneers to win this life under an indifferent and sometimes hostile government, against inimical neighbors and disease, and upon a denuded soil. This enterprise would have been merely another communistic flesh-in-the-pan had it not in fact been the symbol of the common will of millions of terrorized and oppressed people, a will which needed only organization and direction to become efficacious.

The necessary organization and direction came to it through the efforts of Theodor Herzl. This brilliant and magnetic leader, ostensibly a Viennese of the Viennese, resident of Paris, was led by his observation of Jewish disabilities and anti-Jewish agitations in Western Europe to conceive a "Judenstaat" whereby the maladjustment might be relieved. His first intention was philanthropic rather than humanistic, the mitigation of an evil, not the creation of a good.

Consequently he took his plan to financial magnates of Jewish extraction all over Europe. These would not listen to him. "Civil rights" for Jews in Western Europe were then hardly a generation old. They had been won at the cost of suppressing and eliminating as much as possible of what was distinctively Jewish, in fact, by denying the reality of Jewish nationality and declaring the Jewish people as merely a religious sect. From the complete exercise of these rights the so-called "emancipated Jews," of whom the magnates were the leaders, were still far; [illegible] they developed a sort of protective coloration by virtue of which [illegible] could not cease to be Jews, but did become amateur Gentiles, ashamed of their Jewish connection and concealing it as far as possible. Withal, although they had cut themselves off to the limit of their power from the Jewish people, they continued to legislate and speak for [illegible]. They were in fact the natural [illegible] of the mediaeval "Hof Juden" [illegible] between the Jewish [illegible] and the neighboring peoples but while mediaeval conditions had ceased to obtain in Europe, their attitude towards the problems of Jewish life remained, and remains, hieratic and mediaeval.

Hence those that listened to Herzl were the intellectuals, who had reflected upon the contradictions in the Jewish position, and the great masses in Eastern Europe, who had neither wished nor needed to destroy their self-consciousness as a nationality. The first Zionist Congress, held in Basle, Switzerland, in 1897, defined the general alignment of the Jews of the world on their own status and destiny. It arrayed the intellectual, the "progressive," and the masses, against the clergy, the radical, the Bundist, and the classes, but it showed in the range and variety of its membership how potent over all differences was the common denominator, Jew. Since the congress the radicals have been slowly coming over, partly through a realization of their own hopeless abstractionism, partly through a realization that Zionism is the one practical answer to the Jewish question, in that it has provided the Jews of the world with a common instrument for its solution, for registering their corporate wishes and carrying out their corporate purposes.

These wishes and purposes were not, however, remedial. They were expressive and constructive. The first congress made much of the tragedy and injustice of the Jews' position, but this fact fell, in the course of the successive congresses, more and more into the background, most conspicuously in Herzl's own mind. Between the publication of his "Judenstaat" and his "Altneuland" he had learned to share the vision of the people. Zionism became first and foremost the Jewish program of international service through national self-realization, aiming to lay in Palestine the foundations of a new and living Hebraism, which, under modern conditions, should carry into effect the social and spiritual ideals of the Hebrew prophets, and so fulfil, in Mazzini's words, the Jews' "special function in the European work of civilization." Its democracy was double. To the Jews of the world it came as a program of self-help and social justice within Jewry; giving the same rights and responsibilities to both sexes, and actually trying out experiments in economic organization to abolish the exploitation of one man by another without abolishing the impetus towards individual excellence. To the nations of the world it reasserted the prophetic ideal of internationalism as a democratic and co-operative federation of nationalities, an idea which Mazzini had formulated for Western Europe half a century before. Zionism asks, in the light of it, the same freedom for the Jewish people to realize its national individuality as a people that is demanded by all European peoples for themselves. Within Jewry and without, it took its stand flatly upon the principles of democracy and nationality.

To do this meant to face the energetic anathema of de-Judaized, anti-Jewish "Jewish" *haute-finance;* to accept the risk of the vengeance of a Russian bureaucracy devoted to the policy of the "Russification" of the Empire by making the Jews scapegoats for the errors and misdemeanors of the Government. Both were faced. The last suspicion of philanthropism was abolished at the sixth congress, in 1903, by the heroic rejection, through the vote of the very groups who might most have been benefited by acceptance, of the British offer of a territory in East Africa. That vote declared the people's unchangeable will to place the legally assured home of the Jews in Palestine and nowhere else. It alienated the philanthropically minded, notably Mr. Zangwill, who, not being democratic enough to accept the decision of the majority, withdrew in 1905, one year after Herzl died, and set up an organization of his own.

The split added to the difficulties which the movement confronted. Nevertheless, the work went on, in Russia against overwhelming difficulties; in the rest of the world against the obstructionist tactics of the well-to-do Jews; in Palestine itself against the uncertainties of the law of the land, the irresponsibilities of officials, the enmities of neighbors. Particularly there was the delicate task of teaching the Turks to understand that, since their Empire was organized on the basis of nationalities or *millets* (the term is religious, but it implies nationality in the Turkish system), an accretion to the Jewish *millet* in Palestine would strengthen the hands of the Empire. Little by little the movement made headway. As its purposes became better understood, it gained the universal respect of the non-Jewish world, and the adherence and sympathy of Jews, particularly of the intellectuals and the young. It brought spiritual freedom and self-respect to the amateur Gentile in the West, giving him an impersonal ideal to live for and international social purpose to attain. For the Jews in Russia, confronted with harsher and harsher measures of repression, it became a gospel of salvation. To Palestine it brought a new life, in the building of which even non-Zionists, particularly in America, co-operated. Willy-nilly, it was becoming the Jewish center of vision and action for all the Jews of the world, bidding fair by slow and peaceful and largely unconscious development greatly to mitigate, if not to solve, the chronic "Jewish question," when came the war.

The war has made the principles of democracy and nationality for which Zionism stands the paramount issues of contemporary life. Because the Russian bureaucracy, to cover the treachery and incompetence of its officials, has once more made the Jewish people its scapegoat and converted the Pale of Settlement into a Belgium thrice repeated, the war has brought the chronic Jewish question to a crisis. Turkey's participation in it has jeopardized the hard-won beginnings of a generation in Palestine. The tragic anomalies of the Jews' position have never been so explicit, nor the need for healing action so great. Under the circumstances the responsibility has fallen, naturally, upon the Jews of America, and how they will carry it must largely influence the fate of European Jewry.

With respect to Zionism, the same conditions that obtained among European Jews obtain among American Jews. At the beginning, Zionism signified a social program based on a democratic social philosophy only to the Jewish immigrant; for native American Jews who sympathized with it, its implications were chiefly philanthropic. The changes in sentiment were here the same as in Europe. Most violently opposed by the extreme radicals and amateur Gentiles, it gained its adherents among the intellectuals, the students, the "progressives," and the working classes, and it is from the last, in fact, that its greatest strength comes. The Jewish masses look to Zionism for leadership on all questions pertaining to the Jewish people as a whole. That, in the present crisis, they feel their obligation, and which to assume the burden of it, any reader of the Jewish press may see. The means proposed is a democratically constituted congress of Jews, and the press, the great fraternal organizations, the Landsmannschaften, have united in requesting the Zionists to lead in the formation of this congress. To accept their mandate means to carry the struggle towards democracy within Jewry one step farther. Powerful interests, interests analogous to those which opposed the calling of the first Zionist congress by Herzl, are opposed to such a gathering of Jews, and for analogous reasons. The Zionists have accepted the mandate. They propose to call, in co-operation with all Jewish organizations in the country, a congress which shall be representative of all our Jewish citizenship, which shall discuss publicly and freely every phase of the Jewish question, and shall formulate some program of action.—The Nation.

DR. COFFEE LEAVES.

Rabbi Coffee left Pittsburgh this week to assume his new position in Chicago as Director of the Social Service Bureau of the Independent Order of B'nai B'rith. Rarely has a man in our communal life been the recipient of so many evidences of esteem as were meted out to Dr. Coffee. The climax of a series of farewell dinners and receptions was reached last Sunday when the Y. M. H. A. tendered him a dinner and reception. Among others who spoke was Mayor Armstrong, who took occasion to pay an eloquent tribute to Dr. Coffee, particularly giving him credit as "the one man above all others who has helped make Pittsburgh a clean city." But it is significant to note that while Rabbi Coffee devoted a considerable portion of his time to general public service, he kept a strong hold on his congregational work, and today the Tree of Life Congregation has reached a higher degree of development than ever before in its history.

As A. Leo Weil well said, at the banquet of the Judeans last week, Dr. Coffee has helped to make Pittsburgh better and he is going to devote his efforts to making the conditions of our people better in every part of the world.

So in saying goodbye to Rabbi and Mrs. Coffee we assure them that they have left behind them in this community an influence that should always prove a source of pride to them in the years to come.—The Jewish Criterion.

PHYSICAL TEST OF ALIENS URGED.

We reprint herewith an article on the above subject as published in the New York "Evening Mail" of Oct. 12.

For the purpose of barring out a class of undesirable aliens that have for years flocked into this country and who are regarded by physicians as a menace to future generations, a movement has been started to establish a mandatory physical standard equivalent to the minimum requirements of the United States army. This plan, if adopted, is expected to put a stop to the influx of physical nondescripts from European countries.

Alienists of wide experience have long realized that mental defectives were not the only objectionable form of immigrants that come into the country by way of Ellis Island. How to exclude the physically weak was the problem. The present law makes provision for mental delinquents, but gives officials no other course than to admit men who are undesirable from a purely physical standpoint.

Dr. Howard A. Knox, assistant surgeon of the U. S. Health Service, detailed on Ellis Island, has come out strongly for physical disbarment in an article published last week in the New York "Medical Journal." Dr. Knox is an expert on the subject and he believes the present law needs going over.

"We need a law to give us the power to exclude a class that is a real danger to the community. The mentally weak we can handle, but the law gives us no option in the matter of the physically infirm," said Dr. Knox today in his home, 33 South Elliott place, Brooklyn. He said:

Literacy Test Unfair.

"The literacy test did the immigrant an injustice. It was unfair. We believe an able-bodied man who is intelligent, even if he is uneducated, can be, and very often is, a valuable asset to the country. But what about the physical defective?

"In what way is he a desirable citizen? I am not speaking of the man who has lost a leg, or an arm, or an eye, and who is constitutionally normal. I mean the kind that is inherently weak.

"We have studied the question very carefully and have come to the belief a law is absolutely urgent that will give us the power to exclude the riff-raff that comes to Ellis Island, to be an encumbrance, sooner or later, upon the community.

"We know how to handle the problem of the mentally incompetent. Let us have the same power to deal with the other sort which is of equal importance. A mandatory physical standard is demanded, along the lines of the requirements of the army and navy.

"If we can have this provision incorporated in the present law, vast hordes of potential psychopaths and defectives, both physical and mental, would be prevented from landing. A standard for women might come later.

"Every person who presents evidence of inferior germ plasm, physical or mental, must be regarded as bad potentially and should be excluded without bonds. Many of our defectives seem to lack constitutional vigor and stamina, and I believe all individuals of poor physical development for the age should be mandatorially excluded.

"Physical weaknesses interferes with the fullest functions of the mind and the motto, 'A sound mind in a sound body,' is a good one. The large majority of a certain people entering the country at this time are physical weaklings, and it is a remarkable fact that this race furnishes us with the larger relative and absolute percentage of insane and defectives.

Points to Strange Contrasts.

"To my mind it is more than a coincidence that the country furnishing us with the mental defectives should also furnish the highest percentage of physical defectives.

"At the present time fully 1 per cent of the people in this country are confined in institutions for blind, feeble-minded, insane, criminal, juvenile delinquent or paupers."

Dr. Knox said the movement had only just been started and he and the other officials on Ellis Island hoped a successful result would be accomplished.

In his article in the "Medical Journal" Dr. Knox discussed various phases of mental and physical defectives and showed by a comparative table that English boys, quoting a British authority, were vastly superior physically to those of similar ages from another country.

(The foregoing is a new move which may seem to be directed against the Jewish people, who as a rule, owing to persecution and poor economic conditions to which they have been particularly subjected in certain countries, furnish the weakest immigrants from the standpoint of a physical test.—Editor.)

Moses Mendelssohn's "Preface" in its Relation to Dohm's Work, "About the Amelioration of the Civic Condition of the Jews."

By Dr. Hedwig Fischmann—Allgemeine Zeitung des Judeuthums

In his "Preface" to Manasseh Ben Israel's "Deliverance of the Jews," Moses Mendelssohn for the first time said a word publicly about the question of the emancipation of the Jews. This question was one that deeply stirred him as well as most of the superior minds of his century. In this "Preface" he sought to restrain his standpoint and at the same time to confirm it by representing himself as being far removed "from the cabinets of the great and from everything that has an influence over them."

To this he added that he was living within the narrow limits of a restricted circle of intercourse. Once before, in a private letter, Mendelssohn doubted more energetically his philosophical views of the state. When an unknown man asked him to give his opinion about a project of his for the restoration of the Jewish kingdom, he replied: "I must confess that I know no more about the political form of government of the states than what one can perchance learn through the usual intercourse with persons who are not much above my class. . . . If I possess dauntlessness of spirit it extends to speculative things only. In the practical things I was always confined within a much too narrow sphere to have made it possible for me to attain the dexterity to rise to great things and to overlook common difficulties. Who can add one inch to his height?" We will have to modify this decisive verdict of Mendelssohn regarding his fitness to be a social-politician, in the same manner as a just posterity has already modified a similar verdict of Lessing regarding his fitness to be a poet. In both verdicts there, no doubt, lies concealed a good portion of diplomacy next to genteel modesty, and the demand of the highest perfection for one's own achievements.

At all events, this narrowness, this condition of being bound by national and temporal circumstances of which Mendelssohn complained signified for his philosophical views of the state a moment rich in unending blessings—if it can at all be said of a man who stood in the center of the intellectual currents of his time, in the liveliest interchange of ideas with the thinkers like Lessing, Abt, Kant and Herder, that he was bound by the means surrounding him. The heavy yoke which weighed down upon his coreligionists and which he carried along with them as a fellow sufferer, restrained his wishes to dare to rise precipitately and phantastically and to feign to invent a state-utopia in which the literature of the 18th century is so rich. So Mendelssohn always remains entirely a politician of reality and his socio-political thoughts are constantly rooted in the soil of actuality, or in the things of his time, for the attainment of which there was a possibility. The proportionately narrow limits within which they moved were partly brought about by the character of his people, which he knew more intimately than the strange writers who were fighting for toleration and Jewish emancipation, and partly by the natural restraint which he was forced to impose upon himself in the treatment of a question in regard to which the reproach of *"tua res agitur"* could only too easily be hurled at him. For at that time when any work appeared which was in favor of the Jews, search was assiduously made for some personal motive of the author. This is plainly evidenced by the homely explanation given by Michaelis, the wise man of Goettingen. This learned man states: "Dohm's able work 'About the Amelioration of the Civic Condition of the Jews' is only therefore free from the suspicion that it has been bought with Jewish money because its author mainly sets himself up as the defender of those who are without means but not of the rich Jews." Thus it is written in an earnest review by a learned reviewer.

How much prudent modesty, how much clarified worldly wisdom were really made use of until Mendelssohn had subdued his glowing wishes for the welfare of his enslaved people to the mildly gleaming flame which radiates from his "Preface to the Deliverance of the Jews." As Mendelssohn exposes himself here in his analysis of Dohm's work which originated under his auspices, agreeing with Dohm in essentials, but also completing, restraining and contradicting in fundamental points, the all-comprehending insight of Nathan the Wise is reflected in the imperfection of the state-form shaped by man.

It was an exceedingly fine move by Mendelssohn to make Manasseh Ben Israel's "Deliverance of the Jews" of the year 1656 the point of issue for his disquisition. This work of defense by which Manasseh Ben Israel gained from Cromwell the permission for his coreligionists, who had been banished from England under Edward I, to return home, offered a handy dark background. On the one side through the description of the fearful suspicions and persecutions of the utterly inhuman treatment of the Jews in the 17th century, Mendelssohn was able to let the blessings of the enlightened era of Frederick the Great shine in a much brighter light before the eyes of his people. But on the other side the wise philosopher was in this way able to expose unconstrainedly, how much of those mediaeval prejudices and of those diabolical schemes of darkest superstitions were still kept alive in his time by the oppressors as a curse to the oppressed, and, luxuriating under the covering stratum of enlightenment, they always again lifted up their venomous heads. Mendelssohn accentuates the fact that Dohm "hardly considered it worth while to mention even cursorily those inhuman accusations which bear upon themselves the marks of the times and of the monk-cellars, in which they were hatched, for he thought then that in the circle of his readers they had died long ago. But the Jewish philosopher, who had read the history of the sufferings of his people in their deepest depth, to whom his coreligionists turned again and again, seeking counsel and help in their distress, knew well that those musty prejudices have by no means been extinguished by their groundlessness; that the phantoms of well-poisoning, sanctuary-profanations and ritual murders, being stirred up again and again by religious zealots, are awakening to new life, even if in the enlightened 18th century those coarse accusations were more and more replaced by more finely polished weapons.

After Mendelssohn had tried his best powers in this combat, he gave up in weary resignation and despaired of ever being able to completely banish them from the midst of the dull masses: "One can cut through all the roots of an inveterate prejudice without depriving it of nourishment. At all events it sucks it in from the air. . . . Reason and humanity raise their voices in vain, for prejudices that have once become gray have no hearing." The inutility of all attempts to dig off the ground from under foolish, widely-spread legendary inventions of Jewish deeds of atrocity by the weight of historical facts, as well as the bloody shades of the two Rabbis in Posen, who were sacrificed to the wrong notions of faith even in Mendelssohn's time—they fell as victims to the fairy-tale of the Easter murder—caused Mendelssohn to despair of ever gaining the victory over the powers of darkness and superstition. Here the way of Dohm, who lived in a free atmosphere and had the highest faith in the future, sharply diverged from the way of the experienced man who grew ripe in suffering.

More than a century has since then passed, but, to the disgrace of the 19th and 20th centuries, the ghost of the ritual murder is still walking around in the darkest corner of Europe, and no spirit of tolerance exorcises it and sends it to its eternal rest. Like a discordant echo of those dreadful mediaeval voices, like a confirmation of Mendelssohn's scepticism sound in our days, the unmercifully truthful descriptions of the Russian persecutions of the Jews by the northern author, Aage Madelung, in his novel, "Die Gezeichneten" (The Branded), a hopeless picture of ignorance.

Gifted with this prophetic cassandra glance for the indestructibility of human delusion, Mendelssohn was in no way able to believe in the speedy realization of the hopeful dreams of Dohm in the civic equalization of the Jews. Here, too, the facts prove that his doubt was right. For the Jewish population of Prussia had to wait yet a full generation in vain for these rights, while Emperor Joseph, the ruler with a milder mind, had granted them to his subjects already in the year 1781 by his edict of toleration, but upon the yet uncultivated soil of his time he did not see the desired harvest of his precious peace-seed. And so, "even if all principles of reason unite in favor of granting to the Jews an equal share in the human rights," Mendelssohn seeks in his "Preface" only to analyze and to attend to momentary conditions, and as a wise advocate of his people he seeks to demonstrate how useful and rich in blessings it may become even in its present sorry condition to the state whose toleration and hospitality it enjoys, as it is evidenced by the flourishing commerce of tolerant Holland. Dohm fought with all the power of his eloquence, which was inspired by passionate love of justice and humanity, for the admission of the Jews to the occupations which were closed to them, such as agriculture, trade, profession, sciences and arts; yes, even to military service, and he refuted the reproach that the Jews lack ability with the most impressive historical and practical arguments. As a true child of the time of enlightenment and being in close touch with strivings for reform similar to those of Emperor Joseph and the enlightened Jewish circles, he hoped to elevate the spiritual level of the Jews by enhanced possibilities for education and—for those days an intrepidity never anticipated—to gain for them the qualification for and the access to public office, even if only in later generations.

In his "Preface" Mendelssohn does not say one word about this state of the future. He knows only too well that fearful iron ring which hate, intolerance and professional jealousy have during the centuries firmly forged around his people, keeping it by force far away from all useful occupations, in order to use this lack of culture in this very circle from which Israel cannot escape, as a pretense for new oppressions. "They tie our hands and tax us with not making use of them," so sounds Mendelssohn's touching complaint about the fate of his people. He was forced to experience in his own flesh and blood how narrow and impossible to break through were the limits drawn within which the Jews were allowed to move about. When a few years later his son Joseph was confronted by the necessity of choosing a profession, he wrote in the bitterest feeling of the impotent pain of the father to Elise Reimarus: "I heartily regret that I must keep him away from the sciences in order to make of him a slave of Mammon. He has no desire to study medicine, and as a Jew he must become a physician, a merchant or a beggar." And how hard the Ahasver-fate, the homelessness of the Jews oppressed his mind, we can also read between the lines of a remark in the "Preface" which seems to have been made casually: "The humblest Jewish tradesman is . . . a useful inhabitant (I am not permitted to say citizen) of this state." A people's suffering which is a thousand years old pressed together within a parenthesis!

But if Mendelssohn is not willing to join Dohm in the fight without a prospect of success to conquer the unattainable new land, he is the more passionate and dauntless a champion when it comes to defend the soil in which are the roots of his people against unjust attacks. He makes use of the sharpest weapons of his reason in order to free the Jews from the reproach that as a people exclusively engaged in commercial pursuits, they are an unproductive nation, a parasite in the great economy of the state. With arguments as sharply cutting as knives, Mendelssohn here draws the lines of distinction between producers and consumers, explaining with irrefutable clearness that nearly all professions must with the same right as the mercantile class be designated as unproductive, "for not merely making but also doing it well can be called producing." Here in this most subtle distinction between logical conceptions the ingenious friend of Lessing positively stands in the dominion of his own powerful mind.

Mendelssohn, however, does not completely lose himself in mere theoretic speculations. The way in which he advocates the idea that all forces should be free to vie with each other, that the blessed commercial competition shall prevail as unhindered as possible, shows the experienced man of the practical life, shows the clear insight for the welfare of the state and charms us even today as modern and progressive. And in contrast to Dohm, who, less far-seeing, was inclined to set a limit of the maximum density of population, the accentuation of the philosopher of the connection between the increase of population and the prosperity of a state, appeals to us like a presentiment of the wiser economy of man of future centuries.

But if Mendelssohn up to this point stood in relation to Dohm's work only to restrain and to complete, yet agreeing in fundamental tendencies, in a question of principle he assumes a very harsh, unbridgeable opposition to Dohm's views regarding church rights in general and the priestly right to excommunicate in particular. Here Mendelssohn touches the deepest vital nerve of his spiritual and moral being, the thought of toleration. The preservation of one's own free opinion and the respect for the equal freedom of the fellowman, this is the divine doctrine in which the superior minds of the century stand united as in a church high above all churches.

Enlightenment and humanity, the two ruling currents of the 18th century, meet in keeping holy the liberty of conscience.

The wisest thinkers of the time preach it in their works, two mighty rules make it the categorical imperative of their activity and out of the creations of our greatest poets resounds its hymn in an imperishable manner. This is the spiritual atmosphere in which also Mendelssohn lived and worked, and out of which he was forced to spurn from himself the idea of a church right, a church power, as an absurdity—a problem which he pursued in his later great work, "Jerusalem," to its last consequences. But in the "Preface" he decidedly spurns from him, before everything, Dohm's demand to grant to the Jewish authorities the right of churchly excommunication (for Dohm demands autonomy for his Jewish state), recognizing too well how the most dangerous tinder was being massed in our own camp for an intolerant religious fanaticism, while the best hands were working to extinguish this fearful conflagration raging in the midst of the different confessions. With historical as well as ethical reasons Mendelssohn supports his teaching that this right of the church to excommunicate and to exclude must never exist, for "reason's house of devotion needs no locked doors." With all the power of warm-hearted eloquence, Mendelssohn pleads for the unfortunate victims of narrow-minded intolerance, touching most closely the similar thoughts expressed by Herder and Lessing. And when Mendelssohn closes his work, "Jerusalem," with an appeal to the reigning church for toleration, he turns here as a benign and just mediator, like the one he stood all his life time between the confessions, to his own co-religionists with the same request: "If you wish to be cherished and spared by others, then cherish and spare one another! Love so you will be loved!"

So sounds the best socio-political testament left to posterity by the philosopher, it is a gospel of benevolence and toleration.—Allgemeine Zeitung des Judeuthums.

JEWISH ORPHAN ASYLUM, CLEVELAND.

The first quarterly meeting of the 48th year of the Cleveland Orphan Asylum was held in Milwaukee, Wis., at the Pfister Hotel on Oct. 10, 1915, with President Louis S. Levi in the chair. In addition to the trustees and directors who were present, there were also in attendance a number of representative Jewish people of Milwaukee.

The minutes of the previous meeting and intervening meetings of the local Board in Cleveland were read and approved.

An amendment to the by-laws was offered, providing for the appointment of a nominating committee to make nominations for the various offices and employees of the institution and to define their duties and fix their compensation.

Max Stern of Fargo, N. D., was unanimously elected director to fill an existing vacancy in the Board. After a recess, during which the members were the guests at a dinner arranged by the Milwaukee friends of the Asylum, application for admission were considered with the result that eighteen were admitted, five were laid over until the next meeting, two were ruled out as being ineligible and three were referred to the St. Louis Local Board.

Reports of the secretary, superintendent, and auditor were presented and adopted.

The question of arranging for the establishment of a Summer camp was discussed and upon motion it was resolved that a committee of fifteen be appointed to consider ways and means of establishing such Summer camp and to report at the next meeting of the Board.

After the close of the regular business session Mr. Simon Peiser, the superintendent of the Home addressed the gathering on the work of the institution, illustrating his remarks with stereoptican views. Messrs. Martin A. Marks and Judge Philip Stein also addressed the audience. President Levi closed the meeting by extending the thanks of the Board to its Milwaukee representatives and to the Jewish community of the city for the courtesies extended to them.

CZAR'S APPRECIATION OF JEWISH EFFORTS.

By command of the Czar, General Prince Vassiltchikoff visited the Jewish Military Hospital at Kieff. The Prince distributed to the soldiers the decorations won by them during the campaign, and thanked the Jewish community for the excellent condition of the hospital.

The War and the German Jews

By Dr. S. Behrens

(Report of the Grand Lodge for Germany)

Inter arma silent musae. In the midst of the din of arms the muses are silent, is an old Roman saying with some variation. This world conflagration which has rushed upon us, arrests our attention and interest as never before. Whether we want to or not, our thoughts are with never failing intensity with those who are fulfilling our destiny with the edge of the sword.

With joyful pride the German Jews are looking upon the grand number of fellow combatants who are their co-religionists, upon the submission and the faithfulness which they have shown in living and dying and upon the distinctions which they have gained. In silence and modesty they do nothing else than their sacred duty to the fatherland, like all the deeds of love and kindness at home, which emanate from the natural impulse of the heart. It is nothing else but the conceivable consideration that no sacrifice of blood and possession can be big enough in the face of the glorious deeds of our soldiers which are at the same time so full of renunciation. The Jewish heart which has never refused its sympathy to a righteous cause. only followed its innate trait when in these days of earnestness and grandeur, of love and of generosity it contributed its share in all places. It can be designated as an act of special merit when the B'nai B'rith lodges have, of their own accord, established a hospital train. With its excellent arrangement and its expert management this train will help to heal and sooth the wounds which the war must bring. But it will also eradicate the old views which right into the present time have led to false judgments and conceptions about the confessors of Judaism.

For from the hour when the war broke out the word of the Kaiser has been valid and is not to be questioned or doubted: "I no longer know any parties. I know Germans only." The mighty historical grandeur of this war has pulled down the partition walls which the political conflict had erected. It has bridged the confessional contrasts, which projected into our days as a sad heritage from the past. The quarrel which once raged, has become dumb and all clasp hands harmoniously in the wide fatherland in order to consecrate all forces in brotherly union as a holy offering to the one aim of victory, to fling down our enemies. In the face of such aims what will the paltry discords of years gone by signify? It is this idea which first of all inspires our fighting brothers, which moves them closer to each other as human beings and ties them together in fellowship, yea, reaching even into the ranks of the field chaplains and causing them to go joyfully hand in hand. We must deplore it when this peace is occasionally disrupted by extremely religious or political groups. We must leave to them the responsibility for their action, which does not show their comprehension of the fated hours of our fatherland. All groups of religious or political nature have to submit to the command of the hour. Without being prejudiced by the deep going contrasts we bury old disputes, we renounce all mutual attacks and trust that the conflict which will return later will create new forms and will rebuild itself upon the basis of respectful toleration. Surely, we all stand bent down by the sad impression that this war has torn asunder so many threads as only the community of culture creates among the different tribes and nations, and we look uneasily into the future. Will it again lead one man to the other to work in common in the various fields of science, of social care and mutual understanding, as it so promisingly commenced to do before the war? This is a fateful question for wide circles of the German people and therefore also for the German Jews who had up to now assumed a leading part in social and scientific affairs. Time must heal this perceptible wound and give room to the hope that no impassable barriers will be erected for the spirit, for love of mankind. To be sure the hard reality of the present has wiped out for many years to come many a dream, many a plan for the future and a most prominent part of the future work of the lodges will be to overcome estrangement and misunderstandings which separate us meanwhile from many of our brethren beyond our borders. If there is anything that can strengthen the faith of the German people in the future it is religion, which shall work to unite the nations and to embrace the world. [illegible] becoming addicted to a dan- [illegible] we can assume that religion has now more than ever before [illegible] taken hold of the souls. The ideal sense is again awake, materialism is disappearing, it is giving way to a new world-conception. Calamity has once again gripped our hearts in a salutory manner, for many circles it has appeared as a saving and liberating force, it has extricated them from a life of pleasure and self-assurance and has taught them again the real conception and earnestness of life. We are again taking hold of the Bible, of this eminent counsellor and warner of the conscience, we are again open to the Word of God, which reveals to us His wisdom and profundity in a new splendor. The war becomes for us all a moral educator if we only walk through these days with thought and with feeling. It needs no assurance that the war will not banish all prejudices and not remove all shadows. There is no doubt that he who faced the enemy abroad and looked into the eyes of death will return home with moral ripeness with religious power which will remain conscious through his own spiritual shock and through his personal experience. But it will be shocking if this religious depth and width will not be imparted to those who remain at home who remain in safety and are protected against the fearful misery of the war.

"This war will introduce a new era into the interior of Germany." With these words Ludwig Frank the pecocious, has offered us an outlook into the future. It were presumptuous to undertake to give here an outline for the new upbuilding of the fatherland. Far be it from us to demand any compensation for doing the self understood duty to the fatherland. We trust in the final valid victory of German arms and in the glorious peace which we are helping to attain by fighting. We rejoice in the fraternization of Jews and Christians, which is bound to spread in the field and at home. We are sure that after such soulful experiences, that after this storm-tried fellowship the flame of the old hatred will not blaze up again. Our warriors will contribute to this, who will return from the war as matured men. We believe in the words of L. Frank. There are enough signs at hand, they will not deceive us. We do not believe that history is pleased with repetitions or that it exhausts itself in reiteration. So the fears are eliminated which are frequently expressed in looking towards the occurences of a century ago. With this the ground may be removed in our community from perfidy and apostasy which have deprived us in the dark sad days of so many valuable forces. In order to attain complete equality we and our larger organizations must be on guard. It will not fall into our lap by itself, but only when we do not permit ourselves to fail to co-operate now and in the future, politically, socially and scientifically, when we take an active part in the combats of which there will be no want, when we will one day gather with all the rest of the German people around the old yet new device:

"Es soll am deutschen Wesen
Noch einmal die Welt genesen."

German character and conduct shall once more make the world well again.

JEWS OF SERVIA.

Belgrade has a Jewish population of about 2,500 souls. The Jews in Servia enjoy equal rights and many of them distinguished themselves in the service of their country. The Jewish population of Servia in 1910 was 5,729. There was a considerable Jewish community in Belgrade already in the sixteenth century and their settlement in Servia probably preceded that by several centuries.

We have carefully read the correspondence between the B'nai B'rith, the Jewish Congress Organization Committee and the American Jewish Committee, which we printed in our news columns last week. We make this statement because we wish it to be understood that our deliberate opinion favors the consummation of the ends of the B'nai B'rith in this matter. Much as we support the ideal of a democratic congress for the discussion of the problems of Jewry, we should not wish to see Jewry a house divided against itself in this troublous hour, and this would undoubtedly result if both sides of the congress conference controversy persist in their first intentions. We note with satisfaction the American Jewish Committee's readiness to sink its differences for the sake of the common good. For all these reasons, then, we repeat, we trust the labors of the B'nai B'rith in the premises will be crowned with success.—Hebrew Standard.

Armenian Christians, Russian Jews, Wherein do they differ?

In an address at his Temple, Rabbi Edward N. Calisch of Richmond compared the attitude of the world to the reports of Turkish massacres in Armenia to the protests which were made in respect to the persecution of Jews in Russia.

He said in part: "It was to be believed that the doctrines of right and justice and liberty had, in this twentieth century, progressed so far that no person or group of persons would be persecuted for sake of conscience or religious belief. Yet it has remained for Russia and Turkey to deny this hope of mankind and shatter this belief.

"The stories of the Turkish persecution of Armenian Christians and Russian persecution of her Jewish citizens are unspeakably harrowing.

"The newspapers and periodicals are full of reports of the Turkish persecutions in detail and with the vivid imagery of writers. They have aroused the horror and resentment of the civilized world, so much so that a call for action has been made. It has been suggested that the survivors about 500,000, be transported to America. It is interesting to note that Mr. Morgenthau, a Jew, our ambassador to Turkey, not only suggested this, but has been so active and energetic in protection of Christians generally, their lives and property, the missionaries, and their buildings and colleges, that he has been accorded votes of thanks from the churches and conventions.

"Now, to turn to Russian Jews. It was at first believed that they were suffering only from natural and inevitable conditions accompanying warfare, such as any people suffer when war brings battles and invasion of their land and homes. But the horrifying and well nigh incredible part of it is, that in the midst of her military activities, the Russian government takes time and strength to devil and harass her Jews. Russia, in both her earlier victories and later defeats, should certainly have endeavored to unite her people. But she did not. It was to be expected that she would make the Jews the scapegoats in her defeats, but that her officials should take time to indulge in the fearful outrages that they have seems simply madness.

"Now the point is, why is it that the world at large is not stirred up with regard to Russian Jews as it is with regard to the Armenian Christians? Is it perhaps because the story of persecution of Jews by Russia is an old one, and the world is aweary of it? Yet the story of Armenian persecution is not a new one. In fact, it has been used more than once to give color to attacks upon Turkey, that could not be given other reasons. Is it because Armenian Christians are more enlightened, further advanced in civilization than the Russian Jews? I hardly think so, for while I will not claim that the Russian Jews are conspicuous in the arts and sciences, or in the learned professions, or in the general activities that make for leadership in the artistic or philosophic or scientific or commercial worlds, yet I do say that considering the inhibitions and restrictions and tyrannical regulations and deprivations of rights and liberty, under which they suffer, they hold a position in even these directions which is highly creditable to them. When people, who suffer not only from the sporadic violence of Russian pogroms, but continuously and unbrokenly from the most irritating and debasing of permanent. restrictive and sumptuary legislation, can produce such names as these: Rubenstein, Wieniawski, Mischa Elman, Antolkolski, Bernstamm, Guenzberg, Gabrilowitsch, Muehlmann, Mandelstamm. Brodsky and Frug, and a host of lesser artists, composers, sculptors, poets and musicians, and all these are Russian Jews, then one cannot say that they are backward or unenlightened. The soul of a people is reflected in the genius of their leaders.

"I do not recall, possibly because I am ignorant of them, but I do not recall any names of similar import among Armenian Christians.

"Why, then, does the world become aroused over the misery of a half million Armenian Christians, and look on with indifference upon the misery and martyrdom of five times that number of Russian Jews? Can it be possible that it is only because the one class is Christian and the other is not—or that because the one tyrant is Mohammedan Turkey, and the other orthodox Christian Russia?

"The debasing influence of the fearful war has spread its pall over the nations. It has subverted morals, overthrown honor, and justice, and truth, in the stress of military necessity. It has made England and France, the freest countries in Europe, to condone or be silent about Russian tyranny, it has made enlightened cultured Germany to try to excuse Turkey and her atrocities because of political alliance.

"But surely America is free from the incubus of military necessity. Surely America can do justice, can hold the even-handed balance of human sympathy, and help to the martyrs on one side as well as the other. Can it be possible that in the very elemental sentiment of sympathy for innocent suffering sectarianism is stronger than humanity? It is true that all feel most keenly for our own, or for those with whom we are allied in thought or belief, but the call of our common human brotherhood should not sound unheeded."

Religious Work Among Jewish University Students.

By Rabbi Leo M. Franklin, Temple Beth El, Detroit.

In these times, when the religious indifference of the Jew has become a byword, and when, as a result, religious leaders have resorted to all sorts of worthy and unworthy schemes to revive an interest in the synagogue and what it stands for, it seems almost inconceivable that the Jewish student should have been so generally overlooked as a possible factor in the regeneration of Judaism. It is a noteworthy and altogether lamentable fact that a large number of Jewish young men and women seem to leave all Jewish interest behind them when they enter the halls of the college or university. Reasons for this are not difficult to trace. Absence of home influences and the direct supervision of parents; entrance into an environment essentially Christian or nonreligious; the upsetting of all religious tradition by the first taste of philosophy and science, and the natural tendency to moral and intellectual selfsufficiency on the part of the young student account for his breaking away during the period of college life from the religious moorings of his fathers.

It is only recently that the significance of all this has been clearly recognized and that steps to win back the allegiance of the Jewish student to his fathers' faith have been taken. The Menorah movement has dealt with this perplexing situation from the intellectual and cultural side, and it has done much to awaken in its members an appreciation of Jewish ideals. Some congregations, situated near the great centers of learning, have in these last years shown an interest in the religious life of the students by inviting them to attend services in the synagogue on the high holydays, to participate in the Seder and to take some part in the social life of the Jewish community. Unquestionably, however, the most effective means that has yet been devised to maintain the religious interest of the Jewish student has been the establishment of Jewish Student Congregations in connection with our great institutions of learning. The most noteworthy example of such an organization is the Jewish Student Congregation of the University of Michigan, which, about to enter upon the third year of its existence, has greater promise than ever before. The students of the University to a very considerable number assemble each week on Sunday evenings to participate in a religious service and to listen to an address by some prominent rabbi who comes to Ann Arbor for the purpose It is planned this year to include among the speakers representative rabbis of both Reform and Conservative congregations.

The newly created Commission on Student Welfare Work, composed of delegates from the Central Conference of American Rabbis and the Union of American Hebrew Congregations, expects to take up this work most aggressively. It shall be part of its policy to study the status of Jewish students in all the large institutions of learning, and in every way possible to awaken their loyalty and enthusiasm for the Jewish cause. The work of this new Commission will undoubtedly be watched with great interest by the whole country, for it represents a departure along lines that will unquestionably mean much to the future of American Israel.

The Jews of Richmond During the Civil War.

By Herbert T. Ezekiel.

Address Delivered Before Rimmon Lodge I. O. B. B., Richmond, Va.

In the palmy days of the republic, a certain teacher one day directed a scholar to bring in a composition on "Pins." The child did as directed, and began the paper with the startling assertion that "pins have saved the lives of a great many people." When asked how this could be, she replied tersely, "by not swallowing them." The Chairman of your Committee has evidently heard that I, in my humble way, have contributed much to the gems of oratory—by not writing and printing speeches as they were delivered, for in no other way can I explain his request that I talk to you this evening.

He asked that I tell you something about "The Jews of Richmond During the Civil War." Why he chose such a theme for one who was not born in the United States[*] puzzles me no little. In one respect, though, he was kind to me. He laid on me no such restriction as the foremen of newspapers did in war times, when their supply of type was extremely limited with no means of renewal. Often they would call down the tube to the editor, "Send up a column of copy with 10 a's and 26 e's in it."

Some years ago I had an argument with a San Francisco editor. I had intimated some time before that, in some respects, Jews were more moral than other peoples. He came back at me with the plain but forceful statement that we are neither better nor worse than others, but we can fry fish a little nicer.

I would, therefore, begin by saying that the Jews of Richmond during the war were just like other people. They fed the hungry, clothed the poor, nursed the sick and wounded, and buried the dead. The wives and mothers and sisters did valiant work in the hospitals. Their ministrations were bestowed regardless of faith. The services of the latter were not without recompense, for many a Richmond girl became the bride of a Southern soldier. War and love were irretrievably mixed, though the courtship was carried on upon a scale of economy that would put the higher livers of to-day to blush. I have in mind two as pretty girls as ever trod the streets of Richmond. They were being wooed by two handsome Confederate officers from Louisiana. Their greatest treat was to go up to Pizzini's and *look* in the window at the cakes and other good things. With Confederate money worth two cents on the dollar in greenbacks, it took two years' pay of the average officer to buy a decent uniform. There was not much left for luxuries. I have often wondered how my godfather, a Confederate major, saved enough money to buy me a silver spoon and fork that had come from Tiffany's.

Mr. President, it is rather meet that I should be addressing a meeting to-night over which you preside, on this subject. It goes without saying that the Jews of Richmond were the hosts of nearly every soldier of that faith who at any time during the war was defending our devoted city, and first and last there were many of them. I say it in no spirit of boastfulness, but those who know of those days will bear me out that the Confederate soldier who came to Richmond counted his visit a failure if he had not been entertained by either Abraham Hutzler, your grandfather, or Jacob A. Levy, mine.

About a year ago, the Times-Dispatch of this city, in its column of "What was news fifty years ago," copied an article from an Atlanta paper of that time, which made mention of the fact that though there were many heartless speculators who raised the prices of the necessities of life to our starving people and soldiers, that never had a Jew been known to engage in this speculating. I went to see Mr. McKissick, who edited that column, and handed him a communication bearing on that matter. He very frankly admitted to me that he had published the item in question because he had always thought that the reverse was true and it was a revelation to him.

The little story that I carried him was this. When the hopes of the Confederacy were at the lowest and the price of food the highest, a Jewish citizen[†] of advanced age and large family went to Mr. Charles T. Palmer, a commission merchant of this city, and asked him how many barrels of flour he had on storage with him. About 200 barrels was the reply. He told Mr. Palmer to send all the flour, except 12 barrels, which he reserved for his family use, up to the commissary department. "Great God, ———" was the reply. "Do you know what the Government is allowing for flour?" "Yes," was the reply, "$12 per barrel." "Do you know what it is worth on the market?" "Yes, $200 per barrel. That's all right, Mr. Palmer, I am not living on the blood of starving soldiers." This same citizen had lost a son by death early in '63, and his wife was in a very nervous condition and wished to move into another house. This gentleman owned a handsome residence in the best part of the city. Its occupant was Mrs. Garnett, a Christian, and wife of the Director-General of the Surgical Department of the army. He went to Mrs. Garnett and told her she would have to move. "My goodness, Mr. ———, I haven't a dollar in the world; my husband is away with the army. How can I move?" The grasping Jew went to James M. Taylor, a leading real estate man of the city, purchased a house, put her in it, knowing all the while he would never get one cent rent.

In '62, '64, and '65 our armies for a good portion of the time lay very close to Richmond. While it was against orders, it was a very common and very venial offense for the soldiers to steal off and come to this city. In fact, the custom was almost universal. A tribute to the character of our Jewish young men was the fact that the provost guard made it a point to be at the synagogue on Friday evenings about dusk and took charge of the delinquents as they came out. Many a young man walked from his sweetheart into the arms of the guard, and the visions of a good Friday night supper melted into the stern reality of an enforced sojourn in the guardhouse.

It may have been the war, but personally I think the young men of that day had a sterner and better raising than we of later generations. As a rule more was expected of them, and in our present-day vernacular, they "delivered the goods." An old record-book of the Congregation Beth Shalome demonstrates this. In April, 1861, I happen to know, the secretary[*] of the Congregation went into the field. No reference whatever was made to that fact in the minutes. For four years he was re-elected. There were no whereases, or resolutions or silver loving-cups. All during that time the minutes are signed by the secretary pro tem. In May, 1865, the Secretary's name is again appended to the minutes and no word of reference is made to his absence. Devotion to duty was the rule and excited no comment.

While sorrow and grief were the order of the day, there was occasionally something that bordered on the humorous. In a fight near Winchester, the late Herman J. Myers, of this city, was badly wounded and thought to be killed. His family sat shiva for him and went into mourning. As a matter of fact, he had been picked up, and carried into the residence of a fine old Virginia family within the Federal lines, where the daughter of the house nursed him back to health and strength. Several months after, when he had recovered, he procured a pass through the lines and started for home. He spent the night in the Virginia Hotel, Staunton, enroute for Richmond. By the very nature of things he was rather excited, and got up pretty soon in the morning. He went down into the office just about daybreak and came face to face with his cousin, "Little" Herman Myers, afterwards mayor of Savannah. The weather was pretty cool and his folk had sent "Little" Herman after the body. Herman says Little Herman broke the record for the high jump, and it was some minutes before he could be persuaded that he was not "seeing things." The telegraph line was only open for government business, so no word could be sent the family, all of whom were down at the depot in deep mourning when the remains of his cousin arrived.

The Jews of Richmond broke the record in one particular. Mr. Myer Angle, the first reader of Congregation Beth Ahabah, had six sons in the Confederate Army—four coming from Virginia and two from the Old North State.

In December, 1863, a collection was taken in Richmond to make New Year presents to wounded soldiers. At the suggestion of Mr. Michelbacher, he and Mr. George Jacobs had committees appointed from their respective congregations, to the end that one fund should be raised by the Jews of Richmond for this purpose, which was strictly non-sectarian. The sum of $2,003 was realized.

The war saw some peculiar customs, though I agree with my friend, Mr. Charles Hutzler, that these were probably of the country from which the observants came, not Jewish. Two Jewish blockade runners were making their way through the lines. One killed the other, it is thought. The murdered man was buried in our cemetery here, and a knife was placed in his coffin. Had he been an Indian, I would say it was done that he might even up with his slayer when they met in the happy hunting grounds. A young girl died from cholera. A lock was put in her coffin and the key was thrown away. It was supposed that this locked the disease in her grave and prevented all danger of an epidemic.

It was not strange that, all Israel being brethren, or cousins, that the horror of the fratricidal strife was occasionally brought home forcibly to our people. One of two Jews born in Richmond that served in the Northern Army, so far as I know, came to this city shortly after it fell. He was excusable, for he left here when he was little more than a child and went North to live. He was no more to blame than that other who practically gave his flour to the government. He was born in New York, but had married a Richmond girl only thirteen years before the war came on. This young Federal[*] came to Richmond and called at his aunt's house. Her baby son, as it seemed to her, had been killed in front of Petersburg eight months before. The youth thought he was in love with one of his cousins, who incidentally was an awfully pretty girl. There was a whole houseful of sisters, none of whom would even so much as shake hands with him. How did they know but what he had fired the shot that killed their brother. As he was in the signal corps, which did not do much fighting, it was very probable that he had not. He begged his sweetheart for just one kiss, but it was no go. Finally, she agreed to allow him one little kiss, but she first made him remove his accoutrements. She did not marry him, she shortly after becoming the bride of the adjutant of the Washington artillery.

Mr. Herman Myers, to whom reference has been made, had two brothers in the army—Isadore in the Northern, and Marx, who was killed at Manassas, in the Southern. The first had left home when a lad, and living in the North, every sympathy naturally laid with that section. These incidents but go to prove that wherever the Jew settles he becomes a citizen in good faith.

It is the proper thing to talk of love and sweethearts, but what the women of the South suffered they alone know. The third floor of my father's home commanded a view of the James River for many miles. I have heard my mother say that many a day and night she stood at the window watching the flash of guns, and wondering if that shot had killed either of her brothers.

It was a Jewish citizen of Richmond[†] who engrossed the ordinance of Secession after its passage by the convention. And the same gentleman prepared the credentials of Mason and Slidell, whose seizure from an English vessel, the Trent, by the officers of the U. S. ship San Jacinto, very nearly precipitated a war between England and the United States, a consummation devoutly wished by us of the South.

Considering how few Jews, comparatively speaking, there were in the South, it will probably be a revelation to many, even of our own people, to learn how large a number of them were in the army. In the fall of '64, the late lamented Rev. M. J. Michelbacher and Mr. Joseph Goldsmith, both residents of Richmond, presented a petition to the Secretary of War, Mr. Seddon, asking that the Jewish soldiers in the army near Richmond be furloughed in a body, that they might attend Rosh Hashonah and Yom Kippur services. Mr. Seddon told them that he had no authority to grant such a request, but he approved it and told them to see Adjutant-General Cooper. They called on that official, who received them in a manner becoming their mission. He informed his visitors that he had a complete roster of the army in his office and, judging from the names, he had every reason to believe that there were between 10,000 to 12,000 Jewish soldiers. He explained that so large a number could not be excused from duty at one time. Every man was needed, and in many cases it would have meant a practical disintegration of commands. The petition was finally sent to General Lee, and his autograph letter approving it is now in the possession of members of Mr. Michelbacher's family.

And now the noblest Roman of them all, without whom no sketch of Richmond Jews in the Confederacy would be complete. The "Brains of the Confederacy," Mr. Davis called him, and, to prove the faith that was in him, had him in his cabinet continuously. There were only five portfolios in that body, and Judah P. Benjamin, first and last, held three of them acceptably. Attorney-General, February 25 to September 17, 1861; Secretary of War, September 17, 1861, to March 18, 1862; acting Secretary of War from March 18 to 23, 1862; Secretary of State, March 18, 1862, to the end of the war. As to his resignation from the Secretaryship of War, thereby hangs a tale. Early in '62, General Huger, in command of Roanoke Island, called for powder. It was not sent. A second and third call were likewise ignored. Roanoke Island fell and, in response to Huger's complaint, Congress had a committee to investigate. Benjamin, in a very few words, told why it was not sent—there wasn't any to send, it happening that there was a temporary shortage. The committee was about to rise, when Mr. Benjamin asked would it not have a terrible effect on the people if the true state of affairs was disclosed. The committee agreed that it would. Mr. Benjamin suggested that the committee submit a report censuring him for not sending the powder. This was done, and to keep up appearances he resigned, only to be appointed Secretary of State, to the intense disgust of many. The facts of the case were not made known until 1887. Colonel Charles Marshall, General Lee's military secretary, delivered the address upon the occasion of the laying of the cornerstone of the Lee Monument. It was raining, so the exercises were held in the Hall of the House of Delegates in the State Capitol.

Immediately overhead, not fifty feet away, a different tribute had been paid to the Jew, 24 years before, in the spring of '63, when the success of the Confederacy seemed probable. A resolution was pending in the Confederate Congress, with regard to the removal of the Capitol to Nashville, Tenn. Henry S. Foote, of that State, a fanatic, and possibly in the light of subsequent events, a traitor, remarked that so soon as the independence of the Confederacy was achieved, he was prepared to offer an amendment to the Constitution that no Jew be allowed within twelve miles of the capitol. Had the matter stopped there it would have been nothing, for Foote carried no great weight. But no sooner was the remark made than a round of applause from the Congressmen themselves swept the chamber. Colonel Marshall spake better than he knew.

Strange as it may seem, Foote was on extremely friendly terms with a Jewish citizen of Richmond, was frequently at his house and, for awhile boarded there. This puzzled me no little for some years, until one day this gentleman told me that he always had a good supply of apple jack in the house, a commodity of exceeding scarcity and great price, of which the gentleman from Tennesse was quite fond.

There be some who like to say that Mr. Benjamin was not a professing Jew. My friend, the late Ellis Bottigheimer, told me that he distinctly remembered seeing Mr. Benjamin at the Eleventh Street Synagogue, and that on more than one occasion he was "called up" to the reading of the Torah, as was the custom of that day. The Rev. Dr. Isaac M. Wise told me that Mr. Benjamin delivered an address in the Synagogue in San Francisco on Yom Kippur, 1860. Mr. Benjamin was West with reference to the Lower California land case, for which he received the biggest fee ever paid to a lawyer in this country up to that time.

Dr. Wise also told me of a "Confederate Jew" who has never been heard of as such. He said that on one occasion he was at a banquet, seated near Commodore Mathew F. Maury, the "pathfinder of the sea." Dr. Wise said that the Commodore remarked to him that he (Maury) had quite a bit of Jewish blood in his veins.

My friends, I have exhausted my subject and also, I fear, you. Confederate Jews are now becoming scarce. Most of them are resting quietly in our home of the dead. In that enclosure is contained what is probably the only Jewish martial cemetery in the world. In the midst of it is a slab of marble, the surface of which is unbroken by lettering of any kind. He who fills that unforgotten grave was a Confederate soldier. His name is "unknown," we do not even know where he hailed from. He was a Jew and a Confederate soldier. History will outlive neither.

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[*] In 1863 Richmond was, nominally, in the Confederate States of America.

[†] My father, Napthtali Ezekiel.

[*] Captain E. J. Levy.

[*] Colonel Jacob E. Hyneman, Philadelphia.

[†] William Flegenheimer, Esq.

"NOVOE VREMYA" SOLD OUT TO JEWS.

According to a report published in the "Kievskaya Mysl," the notorious Russian anti-Semitic paper, the "Novoe Vremya" has become the property of a Jew, M. Rubenstein, who bought the larger portions of the shares of the company controlling it. It is also said that its editor, Menshikov, is about to resign, which means that the paper will assume an entirely different attitude to Jewish problems. The "Novoe Vremya" has, during the past fifteen years, acted as the most inveterate enemy of the Jewish people. It supported the Beilis accusation and the latest charges against Jewish disloyalty and treachery. The "Novoe Vremya" is one of the largest and most influential newspapers in Russia, and has been recognized as a semi-official organ of the government. Suvorin, its first editor, was an unscrupulous man, who supported the reactionary tactics of Alexander the Third, and thereby accumulated a large fortune. During the past year the paper has suffered much through the war, and its influence began to decline. This probably accounts for the changes that are about to take place.

A Call to the Colors---Israel's Golden Opportunity

By Harris Otis Sandberg

Essay delivered before District Grand Lodge No. 5, Norfolk, Va.

In one of his masterly works Alexander Pope gives expression to the thought that in Youth Wisdom is Seldom Found. Not very long ago, when I first encountered this sentence, I felt a bit resentful and remarked that the criticism was a harsh one. However, shortly after the privilege was conferred upon me of preparing for this occasion, I soon discovered that Pope was indeed quite right. But I can draw some consolation from the fact that Dr. Landau is to follow me as the orator of the evening, and that you will yet be treated to words of genuine wisdom from the lips of a learned man—one who by reason of his vocation and training has been brought into more intimate contact with the perplexing problems and vexatious questions that confront our people. And with the experience and judgment that crowns maturity, he can present his views with a feeling of deeper security which profound introspection and continued retrospection make possible.

But though my message may lack the stern austerity and religious solemnity of the pulpit preacher, I assure you that it is none the less the spontaneous expression of a deep emotion and a fervent concern for the vital problems before us Jewish people today, and especially as they touch our growing generation, our younger men. Many a time as different thoughts have passed through my mind in rapid succession, stirring the heart and firing the imagination, I have wished that I were gifted with the power to give concrete expression to them so that in moments of calm I might review them and cogitate upon them. But the spirit of youth is volatile and some of our fondest dreams must oft remain suppressed at heart. It is not for fear that one would not lend a sympathetic ear but rather the conviction that the realization of all hopes and ideals must depend upon the creation of a proper atmosphere, and upon the heart-whole co-operation of those upon whom devolves the sacred duty of creating this atmosphere and of offering co-operation. And this duty must, perforce, fall within the province of the individual home and upon the parents of the growing young—the young men and women who on the morrow will be called upon to take the places of leadership in our Jewish life.

But isn't it strange that our people will proceed with their daily task in that calm complacency and apparent unconcern of the more vital things of life until aroused by some impending peril? And is it not also singular that in this day when various nations and peoples are proudly boasting of their cultures, individualities and their respective contributions to the world's civilization, that the voice of the Jew is but faintly heard? Only when confronted by the stern reality of some cruel tragedy, flagrant injustice, horrible outrage, or indefensible lawlessness, is his soul stirred, is his spirit aroused. And then with that bold daring of our heroic ancestors does the Jew step forth and demand right and justice: then does he proclaim to the world the treasured heritage of his people and its priceless contribution to the civilization of the world. At such a period does the Jewish consciousness experience a revival, a reanimation, a revitalization, and once again the sun casts a hopeful ray upon the future of our people.

Thus it happens that in these momentous times we Jews of America are experiencing a wonderful renaissance, if I may be permitted to use that term. The paralyzing conflict that is raging on the European continent with all the brutality, with all the barbarity, and with all the savagery that a civilized world can conceive, may yet prove the talisman that will bring us a happy solution of our questions and problems. If the toll and the sacrifice were not so staggering in their proportions we might be tempted to see in this conflagration a silver lining. But though the grimness of it all is so distressing, yet we can not overlook the fact that the war has served to rekindle the fires of our Jewish [illegible], has quickened within us a deeper and truer appreciation of our sacred traditions, and has again united us in a common cause.

But why should we always await the occurrence of such exigencies before we [illegible] ourselves and before we refire the dormant embers of our faith and our [illegible]? Why can we not learn the lessons of the past and profit from the experience of centuries of trial and ordeal [illegible] the saddest story that has ever been chronicled by historians?

I know the question must present itself [illegible]—What is it that is expected of us? What would you have us embody [illegible] daily life and [illegible] in our [illegible] in the young? Tell me, are [illegible] or are we [illegible]. [illegible] this is neither time nor [illegible] dimensions of [illegible] pretty niceties. The fact stands out clearly that the Jewish race and the Jewish religion have been so fused, as it were, that none can correctly say just where the one begins and the other leaves off. Judaism has always been not only a part of every Jew's life, but of every event in it. It was an integral part of the thought, philosophy and education of those who came to this country in the pioneer days of years ago—that was before the anti-climax of modern Judaism. But the minds of these early immigrants were quickened with the new civilization and their eyes were opened to the new deliverance. They lost sight of the unparalleled idealism which had conserved their forebears through nearly three thousand years of endless wanderings, of oppression, of persecution and of debasement. In their emancipation they lost sight of the fact that Israel was chosen as a nation of priests to teach to all the nations that God is One, that His commandments make up the only true moral code, and that the highest virtue, and, therein, the greatest happiness, is only attainable through the worship of God and the observance of His statutes.

They forgot the story of Israel of old who, freed from bondage, was subjected to no small peril. The idolatrous spirit which again and again made them forsake their Creator had to be eliminated. In lieu of the cowardice natural to newly emanicpated slaves, they had to be invested with unflinching courage. But they had able and inspired teachers, and the prophets and the sages had devoted themselves to the tremendous task of education. In time this nation of slaves had become indeed a nation of priests fully equipped for the grandest mission ever imposed upon any people. Not in vain was Moses meek and Joshua bold; not in vain was Solomon wise and David eloquent with music whose cadence has not yet died away. By persuasion, conviction and force, with music, speech, fire and sword the education proceeded until throughout Israel there existed unwavering faith in God and unfaltering observance of His decrees. The Assyrians and the Persians, the Greeks and the Macedonians, the Carthaginians and Romans in turn ruled the world with a temporary power founded solely upon prowess in the field. But the Jew alone maintained the faith and practices upon which all true civilization is founded. The Roman arms leveled the walls of Jerusalem, the Roman legions desecrated the holy temple and scattered the nation of Israel, but the fugitive and hunted Jews even in their flight hugged to their starving bosoms the divine Torah, and clung to the ideal. Church, state and society combined in unceasing warfare on the Jew. He was allowed neither freedom of conscience, of thought, of property, or of person. This was his trial for centuries.

With such a history the Jew of generations back came to this country to begin life anew. His failures and successes, his set-backs and his achievements are matters of record and are too well known to need recounting. In this new life of bustle and activity, in the great race for fortune and fame, position and possession, time was too precious to devote to the ceremonies which play such a conspicuous role in our faith and are such vital factors in its perpetuation. Urging the lame plea of occidental adaptation of the faith, the essence of Judaism had been carelessly, ruthlessly, put aside. The home, the sacred and proud boast of Israel was lacking in spirituality. The child was groping in ignorance and darkness. Ever present was the pitiable spectacle of the Jew, the one more liberally endowed with worldly goods, protesting that his faith was now obsolete and impractical. In his endeavor to take on the color of his environment he had sought to lay it completely aside. But a faith as strong and as far reaching as Judaism can not be dropped out of a life in which it has been ingrained.

No wonder, then, that the leaders of Israel viewed with gloom the modern dispersion and shook their heads in doleful doubt for the future of Judaism. Little wonder, too, that the cry of Quo Vadis rang loud and clear in American Jewry. Whither are we drifting? And to what end?

At such a time our leaders of the not very distant past recalled with peculiar fitness the preachings of Hosea who, 2,700 years ago, uttered, My people are being destroyed for lack of knowledge of God. Surrounded on all sides by temptations and by a free and careless immorality and non-spirituality, the faith of Israel was not as then fraught with grave peril, but the virile and forceful character of these leaders stirred the souls and carried Israel safely over the dangerous reefs and shoals. And once again the faith and idealism of our ancestors were restored—a faith and idealism which we have no right to question and which we can not lose even if we will. For a people that have persisted through the titanic upheavals of a world history when nation upon nation was wiped off the face of the earth, and a faith that has proven adamant against the vicious attacks of bigotry and prejudice, were not to be swept away in the modern emancipation.

Then came the next generation and with it a new order of things. Jewish spirit was aroused and the heart was touched. Our people, like all peoples, desired companionship; we wanted communal life and we wanted things Jewish. We again reestablished the home with its sweetness and purity. The mothers of Israel brought their tender influence to bear upon the growing family. At the festive board, at the bedside of the sick, at births, and at marriages, at all events within our fold, we restored the beautiful sentiment characteristic of our people, and with the reverence known of old we united in that stirring cry of Shmai Yisroel—Hear, Oh Israel—and we again lived the faith that endureth forever and ever.

But that was not all. With this modern period a new school of leaders arose—new forces were created. These leaders view with buoyant optimism and hopeful exultation this revival and point with pride to the increasing number of our brethren who, risen to positions of eminence in the great country of ours, are nonetheless proud to associate themselves with their Jewish faith and Jewish heritage. And they view with enthusiasm the constantly growing number of Jewish societies and organizations, which so eloquently evidence the revival of Jewish life and Hebraic culture—forces so significant and prophetic of a new era.

If this progress is to continue, however, we must have numbers and we must have union. Captains without companies to lead are useless. We must have recruits and the recruits we want are the youth of American Jewry; the vigor, the flower, the hope of our people. We want you young men and women—nay, we need you. The clarion note has been sounded, and the colors have been unfurled to the breezes awaiting to take you under their inspiring folds. Ours is a noble work. And I know of no better opportunity for rendering service to the cause than the opportunity afforded by our own B'nai B'rith.

With ideals that are lofty, with leaders that are sincere and earnest, and with a mission that is making itself felt with impelling force, locally, nationally, and internationally, it today occupies a unique position of importance among the organizations of the world. B'nai B'rith recognizes nor rich nor poor; it holds no brief for Reform Judaism or Orthodox Judaism; it makes no distinction between Zionists and anti-Zionists, but in a broad and democratic freemasonry of fellowship it stands ready and willing to accept you, and to receive from you whatever you may contribute to the furtherance of benevolence, to the promotion of brotherly love, and to the uplift of humanity.

To you, young men, and to you men who think yourselves no longer young, what a glorious opportunity exists for us now to join forces and to present a solid phalanx to the world! We are living in a wonderful time. This year especially is an epochal one in the history of ages. Vital problems of transcendent importance are arising daily and these affect our people in no mean measure. Seldom before has there been such a remarkable period of history making. Reflect on the rich and brilliant pages of Jewish history of the past; consider the dark ages and the black pages of Jewish history that followed; and then meditate on the golden opportunity that is ours today—to write another chapter. But what shall this next story contain? Shall it be a chapter continuing the sad and tragic events of the past twenty-five centuries, or shall it be a triumphant chapter reflecting the high idealism of modern Jewry? What the historian in the next decade will chronicle depends upon every one of us assembled here tonight and upon every Jewish man and woman in the country. We are the makers of this history. We are splendidly equipped with all the paraphernalia; we have virile and courageous thinkers, wonderful organizers and an abundance of energy and enthusiasm. But we need you—you, young men and women.

And what an honor and a privilege it is to be allied in such work. What a feeling of intense pride must possess every man when he considers the contribution of his people to civilization. The Greeks gave us science, philosophy, history, art and literature. The Romans contributed a highly developed system of law and order. Honor in abundance has been paid to both these nations. But these alone were not enough. The world must have morality; it must have spirituality. Without these it would be barbarous. They are the essential bulwarks of civilization. And the Bible of our faith has supplied the morality which has made possible progress and enlightenment. As children of such a race, of such a people, of such a religion, and with the heritage of such a rich legacy, do we now sound the call to the colors.

Oh how I wish that I might take you in a body to our lodge room at the Capital City. There I would show you that which would thrill your heart and excite your admiration. In that lodge room you would see assembled young men, who in quality, in numbers, and in character, would astonish you. During the last three months we have augmented our ranks and strengthened our forces by over a hundred. And would it surprise you, Friends, if I told you that of this number nearly 75 per cent are college and professional men, and the other 25 per cent are representative business men of the city. And would it interest you if I also told you that the majority of these new members has been brought into the Order through the individual efforts of one member, Mr. Brand, who with all modesty remarks, "I am only a private in the rear rank, but B'nai B'rith is in the front rank of my heart."

And with that thought, kind friends, I would conclude. B'nai B'rith merits the front rank in the heart of all of us. May God continue to enlarge its breadth of vision and its steadfastness of purpose; may it successfully realize its fondest hopes and noble aspirations; and may the coming year witness its usefulness increased tenfold, its influence extended farther and farther, and its ranks reinforced by the Jewish youth here and everywhere, Amen!

THE UNHOLY ALLIANCE.

What matters it who first unsheathed the sword,
When all the others were sharpened long ago?
Why shame by sophistries some honest word
To champion one above the other foe?

Not all the well turned phrase of casuistry
Can wipe away the Muscovitic stain,
That dark revolting page of history,
That cries of massacres and innocents slain;

Atrocities of its peace—whose horrors exceed,
By unrule, war inferno's rule of rod—
Dealt to the people from whose very seed
Rose He they worship as their Lord and God!

That stronghold of intolerance, and its twin,
The self-willed anarchy of a superslave,
That holds enlightenment a heinous sin,
And strangles liberty in Siberia's grave;

Where the fanatic thrall of bigotry
Unto the weakling in the purple born,
To images bends his superstitious knee,
The inward brute in human lineaments borne!

That spirit of evil in the hierarchy
Of earthly rule, whose arch despotic ill
Eternally lowers on that true sovereignty,
The governing self rule of a people's will!

Not all mendacities hireling quills extract
Can tincture with an aureole of light
Of Gaul and Britain the degrading pact
With that time-stagnant fen of human blight.

Not all the blatant word-belligerance,
With all its hypocritical acclaim,
Can serve the sullied shield of those to cleanse
That shame, with czardom banded, liberty's name.

How low has fallen their cause that find it need,
With all their vaunts, to enlist such arms as these!
As if, in midst such human weeds, could seed
The flower of diviner destinies!

As if the spectres did not follow them
Of thousands slain in their tyrannical wars!
As clung not still the gore upon their hem
Of down-trod nations slaughtered in their course!

Compeers! so well assorted in these times!
How in the name of liberty they blaspheme!
And only add to their vast sum of crimes
Their latest cause humanity's to esteem!

Though all their servile scribes exhaust their scroll,
And pages with vaticinal wishes crowd,
Events, relentless marching to their goal,
Will crush the tarnished lies that still are loud.

—Simon Sultan.

Golden Anniversary Celebration

By

Rimmon Lodge No. 68 I. O. B. B., Richmond, Va.

The fiftieth anniversary celebration of Rimmon Lodge, No. 68, was held on the evening of October 20, 1915, at the Auditorium of the Jefferson Hotel, before a representative audience of about five hundred members of the Jewish community. There were present on that occasion Brother Philip Whitlock and Brother Charles Mitteldorfer, both of whom celebrated their fiftieth year as B'nai B'rith.

The following program was rendered and listened to with strict attention by the guests present. Bro. Sol. L. Bloomberg, chairman of the Program Committee, introduced the speakers:

Address—Alvin B. Hutzler, President Rimmon Lodge.
Soprano Solo—"O Don Fatale," from the opera "Don Carlo"..........Verdi
Miss Bettie Gellman.
Address—Harold C. Bloomberg, President District Grand Lodge, No. 5.
Contralto Solo—"Because I Love You" .... Hawley
Miss Corinne Samuels.
Address—Rabbi E. N. Calisch, Ph. D., Member Executive Committee, I. O. B. B.
Soprano Solo—"A Pastoral"......Carey
Miss Agnes May.
Soprano Solo—"Caprice-Viennois" ....Fritz Kreisler
Master Sam Shklar.
Solo—"I Am a Lonesome Melody"
Mr. Henry Schwartzschild.
Accompanist, Miss Carrie Clarke.

After the regular program was concluded, supper was served, and the floor cleared for dancing, which lasted until long past midnight.

The affair was voted a complete success by every one present, and many who were present asked the privilege of joining the Order, and expressed their pleasure at having this opportunity of learning something in reference to the principles of the B'nai B'rith Order.

Rimmon Lodge at the present time is the oldest lodge in District No. 5, all other lodges that were organized prior to Rimmon Lodge having gone out of existence or been merged with newer lodges. While the Jewish community in this city is large enough to entitle them to more than one lodge, they prefer to concentrate their attention on one central organization, and feel that they will be far more successful by following this course.

Address of President Hutzler.

Brethren of the Order, Ladies and Gentlemen. I am going to talk to you tonight about something that covers a period of fifty years. I wonder how many of you have given adequate thought to the meaning of those words—fifty years, or the one-half century from 1865 to 1915—for we are here tonight to celebrate the semi-centennial of Rimmon Lodge.

Recalling that 1865 was the year in which peace followed civil strife; that the bitterness engendered by war still prevailed; that a successful foe held rule in our city, not yet recovered from its desolation, we can readily comprehend how difficult must have been the task of those who, at that time conceived the formation of a fraternal band, taking as their material native and alien, and welding them into a fabric with unity of purpose destined to become the means of creating, in this community, an organization for the betterment, not only of the condition of those who gave fealty to it, but of all that portion of the human family which could be reached by its beneficent influence.

Let us stop a moment for another and different comparison. In 1865 the fastest train hardly covered thirty miles an hour, while we today travel in safety at the rate of sixty miles an hour. It was thought then that the marvels of horse-drawn street cars were luxuries, while today the electric car is no longer a novelty, and the jitney bus is the thing of the moment. How many of the organizers of Rimmon Lodge dreamt that for a nickel they could be carried from one end of the city to another in a motor vehicle, or that they would see men flying in the air like birds and with even more perfect control of the mechanical wings than has the bird itself. Aye, fifty years is a long time when we think of what has been accomplished, but it is all too short to those who look back upon it.

My brethren and friends, there are some things which never grow old. They are the verities of life which we call the virtues. Love and truth are in the foreground; faith and hope are not far behind. Therefore when the B'nai B'rith laid its foundation in Richmond in 1865 with brotherly love as its watchword, its foundation was laid in truth; its cornerstone was cemented in faith and its principles laden with hope; they prepared for us a heritage which we should take pride in possession, which should arouse in us every fraternal sense of responsibility, which causes men to feel that every human being has a claim upon his friendship, help and sympathy.

Rimmon Lodge was organized on October 23, 1865, as a part of District No. 3, which then had its headquarters in Philadelphia. And as Benjamin Lodge has since been merged with Rimmon Lodge, I may as well state that the two lodges were organized on the same day, just one hour apart, Rimmon Lodge being the elder. One of the charter members of Benjamin Lodge is our esteemed Brother Philip Whitlock, who has had the singular honor of presiding over both organizations. The organizers of Rimmon Lodge were Naphtali Ezekiel, William Fleishman, Isaac Guggenheimer, Jonas Heller, Sam Hirsch, N. H. Hirshberg, Isaac Hutzler, Moses Hutzler, William Lovenstein, David Mitteldorfer, Isaac Schriver, S. W. Sildner, Daniel Stern, Julius Straus, Julius Sycle and Jonas Weinberg. These names were all familiar to the generation of fifty years ago. Today we still have two of them who are amongst the living, viz.: our First Secretary, Brother Charles Mitteldorfer, who is with us tonight; and Sam Hirsh, who is no longer a resident of this city.

The initial meeting of Rimmon Lodge was held over the store of N. W. Nelson on the south side of Broad street, between Seventh and Eighth streets, with the Rev. M. J. Michelbacher, our former beloved minister and teacher, as its first president.

Rimmon Lodge in its early days was the center of social life in the Jewish community. The masked balls at Purim and other entertainments were given under the auspices of the lodge, the proceeds from which went to charity, but pleasure alone was never its sole object. When distress and sorrow visited a family the lodge was always present with a helping hand; and when the messenger with the unseen sword appeared in their midst it was generally under the auspices of Rimmon Lodge that the family was cared for and all expenses paid out of the lodge funds.

One of the most unique features of the organization and one that did valuable work in former days was the Peace Committee. It was their duty to adjust all differences between the members of the lodge, and I venture to say that the amicable and pleasant conditions prevailing today amongst the Jews of our city are largely the result of the splendid work achieved by this committee in their efforts to remove actual and impending disagreements.

Rimmon Lodge is justly proud of its history, for from its inception it was prominent in the affairs of the District, and it was not long before one of its members was advanced to the position of president of the District Grand Lodge and later occupied the position of president of the Constitution Grand Lodge Convention, which is the highest office known to the Order. Indeed Rimmon Lodge has held so well to its traditions that more of its members have held the office of president and the office of secretary of the Grand Lodge than any other lodge in the District. Therefore it is particularly fitting that on this fiftieth anniversary of Rimmon Lodge we have as president of District No. 5 one of our own members who so ably represents not only our lodge, but the entire District.

It was indeed unfortunate that when Rimmon Lodge was doing its greatest work that the question of private interests should have entered its folds and been the cause for dissension. The insurance feature has rarely proven successful in a fraternal organization, and it was many years before our lodge recovered from the bitterness engendered over the handling of this subject. Even today there are some former members of the Order, in their day active and ardent supporters of Rimmon Lodge, who, on account of differences of opinion in reference to the beneficial feature of the Order, withdrew from the ranks and have never been prevailed upon to again unite with us.

Today Rimmon Lodge is rejuvenated and, with an enrollment of two hundred members, expects to show this community what an organization with high ideals can and will accomplish. The B'nai B'rith Order has long since ceased to be an experiment. With its lofty ideals of justice to the oppressed and extending its fraternal influence from a central location to every point of the compass under our beloved flag, then reaching across the broad expanse of ocean and laying claim to a liberal membership in the western and central states of Europe, it has been enabled to impress those ideals with vigor of action, and constant expansion of influence. Indeed its influence has become so manifest that the treaty-making minds of America and of Europe have been forced to recognize its demands for righteousness, for fairness, for more liberal treatment and for the right of equality.

While philanthropy, patriotism and the broad spirit of humanity are not in the sole possession of the B'nai B'rith Order, yet they are the features which are inscribed upon its banner in glowing colors; and, receiving support from men whose wisdom, character, charity and deeds of loyalty entitle them to sympathetic consideration, the Order finds itself in a position where Loyalty will be sought, and Fraternal Love will prevail.

PLAN TO TEACH IMMIGRANTS AMERICANISM.

Recently, the Bureau of Naturalization, of the Department of Commerce has perfected plans, looking to the education of our immigrants in Civics and Citizenship, thereby helping to elevate the standards of citizenship.

The Bureau is animated by the proper spirit when it says: "The making of a citizen insofar as the requirements of the law are concerned is no difficult matter, but to make a citizen in spirit, sympathy and loyalty, is a vastly different matter."

In order to achieve this higher purpose, the Bureau is furnishing educational material to all aliens who contemplate becoming American citizens. As the declaration of intention is to be filed two years before the petition for final papers, and as the petition cannot be heard in less than ninety days after filing, there is a period of two years in which to work on one class of cases and of at least ninety days on the other class.

This work indicates a healthy social conception on the part of those who have undertaken it.

If the same sort of vision were applied to the handling of the immigrant on his arrival and the securing for him the blessings of a steady position in healthy sections of the country, then the cultural work could proceed more smoothly, having a sound basis on which to operate.

That American Jewry is also alive to the need for elevating the standards for citizenship, is indicated by the resolution adopted by the National Association of Jewish Social Workers held in Baltimore last May, providing:

"That a committee of five be appointed by the president of the National Association of Jewish Social Workers to devise plans for encouraging naturalization and citizenship among Jewish immigrants; to collect data as to whatever educational propaganda is being made toward this end; and, if necessary, to arrange for the collation and distribution of material which will be helpful in this work to the various communities throughout the country."

Is the Immigrant an Intruder?

From time to time learned articles have appeared from the pens of essayists and sociologists, calling attention to the social dangers of a large immigration, and to the probable effect of such immigration on Americanism. The latest contribution on this subject comes from Miss Agnes Repplier, a frequent contributor to the Atlantic Monthly. In the September issue of that publication she asserts that the immigrant is intrusive and obtrusive; that he assumes that the country is for him, and in the ensuing uproar of Greek, Servian, German, Hebrew, French, Italian and Polish, the swan song of the American is lost. "Where does the American come in?" she asks, "What place is reserved for him in the commonwealth which his heroic toil and heroic sacrifices moulded into what Washington proudly called 'a respectable nation'?" But that is not all. The indictment is a very long one. The author lists the mendacities of the Teuton, the condescension of the Frenchman, the masterfulness of the Jew which "affronts our sense of decency" because he has "received from us so much, and given us so little." Furthermore, she is pained, because little boys of a Socialistic turn of mind refuse to salute the flag, because it is a military emblem.

Mr. Herbert J. Seligman, writing in the New York Evening Post disposes of Miss Repplier's doubts in the following language:

"Is it possible that Miss Repplier's American is like those pretentious photographs newspapers sometimes publish—in this case a fuzz of noses, mouths, and eyes with the portrait of a Son or a Daughter of the Revolution emerging from the haze? And on the portrait of such a portrait are not writers and thinkers like Miss Repplier a bit proprietary about these United States? What of the historical sense which imputes to the early settlers only 'high courage and heroic labors' to which 'we owe law, liberty, and well-being?' What of indentured servants, deported criminals, ruined second sons, slave-trading New Englanders, and the others to whose high courage and heroic labors we owe so much?

"Interloper! Intruder! One can imagine a modern incarnation of an ancient spirit saying, let you that are not intruders, newcomers, or children of them, be the first to cast stone. The distinction between newcomers and natives is a finer one than is drawn either casually in Political Oratory or equally casually in magazines and newspapers. For to draw it you must first decide whether you mean by newcomer one of different race than the one you conceive to be original stock, or merely a late arrival; and whether modifications of the civilization of the supposed original stock are assaults upon an established system or contributions to an evolving social background. In what sense is the sentence true which Miss Repplier quotes from Mr. Horace Kallen's admirable article in the Nation: 'Only men who are alike in origin and spirit, and not abstractly, can be truly equal, and maintain that inward unanimity of action and outlook which makes a national life?' Does it mean that men of English ancestry founded the nation and that only men of that tradition and that background of civilization can maintain American national life? Miss Repplier says it is part of our sentimentalism that 'we see plainly what we owe to the Magyar and the Levantine, but we have no concern for the Virginian and the Pennsylvanian.' When does a Magyar cease to be a Magyar and become a Pennsylvanian? Or are descendants of English indentured servants and deported criminals more Pennsylvanians and Virginians than he?

"Are the descendants of criminals jail-delivered from Austria more Californians than a recently naturalized settler? Does it require three generations to make an American? Or is the taint of having immigrated after 1776 one that no tears can wash away?

"It is a proper time to take measure of our nationalism when nations, whose men and women have sought our soil, are seeking the light of their own destiny through a rain of blood: to ask whether Americanism is a fact or a creed to maintain against other creeds; whether our civilization is a thing so finished and our national ideas, our Kultur, are ultimate verity."—Distribution.

BANQUET AND CLASS INITIATION BY ESHCAL LODGE OF DAYTON, OHIO.

A banquet was arranged by Eshcal Lodge No. 55 of Dayton, Ohio, at the Ornus Groto Hall on Sunday, Oct. 24, 1915, in honor of the largest class of members ever initiated in the lodge. Preceding the banqeut a meeting of the lodge was held, at which time a class of 207 members was initiated by the degree team of the lodge in a most impressive manner. The occasion was honored by the presence of Karl M. Vetsburg of St. Louis, First Vice-President of the District Grand Lodge. At the banquet Mr. Sidney G. Kusworm acted as toastmaster, and the following program was carried out:

Toast Master—Bro. Sidney G. Kusworm.
Greeting—Bro. Joseph Kohn, President Eschol Lodge.
Aims and Objects of I. O. B. B. Bro. Karl M. Vetsburg, First Vice-President District No. 2.
Eschol Lodge of the Future. Bro. David Lefkowitz.
Why Every Jew Should be a Ben Brith. Bro. Samuel Burick.
Our Propaganda Work. Bro. A. W. Schulman.
My Impression of the I. O. B. B. New Members, selected by Toastmaster.

The wonderful result achieved by the lodge is mainly due to the membership campaign committee headed by Brother Sidney G. Kusworm, and his co-workers, who launched the campaign for members with an enthusiasm and a vigor that left no doubt as to the ultimate result.

JEW APPOINTED MINISTER OF MUNITIONS.

A great honor has been bestowed upon a member of the Jewish community of Auckland, Australia, in the appointment of Mr. A. M. Myers to the position of Minister of Munitions and Supplies. Mr. Myers held the office of mayor of his city during a term of four years, and also held the portfolios of defense, railways and finance in a previous cabinet which resigned in 1912. The appointment has been received with general approval throughout New Zealand.

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JEWISH CALENDAR

5676-1915

Rosh-Chodesh Kislev	Monday, Nov. 8
Chanukah (Feast of Dedication)	Thursday, Dec. 2
Rosh-Chodesh Tebeth	Wednesday, Dec. 8
Fast of Tebeth	Friday, Dec. 17

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Rosh-Chodesch Shehbat	Thursday, Jan. 6
Rosh-Chodesch Adar	Saturday, Feb. 5
Second Adar	Monday, March 6
Purim (Feast of Esther)	Sunday, March 19
Rosh-Chodesch Nissan	Tuesday, April 4
Passover (Pesach)	Tuesday, April 18
Passover (Seventh Day)	Sunday, April 24
Rosh-Chodesch Iyar	Thursday, May 4
Lag-B'Omer	Sunday, May 21
Rosh-Chodesch Sivan	Friday, June 2
Shabuoth (Confirmation Day)	Wednesday, June 7
Rosh-Chodesch Shebat	Thursday, Jan. 6
Fast of Tammuz	Tuesday, July 18
Rosh-Chodesch Ab	Monday, July 31
Fast of Ab	Tuesday, Aug. 8
Rosh-Chodesch Ellul	Wednesday, Aug. 30

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THE WRITTEN LAW.

The Jew has always been accused as a stickler to law, a legalist. Obedience to law is of course a virtue: it is the sum of good citizenship. There are admittedly bad laws upon the statute-books and some laws which represent the wish of a hasty majority and of the special interests behind it. Nevertheless until the law is repealed it stands written and must be obeyed. The individual who wilfully and consciously violates it must be prepared to pay the penalty. The Jew, his detractors said, has made of law a religion, whereas religion ought to be the free and spontaneous sentiment. It is interesting that the charge often comes from them who are themselves on the defense against this very same charge.

Never mind the question of religion. The theologians have been in the habit of censuring Judaism on another count. The Old Testament religion used to be made an object of reproach because it was centered in nationalism, because patriotism partook of a sacred, religious character, and the wars which the nation waged with its neighbors were known as the wars of the Lord. We fear that much of the same spirit reigns in Europe today. There is not much of the spirit of non-resistance to evil manifest anywhere along the multitudinous fronts. Everywhere it is the bedrock of elemental self-preservation. The supreme law is, Strike before the other man strikes you. Everybody reiterates that war is hell and the laws of war are invoked to make it doubly hellish. The laws of war are on the statute-books, written, codified. Courts-martial will quote chapter and verse, or rather tome and paragraph. And there the matter, it would appear, ends.

The law in the statute-book is one thing and the execution thereof by a human being upon another is another. We all have our rights which no one should be permitted to take away from us with impunity. But the gentleman does not insist upon his rights. The state and its constituted authorities must watch that the law is observed and that where it is infringed upon condign punishment according to law should strike the offender. But the state is not an inhuman monster nor is the letter of the law a fetish. The law must be humanized. Higher than all written law is the unwritten dictate of humanity.

The manner in which offenders are [illegible] marks off the civilized com[illegible] from the uncivilized or barbarous [illegible] law is abstract in its terms [illegible] spirit. When it comes to be applied to a concrete case, much that was unforseen comes into play. Circumstances alter cases. Motives must be taken into consideration. The more enlightened a community, the more it will create distinctions with reference to age and sex. Youthful offenders are sent to the reformatory. We have juvenile courts for minors. Ordinarily we recoil from inflicting the severity of the law upon a woman.

There is nothing heroic about the crimes which are daily happening in every community. But there is something heroic when the crime is committed in the name of patriotism however misguided. When a state is at war it must naturally defend itself and its army against the secret machinations and plots of ill-guided patriots. When a conquered population is held in subjection there will be naturally much friction and misunderstanding. It would be wise for the new subjects to refrain from violent resistance which must in the nature of the case only aggravate their condition and serve to make a difficult situation fraught with danger. It is unwisdom to plot in secret, it is a punishable political offense. It makes for provocation and invites repressive measures. Courts-martial do their duty when, after ferreting out the offender and proving his guilt frequently out of his own mouth, they proceed to execute the law. The law is on their side. But somehow humanity should mitigate the rigor of the written law. And sins against humanity have not been confined to one nation. Let there be therefore self-searching and a determination to have done with all that unnecessary slaughter that this monstrous war has caused in trench and city. Let there be a speedy return to peace before a repetition of all sorts of inhumanities is called for. There has been enough of carnage and of hatred. Let there come the reign of goodwill and of forbearance and of mutual respect and of human affection.

PAUPERIZING THE STUDENT.

It is the pride of our American system of education that so many men and women work their way through school, as the phrase goes. In Europe where each person is born into a caste it is much more difficult for the children of the poor to raise themselves unassisted and reach the highest rung of the ladder of education. For be it remembered that education confers a social status, a caste consciousness. In England indeed education means fitness from a social point of view, and the degree means not so much learnable matter acquired as a certain measure of polish befitting a gentleman or lady. On the continent they pay more attention to method and maturity of judgment, but even there the men in the professions occupy a higher social position. Now a gentleman is born, not made. Breeding and home associations go farther than scholastic lessons and tasks. It often, therefore, happens that the poor student abroad, no matter how proficient he may make himself, will lack those elements of success which go with right posture and address and the grace of manners. To that extent he is handicapped for life. In a democracy like ours no such demarcations arising from birth or social station can be allowed to take root. With us the schools are public, open to all. We consciously foster the levelling spirit. We put all on the same plane. There is no favoritism on account of station, social or otherwise. We honor the boy and girl who coming from a humble home rise to distinction, carry away the prizes. Education is costly in the higher stages. Books are expensive. Above all, the leisure which is requisite for a scholastic career takes the student away from industrial activity and makes the burden of bread-winning for the head of the family so much harder. In our colleges the rich and the poor rub elbows. None but a cad would look down upon a fellow-student because outside of the recitation room he waits on table or sells newspapers in the streets. Coaching or tutoring, of course, is more in line with the student's work. But such opportunities do not fall to everybody. And any honest work is honorable.

But no self-respecting student should be made to engage in degrading occupations. No work is degrading, but begging is. And so is all semblance of begging. The student who knocks at our door and solicits our subscription to this or that paper or combination of papers will, if he analyzes the situation, realize that he is putting himself in the place of so many canvassers who are but a species of beggars. If great publication concerns find it to their advantage to encourage this mode of earning a livelihood in the college student, they are pauperizing him. They tell him to approach his better-situated fellow-students. To refuse means to be niggardly, to graciously put your name down on the subscription-card means to be charitable. It is an act of charity, and the canvasser has been turned into a recipient of charity, of private charity. The student who sells newspapers on the corners of the streets is far better off, for his self-respect is preserved. He is not a pauper.

And let not this be forgotten. Working one's way through school is a necessity, not a virtue. At any rate certain occupations are bound to react unfavorably upon the student. A spirit of independence is indeed cultivated which is valuable. But some students tend to look upon their occupations which give them the means to support themselves as a business. They overdo it. Many students balance their accounts by the time they leave college and find that they have a surplus. Or they are forced to support not only themselves, but other members of the family likewise. All of which is very noble. But experience shows that it can be done only at a sacrifice to efficiency, and what is more important at a sacrifice to social fitness. And social fitness is an asset in the life of a student quite as much as learning. The student who sells papers on the street is of the street himself. He will talk slang. He will lack manners. He may take honors in English composition, but his speech betrays the uncultured person. There are some that nobly overcome all these handicaps. But they are the fewest. Especially noticeable are these subtle influences in the Jewish student who belongs to the second generation, whose home is in contrast to all that he strives to acquire in the college. In some universities the beneficent transformation of the student from the slums into a perfect American gentleman is a phenomenon inviting attention. But it can be achieved only by the college which is situated far away from the large city. In a city university the foreign student often leaves the institution with all the learning but without any of the graces which we sum up in the word American gentleman. Here is a field of activity for the Jewish student organization. Let there be a bureau established for all honest and honorable employment short of the degrading and pauperizing kind. And above all let those whose eyes and minds are open to social improvement exercise their influence upon the blind and crude and work as a leaven for ameliorating the condition of the son of the immigrant not only economically, but also socially. With us likewise the college graduate must be first and foremost a gentleman. All else is secondary. Regular meals and the daily bath are indeed a virtue. A well modulated voice wins respect. All slang should be tabooed, the college slang included. And to the extent that the Jewish student cultivates the habits of the American gentleman will he find that prejudice will melt away and that he will be met by his classmates on the plane of equality. The Jewish parent has always been self-sacrificing and squeamish about his children's occupations that they may be "bekoved." Theirs was always a dignified poverty. Let it not be degraded into pauperism.

SIMON WOLF CELEBRATES 79TH BIRTHDAY ANNIVERSARY.

Mr. Simon Wolf, familiarly known as the "grand old man" in American Jewry, celebrated his 79th birthday anniversary on Thursday, Oct. 28. He spent the day as usual in his office receiving callers, telegrams and letters from all over the world congratulating him upon his hale and hearty condition. The Board of Directors of the German Orphan Asylum visited him at his home the preceding evening, presenting him with a gift of 79 roses in addition to the collection of wild flowers gathered by the children of the home. The Directors of the Ruppert Home and other institutions in which Mr. Wolf has been deeply interested similarly honored him.

Sir Mosely Ezekiel, the American sculptor of the statue of religious liberty, wrote to Mr. Wolf from Rome in part as follows:

"It has pleased the Almighty to place you with a vigor of body and soul that will enable you and your friends for many years to come to congratulate you. * * * I give to you today, with feelings of deep reverence and offer to you my heartfelt congratulations and to wish you thus dear to me, the greatest joy and my greatest wishes."

The "B'nai B'rith News" rejoices with the great hosts of Mr. Wolf's friends and well wishers and hopes that he may be spared for many more years to come in full enjoyment of physical and mental vigor.

NAT STRAUSS.

On Nov. 2, Mr. Nat Strauss, of New Orleans, after a well spent life of more than eighty years devoted to relieving the distressed, was gathered to his fathers.

Mr. Strauss was born in Alsace and emigrated to the United States in 1852, locating in Jackson, Miss., and in the early fifties he moved to Clinton, La., where he joined a Confederate command. He was adjutant-general on the staffs of Generals Miller and Bragg, and throughout the war he proved himself a brave officer. In 1865 he located in Mobile and shortly afterwards moved to New Orleans, where he made his permanent home.

For forty years he was actively engaged in Jewish philanthropic work and was a member on the boards of the Touro Infirmary and the Jewish Widows' and Orphans' Home. For twenty-six years he was secretary of District Grand Lodge No. 7, and in recognition of his faithful service was, on the occasion of the celebration of his last birthday, presented with a testimonial by the Grand Lodge as a mark of love and esteem.

A brief private service was held at Mr. Strauss' residence, and in the afternoon the body lay in state in the Touro Synagogue. The funeral services were conducted by Rabbi Emanuel G. Leipziger. The Synagogue was crowded with friends and relatives and members of the various boards who gathered to honor his memory. He was buried in Gentilly Cemetery, where Mr. Leon Schwarz, of Mobile, read the B'nai B'rith service. This was followed with "taps" signaled by the buglers of the Army of Tennessee and Army of Northern Virginia.

District Grand Lodge No. 7 has lost in the demise of Brother Strauss a worker and an official who for the past twenty-six years has served the cause of humanity in a manner that reflects credit to his people.

SOCIAL SERVICE DEPARTMENT OF THE I. O. B. B.

Within the past few days Rev. Dr. Rudolph I. Coffee entered upon his duties as Director of the Social Service Department of the I. O. B. B. The work is to be national in its scope, with headquarters in Chicago, where Doctor Coffee now resides.

On assuming charge of the office Doctor Coffee at once joined forces with the Big Brother Movement. This is a part of a city-wide undertaking by Catholics and Protestants as well as Jews, and had been deferred till his arrival. It is a fruitful field for fine constructive social service. It calls for earnest and sincere B'nai B'rith men to accept responsibility for some Jewish lad. In most instances the dereliction is caused by parents, reared in the ghettoes of Russia, being unable to understand their children who are American born. This unwillingness to obey parents has brought the boy before the law. The Big Brother stands between this boy and some reformatory. Guidance and a friendly hand may, and no doubt will, save him to become a useful citizen. Some of this activity had formerly been carried on by the Bureau of Personal Service, and this will now be amalgamated with the Social Service Department.

Another broad field of useful activity is prison work. Till now systematic handling and care of the Jewish prisoners has been very slightly touched. Doctor Coffee has already undertaken a survey of the prison correctional and insane institutions of the State. At present it is most difficult to secure employment for paroled and discharged prisoners. This necessary work will be undertaken by the new Department. Jews are not criminals by nature. The man who has fallen requires aid on his release, so that he can live an honest life.

This leads to the next step, employment. For many years past the Order has maintained a successful employment office in Chicago in conjunction with the Jewish Aid Society. Steps are now being taken to widen its usefulness by co-operation with nearby manufacturing centers.

On November 17, Doctor Coffee goes to St. Paul, where he will speak on "Judaism and Social Service" before Minnesota Lodge No. 157. On Sunday, December 5, he will address Joshua Lodge No. 23, in Philadelphia, on the occasion of its 60th anniversary.

The lodges and members of the Order that are interested in some phase of social service work are requested to communicate with the Director with reference to any suggestions they may wish to make.

FAREWELL DINNER AND RECEPTION TO DR. COFFEE.

Signal honor was paid Dr. Rudolph I. Coffee at the Testimonial Dinner and Farewell Reception held for him by the Young Men's Hebrew Association in the Fort Pitt Hotel on Oct. 14.

Evidencing the high esteem in which Dr. Coffee is held, glowing tributes were paid him by the speakers, some of whom had been associated with Dr. Coffee in various civic and charitable matters. H. J. Applestein, president of the Y. M. H. A., presided, and spoke with feeling of Dr. Coffee's connection with the Young Men's Hebrew Association, from the time of its inception in 1910. Dr. Coffee, he said, was the staunchest and truest friend of the Y. M. H. A.

Beautiful tributes were paid Dr. Coffee by J. Byron Deacon of the Associated Charities, Dr. John A. Brashear, Pennsylvania's most noted citizen, Morris Baer, Judge Josiah Cohen, Councilman Rauh, Jacob Seligsohn, Louis Brodie, Peter Glick, and Richard Rauh.

Councilman Rauh's tribute in part follows:

"Every hour of leisure that Dr. Coffee could spare has been given over with rare singleness of purpose to the religious, civic, industrial, economical, moral and philanthropic activities of our community.

"As a Jew his attitude has at all times been dignified and in keeping with the noblest and loftiest precepts and ethics of our Faith, and well has he fought the battles of the Jew wherever and whenever called upon to do so. Modest to a fault, he never sought newspaper notoriety, the newspaper always sought him. Coming here almost unknown to our non-Jewish community, he early made a name for himself by his splendid courage, his untiring activity and signal ability.

"In a word, he created for himself a niche in the hall of Pittsburgh's fame, for not only did he ally himself with the most influential bodies of the city, but likewise by his energetic service in and through these activities, his opinions and labors were quoted in publications, such as the 'Survey,' the 'Literary Digest,' and other national publications."

ANTI-DEFAMATION LEAGUE—MR. HARRIS WEINSTOCK COMMENDS ITS WORK.

Most of the Jewish papers that have made reference to the recent report of the Anti-Defamation League have realized the necessity for the existence of such an organization, at the same time deploring the growth of prejudice which has made it a necessary part of the B'nai B'rith organization. Only one of the papers has been so blind to events that are happening every day as to question the usefulness of the League. This paper admits that the League "has devoted itself to a high ideal—the consistent scientific and centralized combating of defamers of the Jew," but accuses the League of having more of the Don Quixote character in it than of the Sancho Panza. The following letter from Mr. Harris Weinstock, a member of the U. S. Commission on Industrial Relations, one of America's most prominent Jews, which reached the office of the League the same day as the editorial comment above referred to, would seem to indicate that those who are thoroughly conversant with the status of the Jew in this country believe the League has a function and is carrying it out in the proper manner.

San Francisco, Oct. 3, 1915.

Mr. Sigmund Livington.

Dear Sir: My attention has just been called to a letter written by you as chairman of the executive committee of the Anti-Defamation League addressed to Harrison Gray Otis, editor of the L. A. "Times," and published in the April, 1915, issue of the B'nai B'rith News.

I had previously read other communications written by you in protest of defamation of Jewish character and published in the B'nai B'rith News and in other publications, and I am prompted to drop you a line to express my appreciation of your commendable work.

I greatly admire the sane, temperate, generous and fair minded spirit in which your protests are written. Their very sanity and reasonableness cannot but command attention, and their sound logic cannot but carry conviction to all fair minds. As you well point out, much of the misconception regarding Jewish character is due to ignorance, and much of the race prejudice is likewise due to the tendency of many more Jews to permit the worst and the basest Jewish types to make in their minds a character for the race as a whole.

I know of no better way to fight these things than the admirable method pursued by your committee, and I congratulate your committee upon their wise choice of a chairman.

The Jew in this country is "making good" so rapidly and in so many walks of life that the time is not far distant, let us hope, when he will need no defenders and no one to enter protests in his behalf. But until that time does come, I hope you may be permitted to go on doing your splendid work toward hastening that day.

You feel, I take it, in common with myself, that the Jew in America always has been a valuable asset to the nation, and as he grows in education he is destined to become a still more useful asset to his country. He has the body and the brains and he is giving his fullest share of these, as he always has done, to "seeking the welfare of the nation wherein he dwells."

The American people believe in fair play, and where they are remiss in this, it is but necessary, as a rule, to bring the matter to their attention to have them make speedy correction.

With best wishes for the continued success of your work and with assurances of my best esteem, I am,

Very truly yours,
Harris Weinstock.

ACTIVITY OF I. O. B. B. EDUCATIONAL BOARD OF ALLEGHENY COUNTY.

A well attended meeting of the Educational Board of Allegheny County under the auspices of the B'nai B'rith Lodges of District Grand Lodge No. 3, was recently held in Pittsburgh. The report of its superintendent, Brother R. Davidson, of Homestead, Pa., was submitted, giving in detail the statement of the condition of the children in the Warrandale and Oakdale institutions. The report showed the presence of twenty-two Jewish children in these two institutions.

This work is done by the eight lodges of Allegheny County, of which every lodge has appointed a committee of two to serve on the Board. The work is purely charitable, and its main object is to look after Jewish children that have been committed by the Juvenile Court to the various institutions, and while there, the Board sees to it that they receive proper Jewish education and after being let out from the institutions the Board looks after the welfare of the children so that they may not go astray again.

B'nai B'rith Campaign of Chicago For New Members.

Under the auspices of the Central B'nai B'rith Council, of Chicago, representing the three local lodges, a campaign for membership was inaugurated on Oct. 11, with the ultimate view of securing one thousand men of high standing and character to be enrolled on the roster of the three lodges. A membership committee of one hundred was appointed, consisting of the following prominent co-religionists of the city:

Hon. Samuel Alschuler, Isidor Baumgartl, Dr. Carl Beck, S. Max Becker, Joseph Beifeld, Louis Benjamin, Dr. Max Biesenthal, Maurice Berkson, Rabbi S. S. Cohon, Israel Cowen, Abel Davis, Dr. H. I. Davis, James Davis, Nathan Deutsch, Samuel Deutsch, B. D. Eisendrath, Louis Eisendrath, Henry Elkan, Max Ellbogen, Hon. Samuel Ettelson, Hon. Martin Emerich, Max L. Falk, David B. Falter, Sig. Fish, Henry G. Foreman, Oscar G. Foreman, A. B. Friedman, Edward S. Glickauf, Moses E. Greenebaum, Julien J. Gusfield, Harry Hart, Max Hart, Milton R. Hart, Emil S. Hartman, Dr. Emil G. Hirsch, Dr. Abraham Hirschberg, Gus Hochstadter, Albert Hoefeld, Hon. Henry Horner, Bernard Horwich, Sam Karpen, Sol Kline, Maurice W. Kozminski, Adolf Kraus, Dr. Harry A. Kraus, Sol Kurz, Nathan F. Leopold, Dr. Gerson B. Levi, Dr. Felix A. Levy, Leon L. Lewis, Dr. David Lieberthal, Isaac B. Lipson, Jacob M. Loeb, Chas. Lederer, Hon. Julian W. Mack, Sidney Mandl, Albert F. Mecklenburger, Morton A. Mergentheim, Julius H. Meyer, Edward Menkin, Adolph Nathan, Jacob Newman, Hon. Hugo Pam, Adolph Pike, David M. Pfaelzer, A. J. Pflaum, Samuel Philipson, Dr. Julius Rappaport, Jacob Ringer, Maurice Rosenfield, Morris M. Rothschild, Toby Rubovits, Hon. A. J. Sabath, Hon. Joseph Sabath, Dr. Theodore B. Sachs, Benjamin J. Samuels, Dr. Tobias Schanfarber, Benjamin J. Schiff, Jacob Schuadig, A. B. Seelenfreund, Charles Shaffner, Israel Shrimski, Sigmund Silberman, Edward Sonnenschein, Hugo Sonnenschein, Adolph Stein, Ignatz Stein, Hon. Philip Stein, Dr. Joseph Stolz, Milton L. Strauss, Simeon Strauss, Abraham R. Stumer, Joseph Wedeles, Adolph D. Weiner, Joseph Weissenbach, Joseph M. Wile, William Wilhartz, Arnold Wolff, Leopold Wormser, Dr. A. B. Yudelson, Sigmund Zeisler.

Teams composed of ten active workers were appointed, with the following as captains having charge of their respective teams:

Dr. Harry A. Kraus, Adolph D. Weiner, Henry S. Blum, Edward S. Glickauf, Samuel J. Ascher, Julien J. Gusfield, Edward Menkin, Sig. Fish, Benjamin J. Samuels, Judge Joseph Sabath and A. B. Seelenfreund.

During the first two weeks of the campaign 536 applications were received, and the indications are that the original number of one thousand will be materially exceeded.

Arrangements have been perfected for a monster class initiation at the Hotel La Salle on Saturday evening, Dec. 18, 1915, for which occasion prominent out-of-town members have been invited to address the audience. Musical numbers, entertainment of various kinds and a supper are some of the features of the program.

A brief review of the Order's activities will no doubt be of interest to the general Jewish public and may be the means of inducing many who have not as yet enrolled themselves under the banner of the B'nai B'rith to become part of the large class now being secured.

The Order established and maintains hospitals, schools, orphan asylums, homes for the aged, libraries, free employment bureaus and other agencies for the relief of the distressed, in all parts of the United States, in many European countries and in the Orient.

In every great emergency, such as the Chicago fire, the Charlestown earthquake, the Galveston tidal wave, the Ohio flood, Constantinople fire, the earthquake in Turkey, the San Francisco conflagration and the present European war, the B'nai B'rith was the first in the field to render relief to our suffering co-religionists.

The Order induced our government to take action to prevent the further persecution of the Jews in Roumania.

It secured the intervention of the United States Government in support of the universal protest against the Kishineff massacre.

It caused to be made known to the Russian Government, through Count de Witte, the sentiments of the American people concerning the persecution of the Jews.

The Anti-Defamation League, which is active in combating injurious animadversions against the Jew, was established and is maintained by the Order.

The Order has created an Immigration Commission to study the entire subject of immigration and distribution and to recommend remedial measures.

The Order has created a Bureau directed by an expert to superintend extensive social service work throughout the country and to compile such statistical data as will enable it to devise ways and means for fully realizing Jewish social ideals.

The Order presented to the people of the United States the statue of Religious Liberty in Philadelphia.

It was the B'nai B'rith which inaugurated the movement against the white slave traffic, and which was responsible for legislation correcting the evil.

During the past five years the Order has expended for charitable, benevolent and educational purposes the sum of $2,265,379.71.

The Order was instrumental in bringing about the abrogation of the Russian Treaty.

The Order has been active in opposing immigration legislation which would operate to exclude, by means of the literacy and other tests, the victims of persecution.

The B'nai B'rith stands, not for selfish objects, but for Jewish thought and sentiment and Jewish influence for the betterment of mankind.

Requests for application cards and information may be directed to the B'nai B'rith headquarters, 1228 Tribune Bldg., Chicago.

AMERICAN JEWISH COMMITTEE POSTPONES CONFERENCE.

The Executive Committee of the American Jewish Committee, at its meeting held on Oct. 10, adopted the following resolution postponing the proposed Washington conference:

"Pending negotiations with various organizations and bodies, and in view of the approaching annual meeting of the American Jewish Committee, it is voted by the Executive Committee in accordance with the discretion granted to it by the general committee, at its meeting on June 20, that the Conference called for Oct. 24 be postponed, and that the organizations which have accepted invitations be notified to that effect."

THE FATE OF THE JEWISH EXILES.

The "Retch," a liberal paper, relates that the military authorities who supervise the transportation of the Jewish exiles are most cruel in their treatment of them. As an instance it quotes the fact that a train of Jewish wanderers arrived in a town, where they were met by a delegation of the Jews of the town, who brought with them some food and provisions for the famished exiles, but the authorities did not allow them to come near the train, nor would they permit the exiles to purchase food there.

The Russian police are making their own constructions on the circular issued by the Ministry allowing the Jews to settle anywhere in the Empire. In six provinces, Charkov, Smolensk, Nizhni Novgorod, Kazan, Saratov and Jaroslav, Jews are permitted to settle, but not to engage in any business nor to buy real estate. In the district of Vladivostock and in many towns in the district of Riazan no Jews were permitted to settle at all.

PROVINCE OF MOSCOW OPEN TO JEWS.

The privilege recently extended to Jews of residing in any part of the empire with the exception of the two capitals and the towns under the control of the Court Minister, has been interpreted by the Governor of Moscow as excluding the whole province under his jurisdiction from the Jews. A recent decree of the government, however, makes it clear that only the city of Moscow is excluded, but the other towns in the province should be open to Jews to settle there, as long as the special privilege is in force.

It was also ordered that all pending trials against Jews for conducting business in places where they had no right of domicile should be dropped for the present.

DR. GEORGE FOX HONORED.

Rabbi George Fox of Ft. Worth, Texas., one of the founders of the Texas State Conference of Charities and Corrections, was elected president of the Conference at its annual session held recently at Dallas.

PROMINENT BEN B'RITH HONORED.

The thirty-third degree (Hon.) was conferred upon Brother Ernest R. Bernstein, Ex-mayor of Shreveport, La., and first vice-president of District No. 7, at the session of the Supreme Council of the Ancient and Accepted Scottish Rite of Freemasonry held in Washington on Oct. 19.

There is something so great in a single good action that the man who, in his whole life, has performed even one, can never be wholly despicable.

The Social Message of the Prophets

By DR. MAX L. MARGOLIS

II.

Written for the B'nai B'rith News.

Implacable foes as the prophets were of outward piety, their one-sidedness reveals itself likewise in their inability to comprehend that civilization with its inherent evils is better than no civilization. Boldly they demand a return to the primitive conditions of the desert. It is as if one grown to a man's estate with all the cares that the rearing of a family entails and all the disappointments that an intensive life brings would wish himself back into the days of innocent childhood. We also grumble about the inequalities and iniquities of civilization, but we recognize that only along the road of civilization may we hope to advance. Whence the hardships of civilization, whence the eating of our bread by the sweat of our face, asks the ancient myth; and the answer is, It is a curse incurred by the first man who through inobedience lost his paradise, and he lost it because he chose knowledge (of good and evil) even if he did forfeit immortality. There is an element of consolation in this that knowledge with trouble is preferable to ignorance with paradisiac comfort. Likewise the pessimism of the prophets is mitigated by their unshaken belief that the lost paradise shall be regained in the end of days. Nevertheless the long stretch of humanity's existence between the golden age in the back and the golden age ahead is marked by the impious attitude that man can achieve greatness. Great is only the holy God, man must lower himself into the dust. "The lofty looks of man shall be brought low, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the Lord of hosts hath a day upon all that is proud and haughty, and upon all that is lifted up; and it shall be brought low: and upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan; and upon all the high mountains, and upon all the hills that are lifted up; and upon every lofty tower, and upon every fenced wall; and upon all the ships of Tarshish, and upon all pleasant imagery." What would Isaiah have thought of our skyscrapers, the giant chimneys of our industrial plants, of our dreadnoughts and superdreadnoughts, aye, of our entire complex western civilization? What would Hosea have made of Europe's monarchs in their shining armor and with their halo of divine rights, he to whom the little kinglets of Israel seemed an affront to the King of the universe—for what can those human rulers do but spread vain words and make covenants and break them? The institution of the monarchy was an act of spurning God, who alone is King.

What is it, then, that they find lacking in the land? Justice and affection, uprightness and loyalty, faithfulness and truth. Nothing short of that will avail, all else is subterfuge when it means to substitute itself for that which is fundamental. Amos opens up his harangue of Israel by pointing to the corruptions of the courts of justice where the innocent are sold for silver and the poor lose their case because of a secret gift and the rich litigant walks off to the altar of God reclining upon clothes taken in pledge and in the house of God they feast upon the proceeds of judicial fines. Upon the mountains of Samaria there is great confusion—the anarchy of injustice—and in the midst thereof there is oppression; for they know not how to do right who store up robbery and violence in their palaces, in their winter [illegible] the metropolitan avenue and [illegible] their summer cottages with their [illegible] of ivory. The ladies of Samaria are likened by the herdsman of Tekoa, [illegible] no eye for the love-[illegible] robes to the [illegible] they who say unto [illegible] and let us drink," [illegible] the oppressed and the [illegible]. The gentlemen of [illegible] stretched out [illegible] upon fatted [illegible] to the play [illegible] taking thought of the [illegible] capital's [illegible] of the [illegible] of [illegible] traf-[illegible] small [illegible] [illegible] and the osten-[illegible] God's [illegible] forth [illegible] personal stream. To the logic of the shepherd of the steppes the thwarting of justice is as inconceivable as that horses shall run upon the rock and the sea be plowed with oxen.

While Hosea is more concerned with the evils of the impure worship and the political upheavals in the northern country, he laments the absence of truthfulness and loyalty in the land. They swear falsely and murder and steal and commit adultery. Israel is become untrue to the national genius building palaces and temples and multiplying fenced cities. He bids fair to be swallowed up among the nations. Ephraim is waxed rich and turned Canaanite. He must return to God, ride no more upon horses and rely no more upon the great powers. he must observe loyalty and justice which are more acceptable than sacrifices and constitute the sum of the knowledge of God, or as we should say, social morality makes up the better part of religion.

The stern Isaiah in the south takes up the message of Amos who preached in the north. He has a torah of his own, different from the priests'. Its purport is the upbuilding of social morality: that alone is worth while, all else is of no moment. "Wash you, make you clean; cease to do evil; learn to do well; seek justice, relieve the oppressed, right the fatherless, plead for the widow." For the faithful city is become venal: she that had justice for her lodger, is a den of murderers. Her magistrates are companions of thieves; every one loveth bribes. The elders of the people have eaten up the vineyard; the spoil of the poor is in their house. "What mean ye that ye crush My people, and grind the face of the poor?" Here is the gospel of the poor whose advocate is the Judge on high, whose tribune the prophet on earth. In the parable of the vineyard the prophet laments the perversion of justice. Then follow the woes against them that join house to house and field to field till there be no room and the land is in the hands of a few plutocrats who, as it were, are made to dwell alone in the midst of the land; that rise up early in the morning, that they may follow strong drink that tarry late into the night, till wine inflame them; and the harp and the lute, the tabret and the pipe, and wine, are in their feast; but they regard not the work of the Lord, neither have they considered the operation of His hands; woe to them that call evil good and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter—a transvaluation of values which marks the gulf that separates the prophetic vision from the humdrum preoccupations of the crowd; woe to them that justify the wicked for a reward, and take away the innocency of the innocent from him; woe to them that decree unrighteous decrees, and to the writers that write perverseness, to take away the right of the poor, God's people, that widows may be their spoil, and that they make the fatherless their prey. How different will things be when the ideal order is established, re-established, when the shoot out of the stock of Jesse shall come forth, the Hebrew type of Superman who endowed with the spirit shall judge the poor with righteousness and equity, smite the oppressor with the rod of his mouth, whose loins shall be girdled not with the sword of the mighty warrior, but with the righteousness of the just judge. Isaiah shares with Micah the vision concerning the cessation of warfare, when in obedience to Zion's law arbitration shall succeed to battles and swords shall be beaten into plowshares. And the end of days meant to the prophet not a far-off term, but one realizable speedily and in our own days; and when the prophets speak of a new heaven and a new earth, they mean a new order of things right here on earth. The Kingdom of God is indeed within all of us. It means a new heart, the heart of flesh of which the prophets speak, that the dead flesh of imperviousness to spiritual admonition be quickened and the new man be re born to take his estate as the son of God.

So does Isaiah's contemporary Micah turn away from the ignoble present to the brighter future. His torah is as brief as Isaiah's and makes the duty of man which is the whole of religion consist in doing justly, loving mercy, and walking humbly with God. The message is simple enough, easy of being rehearsed as a catechism; but is it so simple of execution? Outward piety which runs in conventional channels is a far easier religion; listening to sermons of devout pastors or to lectures of modern moralists requires but an effort of attention; but the doing of justice and the loving of mercy, the practice of social righteousness, means an effort of the will and a degree of introspection from which the majority of mankind recoils. We may even go farther and say that the prophets themselves underestimated the gravity of the task of training a nation in the way of righteousness. The impetus came from them, and therein lies their glory; but if their moralizing was to bear fruit, another functionary had to step in.

WHAT IS THE GREATEST SINGLF WORK OR INDIVIDUAL ACHIEVEMENT OF THE B'NAI B'RITH?

The "Modern View" of St. Louis recently obtained views at random from the members of the local lodges on the above subject. We publish herewith extracts of some of the replies received.

Jacob Furth.

The greatest single work of the Order is the consecration of its members to the great idea of service. Service to the cause of the Jew; service to the cause of humanity.

To harmonize the differences, to democratize Jewry, to bring together those who otherwise might have remained at perpetual distance; to consolidate true friendship and to find as far as possible the true worth and value of the individual Jew.

The highest interests of the Jew and of humanity are furthered by unselfish and altruistic efforts in behalf of the oppressed, the persecuted and the needy. To inculcate such altruism and to see it worked out in practice is a distinct achievement. This, the B'nai B'rith Order has done and is doing and will continue to do in the future.

Harry Simon.

With a glorious record of 75 years, it has come into its own; its one great single achievement, one rising far above all is this—to say to the son of Israel: "Jew, know thyself! The true mission is to promulgate and to establish a holy fellowship—spiritual democracy among all men."

Samuel Bowman.

The philanthropic and benevolent work of the Order in establishing real homes for the fatherless children, splendid homes for the aged and infirm, hospitals for the sick, poor and distressed, is the greatest of all its achievements.

Bernard Greensfelder.

The greatest single work or individual achievement of the B'nai B'rith is in the formation, development, accomplishment and maintenance of Jewish "get-together" movements, thereby affording the means of creating that spirit of Jewishness which binds us so closely together.

Abraham L. Levi.

Its greatest single work is the singularity and solidarity of its manifold operations along the lines of philanthropic, beneficent and charitable endeavors.

Joseph Stampfer.

Internationally, nationally and locally, the Order aims to simplify Jewish problems that arise from time to time, and is strictly an altruistic body of the intellectual Jews of the world.

Dr. Alex. S. Wolf.

From my personal experience and observation while in Europe the greatest work accomplished by the Order is the creation of Grand Lodges for Germany, Austria, Roumania, and the Near Orient, thus establishing a unifying band around the Jewish people of Central Europe and Turkey. The work of bringing into closer relations the Ashkinasim and Sephardim, is one of the glorious achievements and is written in golden letters in the annals of the Order. The Order deserves the deepest appreciation of every Jew who believes in unification and solidification of the Jewish people throughout the world.

Milton D. Mendle.

One of the reasons for the wonderful accomplishments of our Order has been the fact that the Order unites Jews of every country into one grand brotherhood, for the purpose of doing real philanthropic and charitable work.

Arnold Lowenstein.

The greatest achievement of the B'nai B'rith is the establishment of an organization where men of all nationalities and conditions in life may meet and mingle on an equal plane, and which brings those who would stray away from Judaism back to the faith of their fathers.

Isidor Glueck.

Its greatest achievement is its ability to offer that much needed common platform to all Jews of every nationality and manner of belief, without the sacrifice of their leanings for the purpose of protecting and assisting the distressed among our people; a platform founded on purely unselfish, charitable and idealistic principles.

THE JEWS OF RUSSIA.

(Des Moines, Ia., Tribune.)

By one of those queer turns of chance which arise from unusual circumstances the Russian government is represented in Turkey by an American Jew, who under Russian laws would not be permitted to enter the country whose interests he is engaged in safeguarding.

Henry Morgenthau, United States ambassador to Turkey, was born in Germany, came to this country as a boy, and made a fortune in New York City. He accepted the ambassadorship, he said, because of its educational value.

The injustice and cruelty of Russia's attitude toward the Jew is given additional emphasis by the accidental relationship of Mr. Morgenthau to the Russian government. He is proving, by his capable conduct of affairs at Constantinople, that Jews are worthy of any administrative post in the gift of Russia. If they were in charge of the munitioning and provisioning of the Russian armies, that task would not have been muddled as it has been by the Russians themselves. Instead, they are denied property rights and privileges of citizenship. They must serve in the army, but cannot become officers. Those incapable of military service have been driven from their homes and are now wandering, hungry and houseless, through Russia. Their treatment is one of the three great collateral crimes of the war. They are worse off than the Belgians, and they have not only suffered with the Poles, but have been mistreated even by that persecuted race.

The Jews of America are performing a great task in relieving the suffering of their European brethren, but they are handicapped by the difficulty of organizing an adequate relief force in the face of the hostility or indifference of the czar's government.

COLUMBUS DAY AND THE JEWS.

This is Columbus Day—Honor the Great Man—Incidentally Try to Get Over Some of Your Prejudice Against Jews, in View of the Fact that Columbus was of Jewish Blood.

This day is set apart to honor the man who discovered the United States and the rest of America.

It is lucky for all of us that he started out on that journey. He wasn't looking for this country, but for a short way to India.

Navigators, religious teachers and others assured him that if he traveled far enough on the ocean he would fall over the edge. But he didn't believe it.

He had in him, perhaps, the blood of the old Phoenicians, the Jews who first of all men navigated out of sight of land.

He "took a chance," as we moderns put it. Or, rather, he obeyed the impulse of courage and ambition. And so we are here.

As you honor Columbus, bear in mind the fact that in all probability three-quarters (if not all) of his blood was Jewish.

The man who financed his expedition chiefly—and who took back his money, but refused to take anv interest—was himself a Jew. No doubt about that, for two of his uncles were burned alive because they were Jews.

It wasn't very safe in those days in Spain to call yourself a Jew, Columbus knew that, and he called himself "a "Genoese navigator," without saying much about his origin.

But investigation shows that his mother came of a well-known Jewish family—the Ponte Rossi. And the name "Collon," which is the real name of Columbus, was that of a Jewish family.

Among those who went with him there were husky Christian sailors, much terrified by the ocean and the mysterious unknown, and doing what they could to frighten Columbus and make him turn back.

The chief navigator was a Jew. And the surgeon whom Columbus took along was a Jew. And his translator was a Jew—not that the translator did any good among the Indians, for nobody could translate their talk. Columbus took this Jewish translator and other Jews because he was bound for the East, as he thought going to land in Asia, and he wanted men with Oriental knowledge.

It doesn't matter in the least whether a man is a Jew, an Irishman, a German, a Catholic, Protestant, Christian Scientist, Mohammedan, or a Wall Street gentleman without any belief in anything whatever.

We are all brothers, all alike except for our miserable imperfections. And not one of us should brag.

But it is well enough on this day, devoted to Christopher Columbus, to remind the anti-Jewish bad citizen that without Christopher Columbus the real estate which he owns in the United States wouldn't have been discovered, and therefore wouldn't be worth much.—New York "Evening Journal."

NEWS FROM LONDON

By Our Correspondent Dr. M. Epstein

London, Oct. 21, 1915.

Far from lessening in intensity the war is becoming hotter and hotter; national hate is increasing; even the area of hostilities has been extended. The Balkans are now the seething pot, and who shall say what the aspect of things will be there by the time these lines are in print? War horror is spreading over the world; it is revolutionizing men's outlook and men's habits; it is affecting their deepest thoughts. One or two things stand out at the present juncture and they deserve to be noted. In the first place, the national consciousness is being stirred everywhere. It is a curious fact that many Jews who before had no contact whatsoever with Judaism, whose children did not even know of the Day of Atonement, are giving evidence of a Jewish stirring within them. "We Jews are a people," said a lady of this type the other day in our hearing, "and a fine people, too!" It is almost incredible, but it is true. There are other signs and potents. A week or two ago a (Jewish) Fund for the relief of the Jewish victims of the war in Russia was opened. Of course the communal "leaders" were all on the General Committee. But several other names were in the list and their appearance is noteworthy. There was Lord Michelham, Sir Alfred Mond and Sir Sidney Lee. The three gentlemen we have named are certainly not Christians, but neither are they Jews in the ordinary connotation of the word. And yet they are Jews in a very special sense. A deeply stirring thing like the war brings out that. We should like to feel that the three gentlemen joined the Committee of the Fund not because it was a charity, but because it was charity for Jews. The thing is manifesting itself in other ways. too. The type of Jews referred to above subscribed to all sorts of institutions and charities and funds. But they always prided themselves on the fact that they sent their money to "general" funds, "general charities." Now these same people are supporting Jewish charities as well. Their wives and daughters now go down to work among the Jewish poor. It is the call of the blood.

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There is only one regret in connection with it all: that it should have been necessary to have a war to teach us the lesson. Out of evil has come forth good, but evil remains evil and war is of the blackest sort. Yet it is comforting to find interest in Jewishness spreading. Even non-Jews are showing sympathy. Mr. Murray, one of our best known publishers. had brought under his notice a number of essays dealing with aspects of the Jewish national revival and he was so interested that he agreed to publish them in book form. The book, to be edited by Mr. Albert Hyamson, is to be called "Zionism and the Jewish Future." The little incident is significant.

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The second fact we would draw attention to is the growing consciousness of the difference between Theology and Religion. Quite recently in this country the Bishop of Carlisle delivered an address in which he expressed the hope that the war would prove the complete and final bankruptcy of professional and hierarchical Christianity. The idea that the pre-war Christianity as an effective religious force is played out is indeed spreading. And what are right-minded people to think of a Christian clergyman who so far forgets the one he calls his Master as to boast of his cruel-heartedness? Yet such is the case. The gentleman in question is Herr Pfarrer Gottfried Traub, a Doctor of Theology, resident in Dortmund. In the well known "religious" paper "Die Hilfe" (No. 36), he describes a journey he took to Belgium, and more especially the day he spent in Liege. He tells how he had chocolates and fruit with him for distribution, but when Belgians begged for some he proudly states that he refused them. This is the confession of a clergyman. Is it any wonder that many people are disgusted with religion? Is it any wonder that the Bishop of Carlisle pleads for true religion, for the idea of the Fatherhood of God? "Have we not all one Father? Hath not one God created us?" How hollow these words of the ancient Hebrew prophet sound today. And yet they will possibly form the lesson learned in the trenches.

* * *

If only men would let the matter rest at that! But no, they must needs make appeals for sympathy. The Germans are doing this in America for all they are worth. And our Jewish brethren are following the stupid example of their compatriots. So are our Austrian brethren; they seem to forget that they have no monopoly of right. Then we get semi-poetic appeals to "America" by Rabbis. And now the French Jews make an appeal to the Jews of neutral countries to give their side their sympathy. At least they have left God out of it. But the whole business is futile and foolish. We Jews as Jews ought to have but one attitude to the war and that is to condemn it as an accursed thing. Our duty to our respective fatherlands we shall do—to the full. But in Heaven's name let us hold our peace while doing it: let us not whine for the sympathy of neutrals. One cannot help feeling that the attitude of English Jewry is the correct one in this business. English Jews are responding splendidly to the call of their country; of that there is not the faintest doubt. But there is no need to add a wordy warfare to the other; the less said now the less to regret hereafter.

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Besides we shall have important work to do when the war ends. We shall have to strive our uttermost to establish an elementary principle of the rights of man: equal treatment of Jews with their fellow citizens in all the countries where that equality does not at present exist. And not because they are Jews but because they are men. In this we shall be striving for humanity, for social and political justice. A little incident was recorded in the German papers towards the end of September. The German casualty lists contained the name of Dr. Leo Muhlfelder, whose name was mentioned in the Reichstag in March, 1909, in connection with the question of the refusal of the powers that be to grant commissions to Jews. Muhlfelder applied twice; his application was long neglected; influence was brought to bear upon him to withdraw; in the end he did not achieve his aim. But after he had laid down his life for his country his captain wrote home in the very highest terms of him. Yet even to the last there were "difficulties" in the way of his becoming a commissioned officer. Jews will understand what those "difficulties" were. It is just such "difficulties" as these that will call for being removed, no matter where they exist. The Jew must claim equal rights of citizenship everywhere. That is why one rejoices to find this principle of equal rights for all sections and groups and peoples as the cardinal demand in the program of the private gathering of peace-lovers to be held at Berne this December, for the purpose of studying and discussing, not the war, but the peace conditions after it.

That, however, is not yet. The present calls for relief measures for war sufferers, and they are many, Jews being of the number. Every Jew by this time realizes the sad plight of our brethren in Poland and Russia. We will not speak of mental anguish and physical suffering. We will only mention their economic ruin. To help them in this direction two Funds have been opened in this country. One was started long ago by Christian clerics (mainly from Scotland), and the money is coming in from many sympathetic quarters. Be it remembered that general appeals are very numerous just now; the Red Cross Fund alone requires a very great deal of assistance. The other Relief Fund for Russian Jews has been started by the Jewish community and a good beginning has already been made. The best known and most honored names among English Jews are associated with the Fund, and here, too, there is little doubt that English Jews will do their duty.

* * *

Yet a third Jew has won the Victoria Cross. His name is Private Edward Keysor, of the Australian Imperial force, though he was born in London. The Victoria Cross is awarded for conspicuous bravery, and two other Jews have already received the distinction, Lieutenant De Pass and Sergeant Issy Smith. Records such as these will at any rate stop the mouths of anti-Semitic traducers who allege that Jews are incapable of bravery. But while every one cannot win the Victoria Cross every one may do his duty. Not only in the army have Jews done theirs, but also among the special constabulary, both in London and the provinces. The work these "specials" do is by no means light. After a day in the city or in an office they turn out for night duty several evenings a week. Non-Jews, to be sure, do the same. But that is just the point: the Jew shares all the duties of citizenship and demands all its rights.

There are indications that the position of the Jews in Russia promises to improve. Whether much can be done for them at present is questionable. But when the war ends it is possible. It would seem that representations have been made in the right quarters and that a sympathetic hearing has been granted. The Conjoint Committee of the Board of Deputies and the Anglo-Jewish Association has been in touch with M. Bark, the Russian Minister of Finance, when he was in London recently. Confidential information of a satisfactory nature were made to both bodies, and it is believed that a valuable piece of work for the Jews in Russia has been accomplished. It is a pity that the information cannot be scattered broadcast. At least something has been done and we believe it will not be left at that. But the time is not yet. The war must end first.

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Meantime the war is taking toll from us. Many honored names are among the dead; many among the wounded. Among the former Herbert Davis, Edward Kahn, Leonard Stern, George Cohen, Harold Spielman and Walter Woolf were all young men of promise and the community mourns their loss. No doubt Austrian and German Jewish communities have similar losses to chronicle. Enlarge the view and you get England mourning her dead and Germany doing likewise. And yet they are distances apart still. Not a word of healing. Some people even go so far as to assert that the war is only just commencing. If one of the old Hebrew prophets were alive today how his sense of righteousness would bring forth flaming, burning words for the man or men who set the fire raging.

* * *

It is well to turn to works of peace. Our Manchester sister Lodge has been active in philanthropic endeavor. The Jewish Hospital in the northern city now has a bed subscribed for by the members and duly consecrated. It does them credit. They have also decided to devote half of the usual collections made at the lodge meetings to the Polish and Palestinian Relief Funds. As for ourselves in London, the Hostel for Jewish Refugees from Belgium has now been closed. The majority of the residents have found work and are self-supporting. Only a few students remain and these have been boarded out by the Lodge. It is a fitting end to the venture. Started for aiding the helpless it finishes up not with demoralizing them, but with giving them a measure of independence. And the amount of real good unselfish work devoted to the Shelter was the true expression of blessing. The Ladies' Committee spared no pains to make the Home a real home; and Miss Cohen cooked for the residents all through the period the home was in existence. Her devotion to duty merits the highest praise. But every one connected with the Shelter deserves to be congratulated. It was an undertaking of which the London Lodge may well be proud.

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We have a visitor from Jerusalem in our midst: Miss Annie Landau, the famous head mistress of the Evelina School in the Holy City. (Miss Landau by the way may be claimed as a Sister: her brother is our own Brother Isaac Landau, whom we all hold in high esteem.) Miss Landau has moved several audiences by her most remarkable and vivid addresses of life in Jerusalem in general and details of her School in particular. We say her School: she certainly is the soul of the institution. When peace is restored we venture to suggest that Miss Landau should come once a year or oftener to London and New York to tell us all of the School's welfare. Let her become a great personal link between Western Jewry and "Erez Yisroel." It will do us good to hear her; it will for sure do her school good, too. Miss Landau exemplifies the old saying that personal effort moves the world. And more. We believe that many Jews would come to look at Palestine in a new light—not as a land of dreams—but as a centre of live activity with modern conditions, part and parcel of the modern world.

* * *

There is a stirring of our dead bones in London Jewry. We seem to want to know more about ourselves. Many of our young men and women are clamoring for an acquaintance with Jewish history and Jewish literature. A demand soon creates a supply. Opportunities for study are thus springing up in many directions, and whatever the true nature of their achievement, their very appearance is a token for good. Wise men will do well to welcome them; the London Lodge will undoubtedly give them its blessing. They are promising seedlings for the future of our community.

AN OPEN LETTER.

Jewish Publication Society of America,
Broad and Gerard avenue, Philadelphia,
Pa., Benjamin Alexander, Secretary.

Dear Sir:—Your announcement "of the first edition of the new bible" comes to me at this time with particular appreciation. During the recent holidays while in attendance at the Temple, the vitality of Judeaism presented itself keenly to me. I indulged in much reflection, and sought to learn why the Jewish people appear less responsive to their religion, and wherein lay the particular weakness in Judeaism.

The first and most graphic weakness appeared in that individual prayer—self prayer—was not indulged in. Prayer, to be spiritually effective, must be self-indulged, and no number of prayers read or recited by the Rabbi can ever hope or ever will arouse the same spiritual feeling in the individual as does the prayer for himself. To my mind, the lack of self-prayer robbed the service of its religious significance; practically, it seemed void of it.

Then, again, I observed the absence of the bible in the Temple. No prayer book ever devised by man can take the place of the bible. Whether one believes it divinely inspired or not matters little. its place in the Temple as well as in the Church can never be taken by any book of prayers knowingly written by human hands. The prayer book, from its very nature, has very little religious significance—still less spiritual elevation —when compared with the bible. I do not say that the prayer book should be eliminated from the service, but that the bible should be restored.

Unless you can replace the bible in the Temple, your work in bringing out the new edition will have availed but little.

Another weakness, to my mind, was the lack of ceremony: so barren and destitute was the service that one was reminded more of a lecture hall than of a place of worship. Too much ceremony is bad—too little ceremony is equally bad. It would appear as though we had refined our faith to such an extent that only a lecture remains.

So with the music. It is dull and oppressive, it lacks creative origin; there is no originality nor is there anything distinctive or spiritual about it. A creative music for Judeaism would be a valuable asset.

In reflecting on these subjects, I recalled the lamentations of the Rabbi—that the people are falling away and drifting into fads and fancies. But, on further reflection, it occurred to me that there is nothing wrong with the attitude of the people—they but reflect Judeaism as it is taught them. The great school of Judeaism is the Temple. Those who are providing and regulating the service in our Synagogues and Temples may well consider whether their work is well done. The Jewish people still have faith in the religion of their forefathers, but it must be given to them in such a manner as not to appear but a barren shell, and to be more significant than a lecture. In short, the service in the Temple needs some real religious significance; it needs a bible and the subordination of the prayer book; it needs the privilege and the requirement of the individual offering his own prayer to the Almighty—it needs a little tinge of ceremony to rob it of its barrenness—and it needs a little creative music—at least the old music needs a little modernization to make it cheerful and happy.

There is nothing wrong with the attitude of the people—the fault lies elsewhere.

Very respectfully submitted,
DAVID G. EINSTEIN.
Oct. 15, 1915.

JEWS IN THE RUSSIAN UNIVERSITIES.

The extent to which Jewish families are represented in the army can be judged from the numbers of relatives of Jewish soldiers who were enrolled at the Universities above the norm on the strength of their relationship to men at the front. At Petrograd sixty-eight Jews were admitted within the limits of the percentage norm, and five hundred and four gained admission above the norm. At Odessa the number of such Jews admitted to the University is three hundred, and the list is not yet closed.

Happy the man who can endure the highest and the lowest fortune. He who has endured such vicissitudes with equanimity has deprived misfortune of its power.—Seneca.

MONSTER CLASS INITIATION BY CLEVELAND LODGE

Address by Hon. Simon Wolf

Cleveland Lodge No. 16 gave a banquet at the Hotel Statler on Sunday evening, Oct. 24, 1915, which was attended by over 1,200 members. Preceding the banquet a class numbering nearly one thousand new members was initiated by the degree team of the lodge.

Mr. Max Meisel, Past President of District Grand Lodge No. 2, presented to Brothers Benson and Klinger silver loving cups for having secured the highest number of new members.

At the banquet the guest of honor was Brother Simon Wolf of Washington, who delivered the following address:

Address of Mr. Wolf.

My dear Friends:

Sixty-seven years ago this very day, I came to Cleveland with my sainted grandparents, who are resting in the Jewish Cemetery of this city. The canvas of memory brings to the fore many dear faces, who at that time helped to constitute the best of Cleveland's citizenship. They are too numerous to mention, and but few of that old guard are left to commemorate the past. Two or three of them are with us tonight to testify that while age may have dimmed their vision, it has not hardened their hearts or weakened their intellect.

Cleveland, in 1848, gave evidence of that civic spirit, energy and intelligence which has not culminated yet, but is growing steadily, and affords an example to the other cities of the Union of what can be accomplished by unity of purpose and patriotism in action. It is with peculiar feeling that I address you here tonight. In 1850 my dear sainted parents came here. In 1857 I was married here, Rev. Dr. Fuld being the Rabbi. Two of my sisters were married in this city, and thus aside from the general good will I entertain, there are family ties that bind me to the past.

Here was started, under the leadership of Benjamin F. Peixotto, the first Young Men's Hebrew Association. Here at the Eagle Street Synagogue, when Sumter was fired on, there was raised the American flag, which Peixotto presented in the name of the Congregation, and I responded. It was a notable affair, and one that was spoken of all over the country, evidencing then, as we had prior thereto and ever since, our love of and for the Republic.

The Order of B'nai B'rith, through its presiding genius at that time, Brother Peixotto, presaged the wonderful work it has since accomplished, and Peixotto not only talked but he worked; gave five years of devoted activities as President to the sacrifice of his business and family to strengthen the ties between Jew and Jew, and to animate the non-Jew to a recognition of what the Jew stands for, and later on, he exemplified by word and deed in distant Roumania, that he recognized the highest ideals of humanity, strengthened the Order and wrested from the hands of oppression the wreath of victory. The Order supported him loyally, and the Lodges throughout the United States twice voted money in support of that Mission. There are other men in American Jewry who have done heroic work on and in behalf of their fellowmen, but I know of no one that deserves higher praise than Benjamin Franklin Peixotto.

Here in 1868 there was dedicated a monument to the humanities, the Cleveland Orphan Asylum, which has reflected the highest credit on the Order and on American Jewry. It has sent forth the men and women who have adorned American citizenship, and it is a source of the greatest gratification to me that I was present as one of the speakers, Peixotto and the great leader of American Reform Judaism, Dr. Isaac M. Wise, the others. Let us not forget that the Synagogue and Temple have been splendid adjuncts of the Order. Dr. Wise set the pace. He himself was an ardent Ben Brith and with his usual foresight and sagacity he took from the Cleveland Orphan Asylum young men to be trained at the Hebrew Union College who today are among the greatest leaders of American Jewry and while this great achievement must ever stand as a work of the great leader, let us not ignore or forget the leader of the foundation, who thank Heaven, is still with us, and whose training has become the synonym for the highest development of mental, moral and physical education, our dear Brother Doctor Wolfenstein.

It were "Carrying Coal to Newcastle," to rehearse the history of the Order—that is a twice-told tale. It has become part of the world's history and each and every [illegible] we are strengthening our [illegible] making the world feel and [illegible] what the Order has accom[illegible] its aims and objects are for the future. I can truthfully say that no other Jewish organization has contributed so much to the uplift, to the betterment, to altruism, than the Order. The cynic and pessimist may sneer at what has been done for the widows and the orphans, for the aged and infirm, for the sick and the crippled but nevertheless the monuments of our philanthropic efforts stand and are visible to the world, and give evidence of our disinterested labors. The Order is the only organization, whether Jewish or Christian, that has ever risen to the height, by giving to the United States, the monument to Religious Liberty, chiseled by an American Jew, a member of the Order, and which stands in Fairmount Park, Philadelphia, the city where was first proclaimed on this continent the independence of the states and liberty for all men, irrespective of nationality or creed.

It was the Order that sent the Kishineff petition, which although ineffective, has had a lasting moral purpose, and struck a blow at autocracy in Russia from which it has not yet recovered. And now, under the inspiring genius and executive ability of Brother Adolf Kraus, we have leaped forward with giant stride, and the late convention endorsed his recommendation and grasp of ideals. The Social Service will prove that the Order is determined to winnow from the chaff of calumny, the truth, and vindicate by statistics that the Jew is less criminal and less diseased than others.

The Immigration Commission will, under the leadership of its Chairman, Brother Harry Cutler, a Russian of the Russians, be a source of helpfulness to the incoming American, and teach them what is absolutely necessary and essential, that when they land on American soil, they have reached the Jerusalem of the prophets, and they must leave behind them all those traits which tyranny and persecution made a necessity.

An emergency fund was created, so that in case of dire necessity, and which is not far distant when this fearful war shall be over, we can at once assist without waiting for the call. To prove by figures, which speak for themselves, what the Order has done in this great world conflict, that while we have an entire membership of forty thousand, we have per capita given $2.50, independent of what the individual members have done as citizens and Jews or as members of other organizations or other committees. While the great National Jewish Relief Committee, having two million and a half to draw on, has only shown a per capita of less than forty cents, which I admit the Committee is not to blame for, but the individuals who have so niggardly contributed; and one of the crowning acts of Brother Kraus has been to step in between the warring Jewish factions, to the end of harmonizing differences and to prevent disaster by having either a conference or a congress.

The Order is the only Jewish organization that is not only national but international. Today the great work that is being done in Germany, in Austria, and in the Orient, is largely done by and through the efforts of the Order, or by members of the Order, who are leaders in other organizations.

A grand thought that can not be relegated to the rear is the inspiring influence that the ritual of the Order brings home to each and every initiate. We are thoroughly Jewish; we have no division in our ranks; each and every Jew, no matter what his convictions may be on religious, secular, or political affairs, is welcome, thus a harmonious blending is created, which is helpful to Jewry and to the nation, and what an inspiring lesson there is taught during the initiation when the flag of the great Republic is made part of the symbolism, thus instilling patriotism and loyalty, which have been at all times, under all circumstances, and under all environments, the rallying cry of the Jew. We know more than any other class of men what it means to have a flag that protects us in our religious convictions, and, thank God, from the earliest days of the Republic up to the present moment, in peace and in war, we have proven that we are worthy of the great trust that American citizenship confers; and even in the lands across the sea, where persecution has reigned supreme for ages, the down-trodden Jew has borne the brunt of battle and fought heroically side by side with his Christian neighbors; and when the hour of peace shall strike, let us hope and trust that our great Government will, as it has promised, use its good offices to secure for our fellow co-religionists in other lands those rights and immunities which are inalienable and to which all men are so justly entitled. So-called Christian civilization is on trial. They have disregarded the ethics and equities of the Jew, and while for the time being gloom and disaster may reign supreme, the dawn of a better day is near, when the whole world will be a Republic of high ideals, and when men, irrespective of faith or nationality, will be bound together by those ties which will cement and not dissever.

Other speakers were Dr. S. Wolfenstein, Rabbi M. J. Gries, Rabbi Louis Wolsey, Martin A. Marks and S. J. Kornhauser, President of District Grand Lodge No. 2. The closing benediction was given by Rabbi Jacob Klein.

At the banquet announcement was made that plans are being completed for the erection or lease of a building to serve as a home for Jewish young men and headquarters for all Jewish fraternal societies and to be maintained and conducted under the auspices of Cleveland Lodge and to be known as the B'nai B'rith Club.

MEETING OF GENERAL COMMITTEE OF GERMAN GRAND LODGE.

A meeting of the General Committee of District Grand Lodge No. 8 was held on Sept. 13, at Berlin. The meeting was opened by the President, Dr. Berthold Timendorfer, who congratulated the members upon the new year. He reported that greetings were received from various lodges and individual members and particularly expressed appreciation for the congratulatory telegram from Carmel Lodge of Sofia, Bulgaria.

Brother ex-President Staub, the directing surgeon of the B'nai B'rith hospital train, submitted a detailed report of its activities, emphasizing the fact that the services of the hospital train are in constant demand.

Brothers Kuznitzki and Katz submitted in writing a detailed report of the proceedings of the Constitution Grand Lodge and the same was laid over for further consideration until the next meeting.

A further appropriation was voted to the committee charged with the duty of collecting war statistics with reference to Jews.

In regard to the inquiry of the Verband der Deutschen Juden, as to the manner and extent to which the Grand Lodge might be willing to share in the work for the relief of the Jews in Alsace Lorraine, it was resolved that in view of the fact that the Grand Lodge has issued an appeal to the lodges of the District for contributions for this purpose it is not deemed advisable to join in another movement with the same object in view.

The Committee was informed that the President of the Order has communicated with Augustin Keller Lodge of Zurich advising that a conference of representatives of American Jewish organizations is to be held to consider action to be taken at the peace congress in the interests of the Jews of eastern Europe and Palestine; further that Augustin Keller Lodge inquired whether the Grand Lodge wishes that certain suggestions be laid before the American conference. It was resolved to inform Augustin Keller Lodge that the German Grand Lodge follows with the warmest sympathy the endeavors of the Swiss Jews to ameliorate the condition of the co-religionists in Europe, but that during the present war the Grand Lodge is not in position to take part in these efforts; but that at the conclusion of the war its hearty co-operation may be assured.

The following appropriations were ordered:

15,000 Marks for the purpose of general relief.
10,000 Marks to the general sick fund.
4,000 Marks to the Maternity Home.
1,000 Marks for incidentals.

A request for additional contributions from the society for gathering statistics relating to the Jews was denied for the reason that the Grand Lodge is contributing to the committee that has charge of the gathering of war statistics and that all other statistical compilations should be discontinued during the war.

Report was submitted from the Verband der Deutschen Juden that it considered the advisability of joining the national society for the relief of war cripples to represent Jewish interests in that organization and that it was of the unanimous opinion that such representation was outside of its proper sphere of action and that work of this character on behalf of the relief of war cripples should devolve upon and can best be accomplished by the German Grand Lodge and similar organizations. It was resolved that in the event the Grand Lodge is invited to participate in this work, it would be advisable to consider whether the employment bureaus of the Order scattered throughout the country would not be the most efficient means for the relief work contemplated.

In accordance with a proposition submitted by the committee on finance, the Grand Lodge decided to subscribe 20,000 Marks to the third German war loan.

CLASS INITIATION AND BANQUET BY THE ST. LOUIS B'NAI B'RITH LODGES.

Sunday Oct. 17, 1915, was a memorable day in the annals of the St. Louis B'nai B'rith.

Moolah Temple was filled with a representative gathering of Jews from all walks of life to witness the initiation of a class of 1,130 candidates secured as a result of an intense membership campaign. The degree work was conducted in a solemn and impressive manner by the team, composed of Messrs. M. Mendle, J. Glueck, K. M. Vetsburg and A. S. Levi. Cantor A. Newman rendered several Hebrew melodies and musical features were added by Messrs. Goldman and A. Davidson.

Mr. Jacob Furth, a member of the Executive Committee of the Order representing District No. 2, presided. In addressing the newly initiated members, he called attention to the fact that this was the largest class ever initiated into a B'nai B'rith lodge. He presented a telegram of congratulation from Mr. Adolf Kraus, President of the Order. Mr. Furth dwelt in his remarks upon the work of the earlier pioneers, who had laid the foundation of the Order upon which the present strong superstructure rests. Mr. Furth said that the Order emphasized primarily the principle of equality and that the lessons of the Order were of a three-fold character, developing Jewish patriotism and fraternity.

Responding on behalf of the class, Major Lowenstein, one of the captains, gave the assurance that this class of over one thousand new members meant just that many American patriots, earnest Jewish men and willing workers in the cause of humanity.

Mr. S. J. Kornhauser of Cleveland, President of District Grand Lodge No. 2, paid a glowing tribute to the work of the St. Louis lodges, declaring that St. Louis had outdone itself and that no greater praise was possible.

Short talks were also indulged in by Brothers Karl Vetsburg, L. J. Borenstein and Dr. J. Wolfenstein.

The exercises were brought to a close with an address by Dr. Leon Harrison (published in full on the first page of this issue). After the close of Dr. Harrison's address, the meeting was formally adjourned.

After the meeting the entire assemblage sat down to a banquet. Fellowship songs were sung in a hearty spirit of jollity and good nature prevailed. Mr. Harry Simon acted as toastmaster. Toasts were responded to by many of the visitors, which included all the grand lodge officers coming from all parts of the District. The bountiful repast, the musical numbers, the spirit of good fellowship and the excellence of the talks made the event a glorious one, and the occasion will be remembered as unprecedented in the history of St. Louis Jewry.

CLASS INITIATION BY KANSAS CITY LODGE.

After the campaign of a few weeks under the general direction of Mr. Manny Strauss of Cincinnati, the teams of Kansas City Lodge No. 184, headed by Lewis H. Ehrlich, reported the successful close of the forward movement for new members.

On Thursday evening, Oct. 21, Kansas City Lodge initiated 360 candidates. The all inspiring sight of the formal initiation of so large a class was witnessed by more than two hundred of the members of the lodge and was an occasion that will not soon be forgotten. The principal speakers at the affair were Brothers Karl Vetsburg of St. Louis, Rabbi Louis Bernstein of St. Joseph, Mo., Rabbi Harry H. Mayer, Jacob L. Lorie, Leon Block and Rabbi Samuel Cohen of Kansas City. Preceding the initiation ceremoney, the candidates and members were served an elaborate dinner at the hotel. This event has set a new mark in the activities in B'nai B'rithdom of Kansas City, and now that it has been demonstrated what concerted efforts can do, it can safely be predicted that the members of Kansas City Lodge will continue to carry on the good work.

Thanks are due to the workers and to the leaders, for whose untiring efforts the lodge is indebted for the glorious success achieved.

HARRISBURG, PENNSYLVANIA.

During the past two years much activity has been evidenced by Salem Lodge No. 26 of Harrisburg, Pa. Many new members have been added to the roster. Culmination of this renewed activity will be the early initation of a class of forty new members. It is fully planned to have a "Booster Banquet" in the near future, and the members of the General Committee of the District Grand Lodge are to be invited guests. Much credit for the activity of the lodge is due to its secretary, Mr. L. Hirschler, and to Rabbi Chas. J. Freund.

B'NAI B'RITH OF BALTIMORE OBSERVE B'NAI B'RITH DAY.

Menorah Lodge No. 771, of Baltimore, Md., held a public meeting at Har Sinai Temple to commemorate the anniversary of the founding of the Order. The meeting was largely attended and many prominent out-of-town members of the Order graced the occasion with their presence, among them Brothers Simon Wolf, of Washington, and Dr. Edward N. Calisch, of Richmond, Va.

Solomon Mendles, President of the Lodge, presided and introduced the speakers.

Brother Simon Wolf made an eloquent address in which he enumerated the beneficent work accomplished by the Order. In his address he dwelt on the work of social service, of the emergency fund, the immigration commission, the contributions to the war fund, emphasizing the fact that no other Jewish organization is as competent and fit to handle national and international Jewish affairs as the Order. Referring to Russia and its treatment of the Jews, Mr. Wolf said that the American Government, as he confidently believed, would not make any treaty with Russia unless the Jews are granted their full rights. Concluding his address he told in a graphic and interesting manner of the influence the Order had exerted on the Jews everywhere, the great work it had accomplished since its inception, nearly 75 years ago, and the powerful good it exercised wherever an opportunity presented itself. He said the Order typified patriotism in its highest and purest light, and that its benefactions were broad and liberal.

Rev. Dr. Abram Simon of Washington in his address characterized the Order as the "Big Brother of Humanity" and spoke on those lines.

Dr. Calisch, in a beautiful address, went briefly over the history of the Order, telling of its growth from small beginning in 1843, to its present strength and size and international scope. He declared that while originally it was in the nature of a mutual benefit and charitable organization, it had greatly outgrown this phase of its work. Not that it ceased to be a charitable organization. On the contrary its philanthropic activities embrace three continents and many diverse nationalities.

The Order has kept pace with modern thought and has demonstrated that the latest developments in sociological and altruistic idealism are simply the modern expressions of ancient Jewish doctrine. Like modern medicine the Order in its philanthropic work seeks to prevent evil more than to cure evil after it has appeared.

It emphasizes the fact that charity is not the condescension or the patronage of the rich to the poor, but it is the duty of the rich and the right of the poor. It emphasizes the thought that the weak have a right to the protection of the strong, the orphan has a right to shelter and training, the widow has a right to aid and counsel, the needy sick have a right to care and cure, the aged have a right to protection and support. These elemental demands are simply social justice and the Order everywhere is teaching that to help one's fellowmen is a privilege.

The Order is in no manner political. Any member who seeks to use his Lodge membership or acquaintanceship for the purpose of furthering his own political ambitions, or those of any party with which he might be affiliated, is a traitor to his religion and to the Order. But the Order does busy itself with the civic, social, industrial and commercial condition of the Jews the world over. It seeks to secure for them, in those countries in which they are denied, the recognition of the fundamental rights of human dignity and manhood. It does not seek for tolerance but for justice. No more and no less.

In speaking of the objection that sometimes has been urged against the Order as being a secret organization, Dr. Calisch said that its secrecy was purely nominal. There was nothing which the Order wished to hide, nothing to which it was afraid to show the light of day. Like all organizations of a similar character started years ago, it doubtless made use of the mysterious for the value that it has as an appeal to the average man. But there is absolutely nothing either of its ritual or of its initiation which the Order desires to hide. Here Dr. Calisch explained and gave part of the ritual of the initiation to the audience at large, showing that its lessons were devoted to the most noble and altruistic of sentiments.

A man that hath no virtue in himself ever envieth virtue in others, for men's minds will either feed upon their own good or upon others' evil; and who wantest the one will prey upon the other.—Bacon.

SAN FRANCISCO B'NAI B'RITH DAY OBSERVANCE.

With nearly 1,000 happy boys and girls reveling in a great Kiddies' Festival, B'nai B'rith Day was made a memorable occasion in San Francisco on Sunday, Oct. 17. The special guests of the day were the boys and girls of the Pacific Hebrew Orphan Asylum and the children of lodge members in San Francisco and Oakland.

The day's festivities were under the personal direction of Grand President Harry K. Wolff of District No. 4, who conceived the idea of entertaining the children in honor of the occasion. He was assisted by the Committee of Fifty of the ten San Francisco lodges.

Deviating from the usual custom of devoting B'nai B'rith Day to oratory and athletics, the pleasure of the children was made the order of the day, and no efforts were spared in giving them a round of fun that will not be forgotten in many a day.

The Kiddies' Festival took place in the stadium of Golden Gate Park, to which the orphan asylum children were conveyed in special cars. Games were played in the morning and toys of various kinds were distributed to the kiddies.

At noon they were given dainty lunches and served with milk and candy. In the afternoon athletics took place, valuable prizes being awarded to the winning boys and girls. More games followed, other prizes also being awarded.

One feature of the day was an aviation exhibition, which delighted the young folks. They remained playing together until evening drew near, leaving the scene of their fun with reluctance.

Many of the lodge members gathered to watch the day's festivities and were enthusiastic in the praise of the affair. Grand President Wolff has been the recipient of countless felicitations on the success of the festival, which he planned and directed.

JOSEPH LODGE, SAVANNAH, OBSERVES B'NAI B'RITH DAY.

B'nai B'rith Day was fittingly observed by Joseph Lodge No. 76 of Savannah, Ga., on Oct. 17, 1915, at the Temple, which was filled to its capacity.

Addresses were made concerning the work of the local lodge by its President, Mr. Morton H. Levy, who called attention to the fact that the meetings of the lodge had been held regularly and were enthusiastically attended throughout the year, and that it was necessary to hold special meetings each month for the purpose of initiating new members. The specific work of Joseph Lodge has been the maintenance of a night school, employing a corps of teachers for the newly arrived immigrants. With the completion of the new building of the Jewish Educational Alliance, it is proposed to enlarge the night school and broaden its scope so as to afford educational advantages to all who may desire to avail themselves of this splendid opportunity.

The oration of the evening was delivered by Rabbi David Marx of Atlanta, Ga., whose subject was "Union in Israel."

MAON LODGE, NORFOLK, VA.

B'nai B'rith Day, Oct. 17, 1915, was fittingly celebrated by Maon Lodge No. 172, at Norfolk, Va., by a special meeting which was largely attended.

Rabbi Louis D. Mendoza presided, and Mr. Harold S. Bloomberg, of Richmond, Va., President of D. G. L. No. 5, who attended the occasion was in charge of the initiation of twenty-five new members. The ceremonies were very impressive, and the address of Brother Bloomberg on the "Ideals and Humanitarian Activities of the Order" will be remembered by all who had the pleasure to hear it, for time to come.

VICTORIA, BRITISH COLUMBIA.

B'nai B'rtth Day was celebrated by Victoria Lodge No. 758 on Sunday evening, Oct. 17, and proved one of the finest affairs yet held in that city. A large audience listened attentively to the addresses of President I. Waxstock, Dr. S. M. Hartmann and J. B. Jaffe, who in their remarks outlined the origin and the work of the Order.

PRIZE ESSAY CONTEST.

Grand President Harry K. Wolff, of District Grand Lodge No. 4, I. O. B. B., has announced a prize essay contest open to the Jewish students of the University of California and the members of the Berkeley B'nai B'rith lodge.

The essays are to be written on a Jewish topic to be selected by a committee consisting of Otto Irving Wise, Prof. William Popper and Dr. B. A. Bernstein. This committee also will judge the essays.

Grand President Wolff has offered $50 in prizes of $25, $15 and $10 for the three best essays. His purpose is to stimulate interest in Jewish subjects.

Springfield Lodge, Springfield, Mass. Dedication of Lodge Club Rooms

By Henry B. Goodman

We're getting there. At the rate Springfield Lodge is increasing its membership it will soon have on its roll every worth-while Jew in the city. Sunday, October 17, the Degree Team initiated a class of thirty-nine candidates, and has another class of twenty-four for the next initiation. And what brought all this great activity about?

Last spring the lodge faced the problem of apathy on the part of many of the members. With the summer adjournment coming, the officers saw the need of some great stimulant for the fall season, and hit upon the happy plan of providing a permanent home for the lodge. With characteristic Springfield "go," the thought was speedily crystalized into action, with the result that a suite of rooms was engaged in the Hotel Cooley, and the B'nai B'rith Club thrown open to the members.

The formal dedication and opening took place on September 21, and was without exception the finest social event in the history of the Jewish community of Springfield. So pleased were the members and guests with the comfort and facilities of the rooms, that the lodge and its activities sprang into immediate favor with the public. President Adaskin was not slow to see the possibilities of this new interest, and immediately started a membership campaign with this stimulant: that if the membership were increased at the rate of a member a day for thirty-five days, he would donate to the club rooms a handsome $350 piano. He did. The lodge secured sixty new members in sixty days.

At the initiation on Oct. 17, the lodge was honored by the visit of President Herman Asher, of District No. 1, vice President Abraham K. Cohen; Charles M. Stern, and nearly the entire Board of Deputies of the District, besides a large delegation from Holyoke Lodge. After the exemplification of the ritual, which was rendered in magnificent style by the famous Degree Team of Springfield Lodge, the audience and new members were addressed by the visiting officers of the District Grand Lodge. President Asher spoke of the efforts being made throughout the District to increase the membership, and commended Springfield for its big achievement in this line.

Past President Stern, of Albany, praised the work of the Degree Team, and invited them to come to his city when they had made a little more progress in their membership campaign, and initiate the candidates they would secure. It is needless to say that the invitation was immediately accepted. This invitation was followed in a few days by an invitation from Holyoke Lodge, who evidently saw fit to emulate the good example of Springfield, and also gathered into its fold some twenty-five or more desirable Jewish residents of that bustling little city. The Springfield Degree Team will visit Holyoke on Monday, Nov. 1, and initiate into our fraternity more new material for spreading the doctrine of the Injunction to Abraham.

So thus Springfield Lodge is doing its share. Thus the principles of our Great Brotherhood are being inculcated into the minds of new-found brothers throughout District No. 1, by the Flying Squadron of Springfield Lodge. Our record now reads: New Haven, Worcester, Holyoke, New Britain, Pittsfield, New York City. Our tickets are bought for Albany, and we are listening intently to calls from other cities. When the call comes—we'll be there.

And now a word about our new club rooms. There are two large rooms and a reception hall, with the unlimited use of a good-sized meeting hall on the same floor. The rooms are very comfortably furnished (by the hotel). In addition the members have joined in providing extra comforts and conveniences, such as a library and bookcase, bulletin board, smoking sets, games, decorations, and a host of other things. A visitors' register, also donated, already bears the names of Jews famous for their public work, besides hundreds of other visitors.

The entire facilities of the hotel are at the disposal of the members. Were our quarters a $50,000 club house we could not have more comforts or greater facilities than at present.

To other lodges in the District we say: "Go thou and do likewise."

Headquarters of Springfield Lodge, No. 684, I. O. B. B. Cooley Hotel, Springfield, Mass.

RESOLUTIONS.

WHEREAS, Death has removed from our midst our beloved Brother, Daniel Harris, or, in the good old Jewish formula, he now sleeps with his fathers,

And Whereas, it has been our pleasure to know this young man and profit by his good example: Now, therefore, be it

RESOLVED, That in the untimely death of this young brother, Charlotte Lodge Number 733, Independent Order B'nai B'rith, of Charlotte, North Carolina, has sustained an irreparable loss; and

Resolved, That it is truth and not a mere formal eulogy to say that this beloved brother has left behind an example worthy to be followed by all young Hebrews in general and members of our worthy Order in particular; and be it further

Resolved, That the Secretary be instructed to spread this resolution on the minutes, and to send copies of same to the B'nai B'rith News, and to his bereaved parents.

David B. Paul,
Sam Schwartz,
H. Miller, Sr.,
Committee.

He that is good is always great; but he that is great is not always good.

JEWISH HELP FOR TURKEY.

The German Jews sent a transport of two car loads of hospital material for the Turkish army. Dr. Alfred Nossig, who was the Jewish representative accompanying the train, was received by the Sultan, by the crown prince and several high officials, who expressed their thanks to him and assured him of Turkey's friendly attitude to the Jews.

A Mussulman-Israelite society was organized in Constantinople, whose object it is to strengthen the bonds of friendship and fellowship between the Jews and the Turks.

GERMAN IRON CROSS WON BY 4,000 JEWS.

Two hundred and eighty-six Jews in the German army have been promoted to be officers, and 4,000 Jewish soldiers in the army have been decorated with iron crosses, sixteen of them with the iron cross of the first class.

As bees breed no poison, though they suck the deadliest juices, so the noble mind, though forced to drink the cup of misery, can yield but generous thoughts and noble deeds.

What Our Lodges Are Doing

ORIENTAL-HILLEL LODGE, CHICAGO.

Thursday, Oct. 28, was a gala evening for Oriental-Hillel Lodge No. 72 of Chicago. The meeting was unusually well attended and among those present were a number of the most prominent co-religionists of the city and country, including United States Judges Julian W. Mack and Samuel Alschuler. Very little routine business was transacted, excepting that a large number of applications for membership, totaling almost two hundred, was presented and referred to various investigating committees. The entire evening was devoted to a feast of reason and a flow of soul.

The "talk fest" was launched with an address by Brother Abel Davis, who spoke on the needs of the Orthodox Federated Jewish Charities of Chicago, outlining its history, emphasizing the need of its existence, vividly portraying its manifold activities and concluding with an appeal to those present to rally to its support. His address had a marked effect upon the audience, and in recognition of the beneficent work accomplished by the Federation the lodge unanimously voted an appropriation of $100.00 to aid it in its work.

The principal feature of the meeting was the formal presentation to a Chicago B'nai B'rith audience of Brother Dr. Rudolph I. Coffee, Director of the Social Service Department of the Order, who addressed the audience on the subject: "Judaism and Social Service." His brief remarks contained a message of vital importance, not only to the members of the Order but to Jews throughout the land. He emphasized the absolute need of preventive work rather than of remedial work and that preventive work of the most effective character can only be accomplished through social service, which has always been one of the cardinal principles of Judaism and which can best be carried on by an agency like the Independent Order of B'nai B'rith. In concluding his remarks he earnestly appealed to the members of the Order for active co-operation in the work of promoting Social Service.

The last number on the program was a discussion of the syllabus submitted by the Director of Intellectual Advancement of the District Grand Lodge, Brother Edward Menkin, on the subject, "Is It a Chillul Ha-Shem to Organize Jewish Political Clubs?" The discussion was led by Brothers Wm. J. Mack and Julius M. Kahn, after which the matter was submitted for general discussion, which was participated in by Brothers Dr. T. Schanfarber, Dr. Jos. Stolz, Judge Samuel Alschuler and Judge Julian W. Mack.

At the close of the program refreshments were served and a social hour was spent.

INSTITUTION OF BEAVER VALLEY LODGE.

On Sunday afternoon, Oct. 10, Beaver Valley Lodge, No. 777, composed of residents of Beaver Falls and vicinity, was instituted by Mr. Marcus Feuchtwanger, of New Castle, Pa., second vice-president of District No. 3, assisted by Joseph L. Kun, of Philadelphia, Pa., assistant Attorney General of Pennsylvania, and chairman of Propaganda Committee of District No. 3.

Thirty-eight candidates were initiated by the district degree team, in the presence of about 200 members from Pittsburgh, Butler, Braddock, New Kensington, New Castle and other surrounding cities where lodges are located. In addition to the above officers the following members of the General Committee were [illegible] to assist in the institution: Mr. [illegible] of Pittsburgh, Pa., who organized the lodge; Mr. Louis Sulzberger, [illegible], Pa.; Rabbi M. C. Currick, Erie, Pa.; Mr. Mark Alexander of Pittsburgh, Pa.; Mr. Adolph Ello, former city treasurer of Pittsburgh, Pa.; Mr. Frank [illegible] Kaplan, McKeesport, Pa.

[illegible] the [illegible] of the initiatory [illegible] the doors were opened for a public meeting. The audience was addressed by [illegible], Messrs. Kun and [illegible]. The meeting was one of the most successful ever held in [illegible] by the Jewish community.

[illegible] fair to [illegible] in the [illegible] part of the district in the work of our order [illegible] Mr. Abe Weil of Phila[illegible] new lodges have been [illegible] is expected that four more [illegible] will be instituted within the next [illegible]

NEW YORK-ISAIAH LODGE.

New York-Isaiah Lodge of New York City held a most interesting meeting on Wednesday evening, Oct. 27, 1915.

Nine applications for membership were presented.

The secretary of the District Grand Lodge, Brother B. M. Kaplan, made an official visit to the lodge, who, in addressing the lodge, said: "I bring you a message of good will and good cheer from the President of our District, Brother Herman Asher. I want to emphasize particularly his message of good cheer and hope. Everyone is commenting upon our President's 'Jewishness.' One of the elements of his 'Jewishness' is his wholesome optimism, which is so characteristic of our people as a race or a religious brotherhood, for were it not for our optimism our people could never survive these many centuries of indescribable hardship and oppression; but, notwithstanding the untoward conditions and circumstances under which our people had to live, or rather exist, these many centuries, they never lost faith either in themselves or their fellowmen. They went on hoping and hoping that the time will come when all will be right with the world. The great English poet, Browning, has said: 'God's in His heaven, all is right with the World.' At present all is not right with the world. The terrible wrong and injustice which have been perpetrated against our people bear irrefutable testimony to it. The present European war conflagration in which the supposedly most civilized nations of the earth are slaughtering one another, proves that all is not right with the world; but what our people do believe and have always taught is that God is in His heaven and all will be right with the world, even if all is not right yet. This is the Messianic Jewish ideal, always looking to the future with its golden possibilities and God's promise, as sublimely expressed by the Prophets. And the President of our District, impressed with the right Jewish spirit of optimism, feels that all will be right with our District. He sees a great future for it, teeming with great possibilities, both in increased membership and in greater activities. He does not waste time or energy on useless criticism or fault-finding, which usually operates as a hindrance to greater progress. If our brothers devoted half of the time on upbuilding which they spend on useless criticism our Order would be the biggest, the most powerful and the most influential Jewish organization in the world, which it ought to be. The severest critics are usually the poorest workers, in the same way that the keenest critics make the poorest authors. The one that turns critic within the ranks of B'nai B'rithdom, is one who has forgotten one of the noblest teachings of our Order, which is to develop and elevate, rather than to hinder and oppose.

A new era is dawning upon our District. It is an era of constructive work, of optimism, useful activity, cordiality and good fellowship. I ask you to help the President in his effort to increase our ranks. You say 'We want quality.' Very true, so we do. But we have a great many of quality who are not identified with our Order. We can have both quantity and quality. You are proud of your lodge, proud of its past. You have a right to be, but you should also see to it that the lodge is proud of you, so that in time to come as you now point to the earnest workers who have since gone to the Great Beyond, future generations may point with pride to you and receive new inspiration from your earnest efforts and your practical achievements."

RENO LODGE, RENO, NEV.

Under the auspices of the Lodge services were held during the recent holidays, and it is pleasing to report that there was much more activity and interest displayed in this matter than ever before. The attendance at these services were very satisfactory.

In reference to the call of aid for the war sufferers in Europe the Lodge collected through its committee the sum of $118.00.

BELLINGHAM, WASH.

A successful dance was given by the Ladies' Auxiliary to Bellingham Lodge on Oct. 10, 1915. An enjoyable evening was spent by the members of the Lodge and their friends.

In conjunction with the Ladies' Auxiliary, the regular semi-monthly meeting of Bellingham Lodge was held on which occasion Max Grossman of Vancouver addressed the members.

HOREB LODGE, NEW HAVEN, CONN.

A well attended meeting of Horeb Lodge on Sept. 26 at its new quarters marked the formal opening of the new lodge rooms. Everyone present expressed themselves pleased with the change and much favorable comment was made concerning the splendid facilities which the new quarters offer.

The speaker of the evening was Rev. Dr. Jos. Silverman of Temple Emanuel, New York City, Past President of District Grand Lodge No. 1, who took for the subject of his discourse "Behold, How Good and How Pleasant It is for Brethren to Dwell Together in Unity." He showed clearly and convincingly that in every instance, unity made for progress and development, and that love was the force that bound men together. Just as in the family life when love disappears, the units are separated and misery, suffering and trouble follow as a result, so it is among all mankind. This is proven by the great war that is now devastating all Europe, making its effect felt in every part of the world. The principle of unity and love was preached by the Jewish prophets thousands of years ago, and their teachings are more necessary today than ever before.

The Independent Order B'nai B'rith has adopted as one of the cardinal and basic principles of its organization this doctrine, and each member is thoroughly impressed with its importance and urged to carry it on in his relationship with his fellow men in his daily life. The words of the speaker made a profound and deep impression upon all his hearers and the lesson will remain never to be forgotten.

The Horeb Lodge degree team initiated three new members. Their work was of high order and elicited much praise from those who had the privilege to be present and witness the excellent work.

The members then adjourned to the banquet room where refreshments were served.

The campaign to get new members is progressing excellently and promises to prove successful beyond all expectations. Immediately after the announcement that such a campaign had been started, a number of men, without being placed upon the recruiting team, immediately took up the work and handed in a number of applications at the last meeting. Everyone appears to be impressed with the great necessity of enlisting under the banner of the lodge all those who can contribute to the general welfare of the organization.

Another successful meeting of the lodge was held on Oct. 10, on which occasion several candidates were initiated. The feature of this meeting was the address by Mr. Myron Sulzberger of New York City, Vice-President of the Home at Yonkers, who gave an admirable description of the Home and spoke with glowing terms of the splendid work which that institution is doing.

On Oct. 24, at a well attended meeting, the lodge was honored by the presence of Mr. I. Irving Lipsitch of New York, manager of the Hebrew Sheltering and Immigrant Aid Society of America. Mr. Lipsitch addressed the lodge on the subject, "Immigration," illustrated with stereopticon views. His address was received with marked approval and the co-operation of the lodge and its members in the work of the Immigrant Society was pledged.

Horeb Lodge is planning an entertainment and dance at Harmony Hall for the members and their ladies. A good program of musical and vocal selections has been arranged for that occasion.

ABRAHAM LIPPMAN LODGE, PITTSBURGH, PA.

On Wednesday evening, Oct. 27, Abraham Lippman Lodge gave an entertainment at its lodge rooms which was largely attended. This was the first affair of the season. Beautiful prizes were presented to the successful contestants. Refreshments were served and the affair proved a great success.

The campaign for membership under the auspices of the lodge is now being made and the methods used are similar to those which have been practised in other districts. It is the intention of the lodge to secure every desirable Jew within the city not as yet connected with the Order.

The lodge also decided to give a testimonial banquet to the President of the District, Abe Weil of Philadelphia, and his cabinet during the month of November. It will be one of the gala events of the season and will take place at the Fort Pitt Hotel.

DAN LODGE NO. 593, CHARLESTON, S. C.

Dan Lodge's "Fall Opening" took place on the evening of Oct. 10. At that meeting its membership was increased by the addition of eight new members. Its present roll of members is the largest in the history of the lodge. Its large membership is noteworthy because it was attained during adverse conditions.

Its past year has been one of achivement and progress, but not unmixed with sorrow. The heavy hand of death has been laid on the lodge, and four members—two of them officers—have been summoned to the Great Beyond. And the greatest growth and prosperity attainable cannot recompense Dan Lodge for the toll exacted.

Sidney J. Cohen, appointed Guardian after the death of J. Flaum, was accidentally killed in the discharge of his duties as a reporter for a Charleston paper. His death grieved the entire city, and is one of the saddest blows ever suffered by Dan Lodge. Young, brilliant, refined, and popular, he was one whose membership incalculably enriched the lodge.

Dr. J. S. Raisin, the new Rabbi of the K. K. B. E. Synagogue, was gladly received as a member at the October meeting. Dr. Raisin is an ardent member of the Order, and his active participation in Dan Lodge's work is confidently expected to stimulate and help increase local interest in the work of the Order.

Dr. Raisin is the successor to Dr. I. E. Marcusson, who was not only a member of the lodge, but was the distinguished President of District No. 5. Dr. Marcusson left Charleston to assume duties as Rabbi at Terre Haute, Indiana. At his departure he was presented with a beautiful silver loving cup by his brother members.

Much of Dan Lodge's recent progress is due to the untiring efforts of its president, W. J. Bernstein, ably assisted by various committees.

OFFICIAL VISIT TO LODGES OF DISTRICT NO. 4.

Grand President Harry K. Wolff, of District Grand Lodge No. 4, Independent Order B'nai B'rith, has announced his itinerary for the southern lap of his official tour of the district, on which he will leave San Francisco November 7. He will be accompanied by Grand Secretary I. J. Aschheim.

The itinerary provides for visits at Bakersfield, Los Angeles, San Diego, San Bernardino and Stockton.

They will spend two days in Los Angeles and two days in San Diego.

Both the Grand President and Grand Secretary are eagerly awaiting their opportunity of meeting the brethren of the southern lodges and conferring with them on the activities of the Order.

The itinerary follows:

Sunday, November 7—Leave San Francisco by the valley route, arriving at Bakersfield November 7, for meeting on that day.

Monday, November 8—Leave Bakersfield, arriving in Los Angeles Tuesday, November 9, when lodge meets.

Thursday, November 11—Leave Los Angeles for San Diego, meeting Lasker Lodge that evening.

Remain in San Diego Friday and Saturday, visiting Panama-California Exposition.

Sunday, November 14—Leave San Diego for San Bernardino, arriving there in the evening to attend regular meeting of lodge.

Monday, November 15—Leave San Bernardino for Fresno, arriving there in the evening to attend lodge meeting.

Tuesday, November 16—Leave Fresno for Stockton, arriving there for regular meeting of lodge.

WORCESTER, MASS.

Worcester Lodge No. 600 began its Fall and Winter activities with a well attended meeting on Oct. 12, 1915. At the close of the meeting an entertainment was carried out.

The lodge anticipates an official visit by the District Deputies of the State on Nov. 28, at which time an open meeting will be held. The lodge has started a junior degree team and has appointed committees to arrange for the organization of a Ladies' Auxiliary. A new membership committee has been appointed to inaugurate a campaign to increase the membership of the lodge. During the last year, Worcester Lodge secured the first prize for having secured the largest increase in membership, namely, 80 per cent.

What Our Lodges Are Doing

DAVID FISH LODGE, CHICAGO.

On Oct. 18, 1915, David Fish Lodge No. 130 held a well attended meeting at which a large number of applications for membership were presented and ordered referred to various investigating committees. The lodge hopes to materially increase this membership before the close of the year, and from results so far achieved there is no doubt that its expectations will be realized.

The feature of the meeting was a discussion of the subject submitted by the Director of Intellectual Advancement of the District Grand Lodge, relating to the organization of Jewish Political Clubs. The discussion was led by Brother Benj. J. Samuels, President of the District, and was participated in by a number of members of the lodge.

At the close of the evening, the secretary of the District Grand Lodge made brief remarks dealing with the mode and manner of properly conducting the affairs of a B'nai B'rith lodge, emphasizing the need of cultivating a broad fellowship among its members, and the importance of interesting the members in the work of the Order and supporting its tenets and principles not only in the lodge room but in every day life.

B'NAI B'RITH OF SEATTLE, WASH.

Hildesheimer Lodge No. 503 held a well attended meeting on Oct. 7. After the general routine matters were disposed of a committee was appointed to co-operate with the local sister lodge, Rainier Lodge No. 627, in regard to the immigration question, with special reference to the Russian refugees who are continually arriving in Seattle.

Upon completion of all business matters a joint meeting was held with the Ladies Auxiliary, at which time Dr. J. Allen Smith, head of the Political Economy Department of the University of Washington, addressed the audience, taking for his subject "The Growth of the Democratic Idea in the Government from the Past to the Present." Musical and vocal numbers were on the program and at the close of the evening refreshments were served.

Hildesheimer Lodge celebrated the fifteenth anniversary of its institution on Oct. 21, 1915, with an excellent entertainment.

Rainier Lodge No. 627 of Seattle held its first meeting of the season on Oct. 15, on which occasion general business matters were discussed.

It was decided to hold a joint meeting with Hildesheimer Lodge No. 503, at which time President Suzallo of the University of Washington will deliver an address.

INSTITUTION OF TEXARKANA LODGE AT TEXARKANA, ARK.

On Sunday, Oct. 31, 1915, Texarkana Lodge No. 520 was instituted at Texarkana, Ark., with a charter membership of twenty-five prominent co-religionists of the city.

Brother Louis Cohen of Ft. Smith, Ark., a member of the General Committee of District Grand Lodge No. 7, accompanied by Brother Dan Daniels of Little Rock, Ark., were delegated to bring about the institution of the lodge and represented the Grand Lodge at the formal ceremonies, which were ushered in by the holding of services at the Temple in the morning, on which occasion the visiting Grand Lodge officers delivered addresses on the work of the Order to a large audience. In the afternoon the formal installation took place. Interesting addresses were made by the officers, which aroused much interest among the new members.

The Jewish community of Texarkana expressed their appreciation for the interest shown by the Order, and has pledged to demonstrate this in a practical measure by a steady increase of the membership of the lodge.

HOREB LODGE OF NEW HAVEN STARTS ACTIVE CAMPAIGN FOR NEW MEMBERS.

A special committee from Horeb Lodge, headed by Jos. H. Ullman, is arranging the preliminary work necessary for the proper launching of this campaign. The committee has appointed a number of subcommittees, to which various lists of prospective candidates have been referred to solicit from among them the new members for the lodge. It is the aim of the campaign committee to secure at least one candidate from every member of the lodge before the celebration of its sixtieth anniversary

PORTLAND B'NAI B'RITH.

A class of fifteen new members is awaiting initiation at the coming meeting of Portland Lodge.

One of the most enthusiastic meetings of the season was held on Oct. 12 by Theo. Herzl Lodge No. 314. A class of eleven candidates was initiated by a uniformed degree team. Cigars and refreshments were served at the close of the meeting.

The Daughters of the Covenant Auxiliary to the B'nai B'rith Lodges gave a card party and social for its members, which was enjoyed by all present.

Portland Lodge N.o 314, on Oct. 19, commenced a series of social activities which will engage the attention of their members and ladies the entire season. A successful "Bubble Party" was held, at which a prize whist and dance were the features. It was a most enjoyable affair. The next event is "Vaudeville Night," on Tuesday evening, Nov. 16. Dancing will follow. On Dec. 21 a character party will be given, which promises to be a gala affair. Ladies' Night will be a Leap Year affair.

SAN FRANCISCO B'NAI B'RITH.

With the kiddies' festival now but a happy memory of a successful event, the Committee of Fifty has launched itself into active preparations for a minstrel show to be given Sunday evening, Nov. 28, at Scottish Rite Hall. Proceeds of the affair will be devoted to improving the new B'nai B'rith club rooms and to expanding other activities of the committee.

More than a score of members of the committee will participate in the affair. They will be assisted by other members of the Order and of the ladies' auxiliaries.

The committee's crack initiatory team will go to Stockton to conduct a class initiation.

Many candidates are being secured by the local lodges for the class initiation to be held Dec. 8, when the Committee of Fifty team will officiate.

LOS ANGELES, CALIF.

The September meeting of Los Angeles Lodge No. 487 of Los Angeles, Calif., was one that will long be remembered by all those who were present.

An unexpected and very much appreciated surprise was the visit of Past Grand President Morris S. Schneider of Oakland, Calif. His address to the lodge on the subject of "The Aims and Objects of the Order" was of much interest to the members and was replete with instructive and entertaining matters.

In addition to this formal address a debate was participated in by members of the lodge on the question of the war loan.

MOSES GASTER LODGE. MANCHESTER, ENGLAND.

The ceremony of dedicating a bed to the honor of the members of Dr. Moses Gaster Lodge No. 720, in consideration of their gift to the hospital took place on Sept. 26th, 1915. Dr. Chas. Dreyfus, J. P., presided. The proceedings commenced with the recital of a Psalm, followed by Mincha service.

Rabbi Dr. Salomon in addressing the gathering said that the gift of the endowment of a bed was the finest offering of humanity in endeavoring to alleviate pain and suffering. Mr. Jos. Hamwee, as president of the lodge, unveiled the tablet in commemoration of the gift. He expressed the pleasure it gave him to perform this function, and stated that as soon as the members of the lodge were approtched they readily put into practice the principle of brotherly love and humanity.

A letter was read from Dr. Moses Gaster, of London, regretting his inability to be present and expressing his good wishes for the success of the institution.

MINNEAPOLIS LODGE.

A well attended meeting of the lodge was held on Thursday evening, Nov. 4, 1915. The special feature was the address of Professor J. R. Kanter of the University of Minnesota on the subject, "Physiology and Its Relation to Every Day Life."

Nomination of officers for the ensuing year was also held.

The Propaganda Committee, with Brother David C. Jeffery as chairman, announced a plan for the launching of a membership campaign which met with the approval of the lodge.

HILDESHEIMER LODGE CELEBRATES ANNIVERSARY.

One of the largest crowds that ever gathered at a Jewish social was present on Thursday evening, Oct. 21, at Seattle, Wash. The attendance was roughly estimated at over 500. The occasion was the celebration of the fifteenth anniversary of the organization of Hildesheimer Lodge No. 503. Three worthy features stand out among the many achievements of the lodge for the past year. One is the organization of a social welfare committee, which works in conjunction with the committee of the Rainier Lodge for the purpose of solving the immigration problems that are arising in that city. Another is the attention directed to the Jewish Reformatory prisoners, the pardoning of many being due to the work of the B. B. lodges, who see to it that the unfortunate ones are started on the straight path. And last, but not least, is the organization of a ladies' auxiliary, which has done a great amount of good work this past year.

As usual, the entertainment furnished to the audience was a feature.

Among the speakers of the evening were: Abe Hurwitz, president of the lodge; Miss S. L. Kadushin, president of the Ladies' Auxiliary; J. Shaefer, monitor of the lodge, and Rabbi Samuel Koch.

RAMAH LODGE, CHICAGO.

A largely attended meeting of the lodge was held on Oct. 14, 1915. The remarkable incident of the meeting was the presentation of two hundred and thirty applications for membership, a partial result of the intense membership campaign now being waged in that city.

The special feature of the meeting was the discussion of the syllabus submitted by the Director of Intellectual Advancement of the District Grand Lodge on the subject, "Is It a Chillul Ha-Shem to Organize Jewish Political Clubs?" participated in by Brothers Otto G. Finkelstein Henry S. Blum, Judge Philip Stein, Jacob Gartenstein and Sidney Lyon.

JOSHUA LODGE, PHILADELPHIA, PA.

Final plans are being made for the celebration of the sixtieth anniversary of the founding of Joshua Lodge No. 23, of Philadelphia, which will be held in December. The general committee, of which Mr. M. S. Meyerhoff is chairman, has been appointed and the anniversary will be held on Sunday evening, Dec. 5.

The celebration will take the form of a class initiation of new members and promises to be one of the largest initiations ever held in the history of the B'nai B'rith in Philadelphia. Following the initiation there is to be a large banquet to which men of national repute will be invited and will make addresses on the vital activities now being undertaken by the Order.

OFFICIAL VISIT BY THE PRESIDENT OF DISTRICT NO. 4.

Mr. Harry K. Wolff of San Francisco, President of District Grand Lodge No. 4, is arranging for an official tour to begin the early part of November, and will be accompanied by Brother I. J. Aschheim, Secretary of the District Grand Lodge. They will visit Bakersfield, Los Angeles, San Diego and other cities.

In the various cities the officers will confer with the members of the Order on the various activities in which the District is particularly concerned. Special attention will be given to the campaign for an increase in membership.

ACTIVITY OF EMANUEL LODGE, MONTGOMERY, ALA.

The membership of the lodge numbers 141, composed almost entirely of the best element in the Jewish community.

The lodge has been active in raising funds for the Leo N. Levi Hospital and has been a constant contributor to this worthy institution. It has responded generously to the appeal for help from the war sufferers abroad and has also sent a liberal contribution to the sufferers of the recent Galveston tidal wave. It has liberally supported the Anti-Tuberculosis Association and the National Farm School and has taken active part in furthering the interests of the local Young Men's Hebrew Association.

DISTRICT NO. 1.

President Herman Asher, assisted by the Intellectual Advancement Committee, of which Brother Joseph Levenson is Chairman, is bending every effort to increase the membership of the District. He is meeting with considerable success, especially in the smaller communities, where our co-religionists, more or less, know one another and come more in personal contact. President Asher is making frequent visits to the lodges and his earnest words are always listened to with attention and respect. President Asher has been authorized by the General Committee to offer prizes for excellence in Degree Team work. The following lodges have already expressed their willingness to enter the contest: Washington, Henry Jones, Manhattan, Worcester, Springfield and Edward Everett.

Chananiah Lodge No. 165 mourns the demise of Mayer Goldschmidt Tyler of the lodge, who was much beloved by all brethren.

Secretary Bernard M. Kaplan of District No. 1, has organized a class in Degree Team work where attention will be given, not only to the proper rendition of the Ritual, but also to the historical, religious and ethical significance of the impressive Ritual of the Order.

Brother Myer L. Victorius has presented New York Isaiah Lodge No. 1 with a beautiful Menorah in memory of his late esteemed father, M. Victorius, who was a prominent and active member of that lodge.

Under the auspices of Amos Lodge No. 121 of Boston, Mass., a well attended public meeting was held on which occasion grand secretary Dr. B. M. Kaplan of New York delivered an address.

Washington, Edward Everett, Zion and Akiba Lodges of New York City held a joint meeting on Nov. 3. A large class of candidates was initiated on that occasion.

Services in memory of the late Jacob Cane, President of the Home for the Aged at Yonkers, was held on Sunday afternoon, Oct. 24, in the synagogue of the Home, which was filled to its capacity. There were representatives from a number of communities outside of New York. Among the out-of-town visitors were Judge A. K. Cohen of Boston, Henry Lasker and H. Adaskin of Springfield. Those who participated in the program were Herman Asher, President of the District, Myron Sulzberger, Judge Louis D. Gibbs and Dr. B. M. Kaplan.

Jordan Lodge No. 15, of New York City, is arranging for a testimonial banquet and dance to be tendered to Mr. Herman Asher, President of District Grand Lodge No. 1, which will be held at the Hotel Majestic, New York, on Wednesday evening, Nov. 24, 1915.

At a well attended meeting of Springfield Lodge No. 684 of Springfield, Mass., held on Oct. 17, 1915, a class of forty members was initiated by a uniformed degree team. The meeting was addressed by Judge A. K. Cohn, of Boston, First Vice-President of the District Grand Lodge.

DISTRICT NO. 2.

Colorado Springs Lodge No. 523, of Colorado Springs, increased its membership over 100 per cent during the last month. Its showing is remarkable in view of the fact that there is but a small Jewish population in the community. An increase of 21 members, more than double the former membership, is due to the efforts of the President of the Lodge, Mr. H. Sachs.

Denver Lodge No. 171, of Denver, Colo., has increased its membership by 253, and it is expected that at least 50 more applications will be received and the applicants initiated at the November meeting. The campaign for new members is under the charge of Brother Lieberman.

Eshcal Lodge No. 55 will soon initiate the largest class of candidates the lodge ever initiated at one time. Brother S. G. Kusworm who had charge of the membership campaign reports an increase of over 200 per cent.

As a result of propaganda efforts, Indianapolis Lodge No. 58, of Indianapolis, Ind., will double its membership before the campaign is over.

Beth Horon Lodge No. 599, of Kansas City, Kan., has thus far increased its membership by forty.

Gan Eden Lodge No. 110, of Terre Haute, Ind., has secured twenty-one new members as a result of its recent campaign.

What Our Lodges Are Doing

(Continued from page 15)

Cleveland Lodge No. 16, of Cleveland, Ohio, anticipates building a B'nai B'rith Club House for its members, which is also to be used as a meeting place. A committee has been appointed to make the preliminary arrangements and work out a plan for the raising of $100,000, necessary for this work.

DISTRICT NO. 3.

A delegation of twenty members of New Castle Lodge of New Castle, Pa., among them Brother Marcus Feuchtwanger, second Vice-President of the District Grand Lodge, attended the institution of the B'nai B'rith Lodge at Beaver Falls, Pa., on Oct. 10.

Joshua Lodge No. 23 of Philadelphia is planning to celebrate the sixtieth anniversary of its institution some time during the month of November.

The religious school conducted under the auspices of New Castle Lodge No. 609 of New Castle, Pa., has begun the term with an enrollment of over one hundred pupils. Brother Marcus Feuchtwanger, Second-Vice-President of District Grand Lodge No. 3, is the superintendent.

New Castle Lodge No. 609, of New Castle, Pa., will hold an open meeting on Sunday, Nov. 28, on which occasion B'nai B'rith Day will be celebrated with appropriate exercises.

DISTRICT NO. 4.

Under the auspices of Abraham Geiger Lodge No. 423 and Ida Blum Strauss Auxiliary, Spokane, Wash., a bazaar was held on the evening of Oct. 21. The members of both organizations donated useful articles, which were placed on sale, and a handsome sum was realized which will be used for charitable purposes.

Lasker Lodge No. 370 of San Diego, Calif., is planning for an entertainment to be held on the evening of Nov. 18.

Oakland Lodge No. 252 of Oakland, Calif., will celebrate its 40th anniversary in November. Plans are now being formulated to commemorate the event.

Preparations are being made to entertain President Harry K. Wolff of San Francisco, accompanied by Mr. I. J. Aschheim, Secretary of the District Grand Lodge, on the contemplated visit to Lasker Lodge No. 370 of San Diego, Calif., on Nov. 11 and 12.

Due to the efforts of Victoria Lodge No. 758 and its Ladies Auxiliary of Victoria, B. C., the campaign of the Jewish Relief Society of that city for contributions to aid the war sufferers abroad met with much success.

On Oct. 26, Benj. F. Peixotto Lodge No. 421 of Salt Lake City, Utah, gave its first dancing party, which proved an enjoyable event to all who attended.

Baron de Hirsch Lodge No. 420 of Butte, Mont., gave an informal dancing party on Oct. 17.

"Kiddies Day" was the occasion for an enjoyable entertainment and dance under the auspices of Bellingham Lodge of Bellingham, Wash., on Oct. 17. Addresses were delivered by Brothers Wie[illegible] of Seattle and Rabbi Cohen and D. Tall. The musical program of various numbers was successfully carried out.

The entertainment was followed by a dance, and at the close of the evening refreshments were served by the ladies.

The entertainment committee of B. F. Peixotto Lodge No. 421 of Salt Lake City has given much consideration and study to the problem of making the meetings of the lodge more attractive from a social standpoint and also to promote a closer intimacy and friendliness among the members of the families of the [illegible]. For this purpose a series of [illegible] "get together" dances have been arranged for the present season.

An interesting and well attended meeting was held by the Daughters of the [illegible] Auxiliary to Samuel Lodge of [illegible], B. C., on Oct. 14. A class of [illegible] members were initiated and at the close of the meeting an interesting paper was read by [illegible] Franks on 'Judaism and the [illegible].' The meeting wound up with an informal dance.

Oakland Lodge No. 252 of Oakland, Calif., is completing arrangements for the celebration of the [illegible] anniversary of the institution.

DISTRICT NO. 5.

At the last regular meeting of Maon Lodge No. 172 of Norfolk, Va., a class of [illegible] new members was initiated. These applications were secured through the efforts of [illegible] secretary, Mr. Adolph [illegible]. The lodge is contemplating securing a permanent home, and a committee of which Brother Benj. Margolins [illegible] has been appointed to make a preliminary investigation.

Reports from the lodges at Norfolk, Richmond, and Atlanta show considerable gains in the membership during the last sixty days.

A special meeting of Rimmon Lodge No. 68 of Richmond, Va., was held on Oct. 24, 1915, in the city of Petersburg, for the purpose of initiating a class of eighteen candidates. It is the intention of Rimmon Lodge to form a lodge in Petersburg as soon as a sufficient number of members have been initiated into the Order.

DISTRICT NO. 6.

Saginaw Lodge No. 636 of Saginaw, Mich., has launched a propaganda campaign with a view of materially increasing its membership, and so far the efforts have been fairly successful. The lodge expects in the future to initiate a large class of candidates. The Grand Lodge has delegated representatives to visit the lodge on the occasion and to deliver addresses on the work of the Order.

As a result of the propaganda effort on the part of Brothers Rabbi Eugene Mannheimer, member of the General Committee of the District Grand Lodge, and Charles Silberman, of Des Moines, Ia., a petition for a charter for a new lodge, to be located in the city of Ottumwa, Ia., has been prepared for presentation to the Grand Lodge.

Covenant Lodge No. 569 of Duluth, Minn., is planning an extensive membership campaign. A committee with Brother A. B. Kapplin, secretary of the lodge, as chairman thereof, was appointed to carry out the instructions of the lodge.

Minnesota Lodge No. 157 of St. Paul is arranging for a banquet in honor of B'nai B'rith Day, which will be held on Nov. 16 next. The guest of honor on this occasion will be Dr. Rudolph I. Coffee of Chicago, Director of the Social Service Department of the Independent Order of B'nai B'rith.

DISTRICT NO. 7.

Mr. Louis Cohen of Ft. Smith, Ark., a member of the General Committee of District Grand Lodge No. 7, visited Texarkana with a view of reorganizing the B'nai B'rith lodge in that city.

The B'nai B'rith of Pine Bluff, Ark., lost a valued member in the death of David M. Blumenthal, who was an old member of the Order and who rendered much service to further its work.

The Building Committee of the B'nai B'rith Club of Vicksburg, Miss., is having plans and specifications prepared for the construction of a new club building.

Dallas Lodge No. 197 of Dallas, Texas, held its first meeting of the season on Oct. 20. A special committee was appointed to raise funds for the relief of Jews coming to this country from the various countries involved in the war.

Addresses on the work of the Order were delivered by Brothers Hexter, Miller and Eldridge.

The first Sunday in November has been designated by the Leo N. Levi Memorial Hospital Association as "Hospital Day." The first anniversary of the opening of the hospital will be celebrated at the institution on that day with appropriate exercises.

On Tuesday, Oct. 26, 1915, Isidor Strauss Lodge No. 519 of Ft. Worth, Texas, held an open meeting which was largely attended. Addresses were delivered by Brothers L. F. Shanblum, Rabbi George Fox and A. M. Simon. Musical and vocal numbers were also on the program.

A highly interesting meeting was held by Herzl Lodge No. 608 of Houston, Texas, on Nov. 3, which was in the form of a public meeting and was largely attended by the members and their families. Judge Henry J. Dannebaum delivered the principal address on that occasion.

Isidor Strauss Lodge No. 519 of Ft. Worth, Texas, is arranging for a social meeting on Nov. 19, on which occasion a literary and musical program will be rendered.

Beth Zur Lodge No. 84, I. O. B. B., of Mobile, Ala., held a special meeting on receipt of the news of the death of Nat Strauss, Secretary of the District Grand Lodge, and named Leon Schwarz, a Past President of the District, and Rabbi Alfred G. Moses, as special representatives to attend the funeral at New Orleans. Bro. Strauss was a charter member of the Mobile Lodge which was organized in 1866.

The Intellectual Advancement Committee of District Grand Lodge No. 7 held a meeting at Vicksburg, Miss., which was attended by nearly all of its members and was presided over by its chairman, Rabbi George Fox, of Ft. Worth.

As a result of the efforts of Brothers L. Cohen and Dan Daniels, members of the General Committee of District Grand Lodge No. 7, a new lodge was instituted at Texarkana, Ark.

DISTRICT NO. 8.

Friedens Lodge of Ratibor, Germany, donated the sum of five hundred marks for the care of invalids at bathing resorts and homes for convalescents.

Steinthal Lodge of Hamburg presented to twenty-nine local military hospitals, sets of books for their respective libraries.

GETTING GEORGIA RIGHT.

The lynching of Leo M. Frank was almost directly traceable and plainly attributable to inflammatory articles written by Thos. E. Watson, a man whose literary attainments in certain enterprises in the past have given him a deserved portion of fame—but he is an Ishmael for all of that.

Watson in purporting to discuss the evidence in the Frank case, presented a hodge-podge of stuff that was sure to disturb the reasons of those who read it—if they gave Watson any credit for accuracy. But this disturber has met his fate. His "revelations" have been proved to be the vaporings of a lunatic or the falsehoods of a pervert.

Watson has proved himself a small man, an ungenerous man, a vicious man, a dangerous man. He proceeds on the philosophy of a politician well known around these diggings who used to say, "Give 'em hell, they've got no friends." Watson has long been attempting to get a hold by assailing the Roman Catholics, for he knows that, except in cities, there are few Roman Catholics in the South, and "they've got no friends."

And then, having got a foothold, he turned upon Frank because the latter was a Jew and Watson wished to appeal to the anti-Semitic race hatred in the hearts of rural Georgians. It was easy to make himself a hero in their eyes by assailing a race because of the alleged crime of just one man.

We have had very little confidence in Watson's disingeniousness for we could see that his game was lacking in sincerity and he was writing to peddle his stuff. Unfortunately, there are thousands of persons who delight to read and to be taken in by such bosh as certain pariahs have been passing on to the gullible public.

But Watson has overreached himself in his tirades on the Frank lynching. There has arisen in Georgia a young man who has torn the smiling mask from the frightful visage of the man from Thompson, and has shown the horrid, grinning features of the ghoul.

Thos. W. Loyless, editor of the Augusta Chronicle, is the man who has exposed the falsehoods of Tom Watson, has shown Georgians that they are being duped by an unscrupulous politician, and it seems that a revulsion, a great reaction has begun to set in and that the people of Georgia are ready to repudiate Watson as being a representative of sane thought in Georgia. One who is so quick to condemn others should at least be consistent, and Loyless proves that Watson was not.

This was a brave thing in Mr. Loyless, for he measured swords with one who is a master; he exposed himself to gibes, ridicule and open assault and covert blow. And he has come out stronger for the contact of steel upon steel.

Day after day Loyless has gone on patiently without the use of harsh word or highly charged adjective bombs, and has gradually awakened the people of Georgia to a resentment against the reproach in which the State has been placed by the ravings of Tom Watson.

Georgia is a law-abiding State. The people of Georgia respect the law. The world is coming to know that the expression of violence in the Frank case does not represent the thought and heart of that State, but was an act of rebellion against what good men were led to believe was a wrong done to the law.—Columbia Record, Columbia, S. C.

ORDER HAS RAPID GROWTH.

During the past year the Order has grown with exceeding rapidity, in one city, St. Louis, one thousand members having been added during that time. Notable additions have also been made in Cleveland and Cincinnati. Some of these days, when the Independent Order of B'nai B'rith gets rid of its unnecessary and useless secrecy, it will become the largest and most influential society of Jewish laymen in the United States, as it is today the most useful and altruistic. American "Israelite."

God has riches for the soul today, more riches tomorrow, and riches without end as eternity goes on. The eternal reward is the only reward that can satisfy the immortal soul.

THE RABBI.

There is much compliment to the Rev. Dr. Leo M. Franklin that Temple Beth El has elected him for a 10-year term after 17 years of his ministry. There is also considerable service to the city in pledging to us the continued citizenship and civic neighborliness of Rabbi Franklin.

He came to Detroit as quite a young man, when his congregation was worshipping on the site of the present Y. W. C. A. He has further ripened and matured among us, and has found fields of useful labor where it is difficult to labor with diligence and with grace.

To mingle as the living representative of an ancient faith with many modern churches descended from that mother church; to join with all the worthy efforts of practical Christianity without either a pious aloofness or an impious compromise, required not merely a learned man, not merely a polite modernist. It required a man able to use tact with force and force with tact.

How well Dr. Franklin has succeeded can be judged by the unique position he holds in this community, as one of the longest-settled ministers and almost the longest-settled of any Jewish congregation. He is a part of our civic life, an agent in every broad charity, a co-operator in all educational and reform movements, a representative of an enlightened Judaism and an Americanism enriched by Hebrew ideals. In teaching faithfully his own people by his example, he has also taught Gentiles many things, and all Detroit calls him Rabbi.—Detroit "Journal."

JEW MONEY.

The Slaton article in the August Fra brought us a thousand garrulous letters: "You were bought with Jew Money," they read. "Jew Money" did not buy The Fra's opinion; it did not need to.

"Jew Money!" What a fine, fifteenth century swing there is to those two words! How quick we are to lift this noble sentiment out of the cruel and ignorant past for use in the land of the free and the home of the brave. Jews are not the wealthy people of the world and never have been! Yet "Jew Money" has prospered any nation that ever cultivated it. Contrariwise, history will convince you the country that has cast away its Jews, lost its "Jew Money," has floundered.

I'll tell you what "Jew Money" buys! Down through the centuries since Titus desecrated Jerusalem till Torquemada rewarded the Jews, who made Spain the glory of the Middle Ages with the Inquisition, till the Little Father in Russia arranged the Bloody Sunday celebration, "Jew Money" has bought off envy, jealousy, avarice, bigotry, injustice; by hook or crook it has secured an hour of calm from the oppressor, because it had no choice.

Unoppressed "Jew Money" is loyal money. "Jew Money" financed Columbus, without interest; helped finance Washington; saved Europe from Napoleon—took chances!

"Jew Money" has educated ambitious boys; it has encouraged young writers; it has appreciated unappreciated painters!"

"Jew Money" has supported universities, the opera, the theater, and it has bought books, books.

"Jew Money" saves thousands of babes each summer, providing pure milk and pure air; it builds tuberculosis hospitals; it cares for old age—"Jew Money" is active money!

"Jew Money" has created great commercial structures; it has discounted bills. "Jew Money" has opened up towns and states and countries to prosperity; it is largely responsible for the commercial dominance of this country.

For years I have known Jews intimately, as employers and employees, as friends, as associates, as playfellows. I tell you much of "Jew Money" is found in the pocket of him who is fair in his business dealings, keen, alert, generous to public enterprise, a high-minded, broad spirited citizen, respectable, intelligent, permanent; a responsive father, a kind husband, a faithful son, and a true friend.

"Jew Money!" Never, in all America, let us hear that odious phrase again!—Fra Magazine.

NOTICE.

Those who desire to send letters to Russian Poland, now in German hands, should place such in an envelope, writing the address of the receiver, then place the letter with envelope in another envelope, addressing the last:

An die Kaiserliche Deutsche Zivil Verwaltung Fuer Russisch Polen
Warschaw Polen.
Via Germany.

The letter must be registered.

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Bible Reading in the Public Schools and the Ethical and Religious Education of the American People

By RABBI SAMUEL SCHULMAN, D.D.

From time to time attempts have been made to introduce the reading of the Bible in the public schools. Recently, quite an agitation has simultaneously developed in many parts of the country on this subject. Strenuous efforts are being made to win back territory lost by judicial decisions, and to conquer new territory for the doctrine that our schools are Godless unless the Bible is read in them. Naturally, the attitude of this body has been that of opposition to all such attempts, and therefore, members of this Conference have used their efforts to defeat them. These attempts, we must realize, are the expression of dissatisfaction with the present methods of instruction in the public schools, as far as, it is claimed, they lack ethical and religious influence upon the children.

The Effort to Christianize the Public Schools.

There are three causes for the present dissatisfaction. In the first place, there has always been a desire to make the public school, in some manner, an agency for the introduction of Christian teaching. Ever since the organization of the government, and the inculcation of the principle of the separation of Church and State, there has always been a desire on the part of a number of people, in some way, to bring religion into the public schools and thus defeat this principle. It is quite true that those who advocate the introduction of religious teaching in the public school, claim that they mean only non-sectarian teaching. But non-sectarianism for them is identical and synonymous with Christianity. Non-sectarianism really means for them non-denominationalism. This is again and again proved, and especially brought out, in all its naivete, by a Supreme Court decision of Kentucky in the year 1905, when the non-sectarianism of the religious teaching is proved by the reference to the fact that only the Lord's Prayer was used. To say "we ask this for Christ's sake" is regarded by many as a purely non-sectarian prayer.

Now, we understand this Christian attitude. For it, non-denominationalism means the expression of the broad truths of Christianity. But we hold that Christianity itself, if taught in the public schools, would be sectarianism, and would violate the spirit of the separation of Church and State as affecting Jews or other non-Christian bodies. Take, for instance, the example of the Lord's Prayer. It is quite true that every phrase in the Lord's Prayer can be traced to a Rabbinical source. But the whole prayer, and especially its name, has become the symbol of Christianity. And strictly speaking, a Jew conscious of his faith should not be asked to participate in it. And especially to the mind of a child, it is the means by which its imagination is easily impressed with the Christian religion. I say this despite the fact that some so-called liberal Rabbis have not hesitated to give their endorsement to the Lord's Prayer as non-sectarian. Their liberalism, their desire for fellowship, has for the moment, betrayed them into thoughtlessness. A non-sectarian prayer would be a purely theistic prayer, without any historical associations that could stamp it as either Jewish or Christian. We see, therefore, immediately, the difficulty in making our Christian fellow citizens understand our objections in the matter, even while we respect their earnestness and their desire to do what is right.

Insufficient Religious and Ethical Instruction in Our Land.

A second cause of dissatisfaction with the present educational equipment of the schools has been the feeling that there is not sufficient religious and ethical instruction in the land. It has come to be recognized that Sunday Schools have proved inefficient. It is true that it is only very recently that, in Christian Sunday Schools, tendencies have become marked in the direction of making the teacher's staff more proficient and expert, and the methods more pedagogical. Jewish religious education has always been based on methods more expert than those dependent exclusively on the spirit of zeal and devotion. But with all that, the feeling has been growing, and justly so, that even in a perfect Sunday School, the time is altogether too short for the proper ethical and religious instruction of the children, and that more time in the week should be devoted to it.

It is for this reason that many in the land have felt that the public school should be used as an agency for such instruction. They are well aware that, owing to the character of our institutions, and the democracy of our public schools, of which we are proud, it is difficult to introduce European methods and bring the various denominations into the public schools, yet the unrest has caused agitation, and in some manner, efforts have been made to provide for some kind of ethical and religious instruction in the public school. It is also recognized that great masses of the American people are unchurched, and that, therefore, the school should in some manner reach the children of parents who do not provide adequately for their moral and religious instruction.

Ignorance of the Bible.

A third cause of dissatisfaction is a purely intellectual one. No one can help being impressed with the growing ignorance of the Bible in our country. It seems deplorable that in an English-speaking country, with the splendid traditions of the influence of the Bible upon our thought and our speech, there should be this growing indifference to and ignorance of it, as history and literature. We all know the facetious stories told illustrating the ignorance of the Bible displayed by the average freshman on entering college. We certainly can understand and share the dissatisfaction with such a state of affairs. We certainly feel that a knowledge of Isaiah ought to be as important for culture as a knowledge of the speeches of the Roman lawyer Cicero. And it would be a sad thing for the American people if through ignorance, the great Biblical literature would cease to exert influence on American thought, on American taste and style of expression.

The Rights of Religious Minorities.

With the first cause of dissatisfaction, we cannot possibly be in sympathy. We must be jealously watchful of our rights as a religious minority. We must be uncompromising in our opposition to any movement which would impair the principle of the separation of Church and State, and which would use our public schools in any way that would do violence to the rights of conscience of any child. We must look out lest the public school, which today is the unifying force in American democracy of all races and of all creeds, be undermined by the permission of the intrusion of things which tend to emphasize differences amongst the children. We must oppose any method which would seek to use the schools as a subtle agency in doing missionary work on behalf of the Christian religion. If the Bible is read in the public schools, and Jewish children are made to listen to New Testament stories, and to the glorification of its central hero, they are unduly influenced in their impressionable age, and it is a violation of the spirit of our institutions. There have been many splendid decisions by the courts, which have received their climax in a recent decision by the Supreme Court of Louisiana which, sweeping aside all technicalities and all discussions of versions, goes to the heart of the matter and asserts that if the Bible were read it would mean that the New Testament would be read to Jewish children and that would be naturally a violation of the rights of the religious minority. There can be no compromise on this subject. Our consistent attitude should be to oppose the introduction of the reading of the Bible in the schools, even without comment, at the assembly hour. The act of the Bible reading is devotional. It is not correct to say that the Bible is great literature and therefore it could be read on that ground. The Bible is not merely great literature. It is the authoritative source of great religions. You cannot, at this late day, change its character. And unless the American people is frankly to depart from its hitherto accepted principle of the separation of Church and State and is to adopt the policy of teaching religion in the public schools, where all denominations, as, for instance, in German schools, might be represented, it seems to me there is nothing left but to keep the Bible out of the schools in order to respect the rights of conscience.

With the second and third causes, we must show more sympathy. And we should not content ourselves with a purely negative and critical attitude, which thus far has been the policy of this body. We should take a step forward. Wherever possible, we should be helpful, constructive, and we should be ready to co-operate with other churches for the improvement of the ethical and religious education of the nation. We are not a body of secularists; we are a body of Jews, deeply interested in religion, holding that life cannot be lived well and worthily without faith in God, and we glory in our sacred heritage the Bible.

Our Attitude as Jews.

It is necessary to become clear in thought as to just what is our attitude towards the religious life of the American people, of which we are a part. We must continue to be jealous of our rights as a religious minority. But that does not mean indifference on our part, to the welfare of the larger majority of the American people, to which we belong. Owing to our being a minority religion and therefore jealously watchful of our rights, we may in matters of Sunday observance and religious instruction of the nation, easily and thoughtlessly, drift into a purely secular and indifferent position. This would be both contrary to the genius of Israel and to the American spirit. It is a difficult and delicate problem and it is about time that we supplement our negative attitude with some positive contribution towards a possible solution of it.

Our business as Jews is to have a positive message, urging the growth of religious education in the land. And as Americans, we must not forget that the American people has always been profoundly religious. The principle of the separation of Church and State is not the positive one of the secularization of life on behalf of infidelity, agnosticism or ethical culture, indifference to Theism or any historic religion. The principle of the separation of Church and State is the negative one, which aims at preventing the infringement upon the rights of conscience. The State, according to it, is not to do anything which will force the conscience of any individual. But where possible, the State does show appreciation and respect for religion and courtesy to its representatives. For example, the public sessions of our Legislature are opened with prayer. It is the custom in the country that impressive public meetings are opened with prayer. Chaplains are appointed in our army and navy to meet the various religious needs of soldiers and sailors. Religion is recognized as indispensable for the moral education of men and therefore as making for good citizenship. The State shows courtesy to religion by recognizing a religious marriage as of civil validity. In other words, the real meaning of the principle of the separation of Church and State as developed in this country, is to create a strong religious life in a free State by making that religious life dependent upon individual initiative and effort.

Our purpose, therefore, as Jews, should be to encourage the religious life of all churches, and at the same time, jealously to be on our guard, lest the spirit of sectarianism encroach upon government or the schools, to the detriment of our rights as a minority. Our ideal would be for the American people to observe one day of rest in seven, and at the same time, for a conscientious Jew to be allowed to observe his own Sabbath without his being forced to rest on two days, which for the overwhelming majority, is an economic impossibility. And with respect to the ethical and religious education, our purpose as Jews should be, not merely the negative one of opposing the introduction of Bible reading in the public schools, because it is a piece of sectarianism, but the efficiently active and positive one of utilizing whatever methods are offered with which we can sympathize which aim at improving the knowledge of the Bible and the general ethical and religious culture of the American nation.

Various Remedies.

Various remedies have been offered and these can be generalized under three heads. There is the suggestion to introduce some kind of formal ethical instruction in the public schools, without any reference to religion. There is what is known as the Dakota and Colorado plan intended to meet and do away with the ignorance of the Bible as history and literature. And there is lastly what has come to be known as the Gary plan, because first introduced as part of new methods of education first tried out in Gary, Ind. With respect to the attempt to introduce formal ethical instruction, I would say that it is good to realize the limitation of the value of the formal teaching of ethics. It is to a great extent exaggerated.

The present methods in the public schools offer great possibilities for the inculcation of moral truths and above all, for the creation of moral habits and character. The schools are by no means unmoral agencies because neither formal ethical instruction or religion is given in most of them. Any efficient school system makes for the vitues of punctuality, diligence, industry, truthfulness, courtesy, consideration for the rights of the fellow pupil, respect for authority and obedience of law. This is by no means a cluster of virtues to be despised. It is true that much improvement might be made. In general, the nation is ready for a new stage in its development. For the last one hundred years the emphasis has been laid upon rights. It is about time that we supplement this necessary and indispensable gospel of human rights with the equally necessary ideal of human duties.

Every child of the American people has a keen sense of its rights. It is no unjust indictment of America to say that a proportionate sense of duty is not present. Respect for authority and for law is not as prevalent as is necessary for the healthy development of individual character and national virtue and welfare. Our pedagogues might well devise means by which these deficiencies might be met. And it seems to me that even within the present system, opportunity could be found for this improvement. It would also be a good thing to utilize certain subjects for the incidental imparting of ethical instruction. In the hands of a good teacher, of a noble and inspiring personality, almost any subject may be made to be a factor in the child's moral growth. But it would be a good thing especially to make history and biography luminous with ethical suggestion. In them we have the revelation of the character and conduct of personalities. And their attractiveness or their repulsiveness can very well be brought out in such a way as to kindle enthusiasm for the right and aversion to the wrong. In general, it may be said that our educational authorities, in the selection of teachers and in the prescribed methods for presenting subjects, might make the moral influence and ethical purpose in teaching, a dominant idea. The introduction of vocational teaching as supplementary to the regular cultural subjects might also be utilized ethically.

The Futility of Formal Ethical Instruction.

With respect to formal ethical instruction itself there are difficulties which have not been met by any plan thus far proposed—although it is good to keep an open mind on the subject. The plan suggested some years ago in Washington, D. C., that "God" and "morality" be taught in the public schools, shows on the one hand a correct insight into the truth that you can not, in formal instruction, separate morality from God, from religion, which is its sanction. But I consider this plan for that very reason dangerous. In the first place, those parents who are not even theists might be perfectly justified in objecting to the use of school funds for the contribution of which they are taxed, for the purpose of inculcating a belief to which they do not assent. And in a school where the spirit of American institutions is consistently carried out, such compulsion of children against the wishes of their parents should not be permitted. But practically it would be found, given the personnel of our teachers, that a pure theism without any denominational coloring would be impossible. Sectarian teaching would soon creep in. There is, therefore, left the suggestion that formal instruction be given in ethics without any reference to a religious sanction. This seems innocent and harmless. It is said, cannot we teach children to be honest, truthful, just, kind, law abiding, without the introduction of religion? Yes, we can do all these things, as already pointed out, as incidents of a good educational system. But by formal ethical instruction we understand an analysis not only of the meaning of virtue, but its grounds, its basis, the authority for it. To enthrone ethical instruction in the public schools wthout any reference to religion would practically mean to enthrone ethical culture as the religion of the American people.

The greatest influence on the nation's mind and character is the public school. The imagination of the child is impressed by what the public school provides. At present the children of the nation are made to feel that the righteous life and faith in God go together. The very separation of ethical and religious instruction from the schools, and the relation of it to the various churches, impresses the mind of the child with the intimate connection between morality and religion. But if the whole subject matter of ethics, of the laws and duties of right living, is to be given in the public schools wthout any reference to a religious sanction, the effect can only be to impress upon the child's mind the relative superfluity, abstractness and other-worldliness of religion. The impression would be that you could very well do without it since the nation, in its schools, does without it. At best it is a spiritual luxury. We who believe in the dissoluble connection between morality and religion—and I assume that all Christians agree with us in this—cannot for one moment grant that the proper way to teach ethics is without making any reference to religion. Therefore, what at first blush seemed innocent enough, the imparting of ethical theory without religious ideas, reveals itself on closer observation to do away with religion in the national life and substitute ethics for it.

There are other plans, such as one recently prepared by Mr. Beggs of New York, which provide for the teaching of ethics as a system of abstract virtues. This plan, as far as I have seen the sketch of it, congratulates itself upon dissociating ethics from all personality. It would seem that it is contrary to sound ethical pedagogics. The motive, of course, is to eliminate any possibility of discussing religious heroes as great personalities. As I have seen only the sketch, and the book based on this sketch is not yet written, it would be best to refrain from a decisive opinion. At present it seems that no plan for formal ethical instruction has been suggested which is satisfactory.

The Colorado and Dakota Plan.

The so-called Colorado and Dakota plan emanated from an altogether different motive. It was felt that the growing ignorance of the Bible as history and literature was deplorable and at the same time it was equally felt that it was impossible in accordance with the spirit of our institutions to introduce the study of the Bible in the public schools. Therefore the following plan has been worked out. For High School grades the study of Biblical history and literature is to be made optional. The study is to be carried on outside of the school by the teachers of Sunday Schools or other bodies. The educational authorities [illegible] syllabi covering Old Testament and New Testament history and literature. They prescribe what is to be known. The examination questions as well as the syllabi are to have reference only to the historical and literary matter in the Bible. While taught in the Sunday Schools, it is true the teacher may give whatever additional incidental religious instruction is found desirable. But the syllabi and examination papers are to have nothing to do with that incidental instruction if given. In other words, a pupil that wants to earn "counts" for knowledge of the Bible as history and literature, gives it as a subject just the same as Latin or Greek history or American history. Thus the subject is not taught in the school itself so as to avoid possible embarrassments, and at the same time knowledge of the Bible is encouraged by the recognition of that knowledge as a valuable element of human culture, and therefore as justified in receiving credit.

The plan has very much to commend it. I certainly sympathize with the motive behind it. I would encourage it as much as possible. But from my examination of the syllabi and questions I would say that at present it is not satisfactory to Jews, but can easily be perfected. In the first place it should be recognized that just as the educational authorities provide in addition to the Protestant version, for the recognition of the Catholic version of the Scriptures, if a pupil says the preparation has been made according to that version, so recognition should be given to the Jewish English version of the Scriptures. We have just completed in this country a new English translation of the Scriptures for the use of the Synagogue. A Jewish boy and girl should have the same right to have Jewish Scripture recognized as boys and girls of other denominations. Secondly, in the preparation of syllabi and questions, Rabbis and Jewish pedagogues should be consulted with respect to the Old Testament material. And lastly, there should be eliminated from the syllabi such questions which I find contradict the principles laid down in the Colorado and Dakota plan. If the Bible is to be studied purely as history and literature, questions bearing on the Old Testament should not be so arranged as to show cross reference to the New Testament. Syllabi and questions so arranged introduce sectarian interpretation of the Old Testament into what is supposed to be purely a literary and historical study based on modern scientific methods. If in a Christian Sunday School such relation between Old Testament and New Testament must naturally be pointed out and emphasized, it does not follow that, if the Dakota plan is to be consistently carried out, such emphasis should be reproduced in the syllabi and questions. A pupil coming with his material of knowledge of Old Testament history and literature for an examination, should be asked only such questions as bear upon that history and literature, taken by themselves.

I do not think that it would be difficult to improve the present plan, so as to make it possible for Jews to co-operate with it. I refer to it here, because I desire to emphasize our duty, wherever possible, to do what we can to further the knowledge of the Bible, its history and literature. As the subject is made an elective, no child is forced to take it. The school, therefore, as the representative of the State, is not compelling the conscience of anyone. At the same time the school is recognizing that it is important to know something about a literature which has influenced the world more profoundly than any other.

The Gary Plan.

The best plan which offers the greatest promise, and which I permit myself to greet most enthusiastically, is the Gary plan, because it seems to me to meet most effectively all the circumstances of our unique American situation. The Gary plan, as is well known, is a large, general plan for increasing the length of the school day. The school day for the child is to cover not only study, but work and play. All possible aspects of the child life are in some way to be reached by the school, stimulated, watched over and accounted for. Within this large scheme, opportunity is to be offered to such children, whose parents desire them to obtain religious instruction, to take the hours in the day necessary for such instruction. The instruction is not to be given in the school. It is not to be paid for by school authorities. It is not even to be credited in school grading. All that the school is to do in connection with it is to obtain records from the teachers that impart religious instruction, of the presence of the children for that purpose. And thus a record is kept of the time in which the child is absent from the school. In other words, the child uses an hour that might be given, say, to amusement, for the purpose of receiving moral and religious instruction. Its absence is accounted for and it cannot be considered a truant.

The great value of this plan consists in a number of things. In the first place, it meets all objections of those who hold that it is not the business of the school, supported by the taxes of all citizens, to impart religious instruction. It does not emphasize religious differences amongst the children within the school building, as would be the case if the school were divided for religious instruction amongst various denominational teachers. The school remains secular. At the same time the school, representing the nation, gives its moral support to religious instruction, in the sense that it considers the time spent on it well spent and necessary for the child's welfare. The imagination of the child will be impressed with the fact that religion is a serious matter, that it is as important for life as any other subject in the school and that three and four days in the week ought to be given to it. At present, the mere relegation of religious instruction to one day in the week tends to make the child regard it as less important than arithmetic or geography or languages. And, indeed, I hold that for effective instruction in religion we should have more time than what is now given to it.

The Gary system would make religious instruction an integral part of the education of the child, would give it a dignity, because of its connection with the educational scheme, which it now lacks, would co-ordinate it more with the national life, and at the same time would bring no pressure to bear upon any child in the direction of sectarian instruction, would do nothing insidious and would not force the conscience of any parent which had strong convictions against religious instruction. Not the least advantage of the Gary plan is that it is a splendid challenge to the churches themselves. We Jews ought to welcome this plan. It ought to be a stimulus to our earnestness and energy. We, too, ought, wherever possible, to make arrangements for the religious instruction of our children more than once a week. We, too, ought to provide for the religious education of the masses of Jewish children, by co-operating with this plan.

The Need for Constructive Work.

I have attempted to cover a large field within the time allotted to me. I have been compelled to be necessarily condensed in statement. I have had the right to assume that you are as well acquainted with many features of the question I have been discussing, as I am myself. My purpose is to bring home clearly to your minds and through you, to the Jews of this country, the necessity for our taking a step forward in our discussion of the relation of ethical and religious instruction to the life of the American people. The classic attitude of the Jewish minority in this country has been to be jealous of its own rights. That attitude should be maintained with all consistency and without compromise. We should continue to oppose the introduction of Bible reading and sectarianism, in however attenuated a form, into our public schools. We should, indeed, be ever on the alert. This negative attitude, however, is, in my opinion, not only not sufficient, but if we persist in it without doing anything else, we shall eventually provoke a natural resentment of a large number of well-meaning men and women who are interested, and justly interested in the moral and religious education of the American nation, of which we are part. Some peculiar things sometimes happen because of this extreme uncompromising negative attitude, which seems to make us the mere ally of secularists, who have no interest in religion.

In a recent discussion of this whole question in New York, a rabbi burst forth with the statement that the writings of Ingersoll had as much right in the public schools as the Bible. This was certainly a very foolish thing to say and came with very poor grace from a rabbi. There are many brilliant and noble passages in the writings of the late Colonel Ingersoll, but it is absurd to say that for the education of the child such writings would have as much place as the Bible, the source and authority of three great world religions and the inspiration of the highest ethical ideals of mankind. But can you not imagine the natural resentment of Christian sentiment against such a bald statement? We must not encourage such frivolous partisanship. We can very well appreciate our Christian fellow citizens' reverence for the Bible and their belief that the study of it is indispensable for the right and complete education of a child—though because of our Americanism and our Judaism, we must oppose them in their efforts to introduce the reading and study of it in the public schools. We therefore can only justify the negative attitude, which we must assume as a minority, by supplementing it with a positive attitude, which will impel us, wherever possible, to work together with our Christian fellow citizens in constructive work.

A Step Forward.

It is time for this conference to take a step forward in this matter. It is not enough to keep harping on the principle of the separation of church and state and think we have done our duty. But wherever we can do anything to further the interests of religion for the masses of our fellow citizens, wherever we can increase the knowledge of the Bible, wherever we can do something in combination with churches and educational authorities for improving the moral education of the nation, we must do so. That is why I expressed my sympathy mith the Colorado plan, my enthusiastic endorsement of the possibilities of the Gary plan. I plead for a deliberate and determined resolve on our part to cease to be merely negative and critical and to seek opportunities where we can become helpful in a positive direction and co-operate with others.

We are interested in the religious life of the American people. We are aware that this religious life is broken up in the form of various sects and denominations. We will unremittingly guard the rights of religious minorities, and we will not allow sectarianism to encroach upon our government or upon the schools. But at the same time we must realize that the positive work is a much larger, grander thing than our negative critical watchfulness. Let us feel that we are a part of the American nation, which has great ethical and spiritual traditions. And as part of the American people, let us, wherever possible, encourage the moral and spiritual education of American children. And by serving the nation, we will, at the same time, serve the interests of Judaism.

CONFERENCE OF CANADIAN JEWS.

The first Canadian Jewish Conference was held at Montreal, Can., at the Gayety Theater on Sunday afternoon, November 14.

The Conference attracted delegates from all parts of the Dominion, who listened to powerful adddresses by Mr. Louis D. Brandeis, Mr. Jacob de Haas of Boston, Dr. Schmarya Levin of New York, Aldermen Boyd and Rubenstein of the City of Montreal, and the representative of the Canadian Government in the person of Hon. Arthur Meighen, Solicitor-General.

After the singing of the "Hatikvah," a welcoming address was delivered by Mr. Clarence I. de Sola, who stated that the Conference had been called to evolve a plan of action whereby at the coming peace conference of the nations the Jews would be given the privilege to be heard with a view of securing for their brethren in all countries the rights and privileges which are at the present time denied to them.

Various resolutions were adopted, among them the following:

"That this conference, recognizing the benefits and full rights of citizenship enjoyed by our brethren, together with all people under the flag of British Empire, voices the prayer that the time may not be far distant when our co-religionists in every land, wherever they may be, shall be accorded the same rights of liberty and justice which are the prerogatives of mankind.

"That, inasmuch as the Jews of certain countries affected by the present war are deprived of the political, religious and civil rights accorded to others, that this conference asks that when peace terms are being drawn up at the close of the war, provision will be made for the complete removal of the disabilities burdening Jews and other peoples at present suffering from the denial of such rights.

"That this assembly elect a committee to endeavor to give effect to the resolutions passed at this conference."

NO JEWISH OFFICERS IN RUSSIAN ARMY.

According to the Russian military law, university students may be promoted to the rank of officer even though they did not attend a military school, provided they have shown special aptitude and bravery. At the time the war broke out the report was circulated that no discrimination will be practiced by the Russian government as far as Jews are concerned, and on the strength of such report many Jewish students joined the army as volunteers in the hope of receiving promotion. The Russian government recently made an official declaration to the students in various universities, advising Jewish students not to join the colors with the hope of attaining to the rank of officer. This new declaration of the government is being severely censured, even by Christian students.

The B'nai B'rith Its World Mission

Address by Hon. Tracy R. Bangs, Ex-U. S. Attorney for North Dakota

Delivered before Dacotah Lodge

If one should attempt to compile a list of the fraternal societies that have been organized in the United States during the past seventy-five years, he would find himself lost in a wilderness of sounding names, and, while some would be recognized, the great majority would not even rouse a forgotten memory.

But, if one should compile a list of the fraternal societies that have been organized within the past seventy-five years and have survived the test and become recognized associations of nation-wide importance, he could use as his record a very small paper.

Among the societies thus organized and lost to memory would undoubtedly be found many, organized by earnest enthusiastic men and with declarations of principles just as noble as those adopted by the founders of the B'nai B'rith, but, it requires more than nobleness of mind, earnestness of purpose, and beneficent action, to bring success to a fraternal and benevolent organization. There must be, not only those attributes attaching to the moving spirits of the organization, but there must be as well, a field in which such a society may sow and reap. I suppose that in this country hundreds of organizations spring into being each year, having for their purpose the general advancement of man, the doing of kind and worthy deeds, and the extending of charity to the unfortunate, whose influence never extends beyond the realm of localism. So that—when we find a society that has developed not only into a national association, but which has become world wide in its influence, we are interested to learn the reason for its success.

In considering your society, what it has done, and what we expect it to do, we must take into account not only its membership, but as well its field of operations.

Its activities are directly connected with the people of the Jewish faith. Its principles are those of the religion and laws of the Jews. Its accomplishments must be measured primarily by the result of its work among the people of that faith, and so, not with the hope that I will advance any idea or speak of any fact not now familiar to even the most casual student of Jewish history, but, for the purpose of marshalling some of the historical as well as the presently existing facts as the background for a picture of this society's activities, I will refer very briefly to some of the conditions that make the work of your society desirable, if not absolutely necessary.

In almost every book or article that one may read, dealing in any way with the Jewish people, whether written by Gentile or by Jew, one finds frequent reference to the characteristics of the Jewish people, but with, what has seemed to me, a regrettable absence of any explanation as to the whys and wherefores of these characteristics.

To one, who, without prejudice or bias, with normal mind not confused by too much learning or scientific research but with a considerable life time acquaintance with the people of that faith in a social, political and business way. looks upon the men of Jewish faith the same as upon other men and notes their progress from that viewpoint, it must appear that many of the marked characteristics of this people are the result of thousands of years of struggle in defense of home and loved ones, in fact, for their very existence, and that the habits and modes of life that are most criticised have been forced upon them by their oppressors.

We will omit any mention of the marvelous history of this great people prior to the time of the fall of Jerusalem, when its inhabitants were carried captive to Babylonia.

Beginning there, we find that for the full space of man's life, three score and ten, the Judeans were held as slaves by their Babylonian captors.

True, at the end of that time they were released, and permitted to return to the Temple City, and to the land rich in the memory of the great men of former ages, and hallowed by the mingling of the dust of Jewish heroes and prophets with Mother Earth. But they were not permitted to long enjoy the quiet and peaceful home life, that has ever appealed to the people of Judah. They were almost constantly beset by envious and warring neighbors and forced to fiercely battle for their homes and lives until the second desolation of Jerusalem and second destroying of the Temple, when the Jewish nation, as a governmental entity was finally dissolved and those who survived the siege were carried captive by the Roman hordes.

From the second burning of the Temple and the Dispersion of the Jews, down to the present day, the people of this faith have suffered greater hardships, greater persecutions and have resisted more ingenious methods pursued in an effort to annihilate the race than has ever fallen to the lot of any other race or group of human beings, and one of the marvels of the world is, that they have come through it all, one people, with a religion unchanged, an Everlasting King unforsaken, with allegiance unabated, and undivided, and with mind and heart moved to religious activity by the worship of one God—the God of Abraham, of Isaac and of Jacob.

With a power of will and force of character unparalleled in history, this people, whether struggling for existence either before the Dispersion or since; whether held captive by the Babylonians or the Romans; whether suffering persecutions under civil rulers or the Christian Church; whether staggering under oppression, or recovering from the desolating effect of brutal massacres; whether gathering their scattered members after unjust banishment or whether scourged by the more recent atrocities of the Russians, have with a sublime faith in the greatness and goodness of God and the ultimate triumph of right and justice remained steadfast in the faith, undaunted in the face of threatened and inflicted acts of degradation, oppression and torture too horrible to relate.

If we were now moved to look only upon one side of the picture and tickle the national vanity by a contemplation of the great achievements of members of your faith, closing our minds to all else, we might devote much time to a glowing panegyric on the accomplishments of the Jew, particularly in this country, beginning with the fact that a Jewish citizen of the Province of Aragon was the man who furnished the money that enabled Columbus to make his tour of discovery.

We could dwell upon the fact that in that perilous undertaking Columbus was accompanied by several Jews, and that with Columbus, it was a Jew who first set foot on what is now American soil. We could recite much of historical interest showing that the Jews had an established trade with this continent before the landing of the Pilgrim Fathers.

We might exhaust a great deal of time in reciting the names of men of your faith, who have achieved fame in their chosen lines, be it science, art, the learned professions or politics, but I do not believe that this is a time for the contemplation of extremes.

This society is not carrying forward its work in the interest of these men, who, because of favored conditions and great ability have made world famed names, but is laboring to hasten the time when all Jewry shall enjoy such rights and liberties that each and every member may have the opportunity to do the same that these distinguished men have done.

In other words, to establish a condition of equality, under the laws of equal freedom of thought and action, not only as regards each with the other, but as regards all of the faith with the rest of mankind.

This work has to do with what is now estimated at about twelve millions of people, approximately one-half of whom live in Russia (where even the slightest attempt at cultural or other development is frowned upon and made the excuse for bloody massacres); approximately one-sixth of whom are resident in the United States, where they encounter no different restrictions in the eyes of the law than other citizens, and one-third of whom are scattered throughout the other countries of the earth, where they enjoy varying gradations of fettered liberties.

The treatment that has been for so many years accorded the Jewish people, the hardships and privations through which they have passed, by force of law of nature, has had a restraining effect upon the physical development of these people, and has likewise held them back from the mental and cultural development to which their abilities and ambitions entitled them. It has, however, had another effect, it has bound them together as a nation, though without a national home—and, each recurring wrong heaped upon them has welded them closer and closer together, as the children of one faith and forced them farther and farther from the great mass of non-Jews. It has developed an attitude of suspician toward the world outside of Jewry, and cultivated a feeling of intra-dependence within their own circle.

Besides this, it has developed an intensity of feeling, an acuteness of mind, and a power of concentration of thought that enables the average Jew, when given an even show, to far outstrip his average non-Jew competitor in any of the various business, professional and scientific activities of life.

Why these people have been so persecuted is a question that may be answered by various persons each according to his particular viewpoint. Such consideration as I have given the subject has rather impelled me to the theory that a mistaken belief as to the religious claim of the Jewish faith, has had much to do with the life of persecution that the people of that faith have been forced to bear.

Isaiah said, the Lord "shall set up an ensign for the nations and shall assemble the outcasts of Israel and gather together the dispersed of Judah from the four corners of the earth." And by interpretation it has been claimed that it was ordained that the time would come when the Jews would assume actual control of all world affairs. These thoughts have been given voice by some of the writers and thinkers of your faith, who in the enthusiasm of national pride have given utterance to sentiments, expressing not only belief in the moral and mental superiority of the Jewish people and the final acceptance of your religion, but as well, a belief in the ultimate domination of the world by that race.

In Ben Hur, the author, in recounting a conversation between a Jewish mother and her son, puts into her mouth these words:

"There never has been a people who did not think themselves at least equal to any power; never a great nation that did not believe itself the very superior. * * * There is no law by which to determine the superiority of nations; hence the vanity of the claim and the idleness of disputes about it."

We, who live in a land, the inhabitants whereof come from the very four corners of the earth, are familiar with these expressions of claimed superiority on the part of members of the different races and nationalities, but, no one seriously objects to the comfort and satisfaction that comes from indulgence in that innocent conceit. However, when one nation attempts to set itself up as a dominant power, when one nation assumes the right, by reason of its superiority, to dictate the course of the world's affairs, we find a very different state of mind possessing the others. This mental attitude is made more apparent than ever in discussions of the war now raging in Europe, and we find that the great powers engaged in that war, conscious of the effect upon the balance of mankind, of any such claim of the right to world domination are each endeavoring to make the rest of the world believe that the other is striving for that end.

We are not, however, obliged to look to national affairs or warlike times for corroboration of the point made. It is true, in social, in business and political affairs, that every individual or group of individuals assuming superior qualities and dominating prerogatives invites the opposition of all others.

Such claim, therefore, made in behalf of the Jewish people or even believed to be made, must necessarily have inspired their surrounding neighbors to even greater opposition in days gone by than now.

With oppression once begun, no matter what the cause, there would of necessity be forced upon the Jewish people certain defensive measures, certain habits and customs justifiable on the theory of defense. But, with the establishment of each of these habits and customs, the opponents of the Jewish people would loudly complain, professing to see in these defensive measures offensive efforts on the part of these people.

One special instance that I now have in mind is the claim that the Jewish people were indifferent to the municipal conditions of the country in which they were domiciled, that they were not land owners, and though possessing wealth, held it as it were in the hollow of their hands, and evinced no civic pride. These complainants apparently overlooking the fact that the centuries of persecution, the numerous acts of banishment, and the life into which they have been forced, where their tenure was uncertain, had of necessity built up in the minds of these people a desire for a form of wealth that might be kept in quickly convertible, readily concealed and easily moved assets, for the oppression to which they were always subject made it imperative that they should be at all times prepared to move, and, at the behest of hostile hordes seeking not only their banishment, but likewise seeking the gain that might come from a division of their property. The fact that in this country the Jewish people are large land owners, and very active in all civic affairs, seems to support my position that any apparent or real absence of this spirit has been brought about by conditions not of their making.

Another injustice done the Jewish people, and one that unquestionably has had much to do with the light in which they have been regarded in modern times is the portrayal of Shylock, in "The Merchant of Venice." A portrayal that was unfair, because the character there given Shylock, is and always has been foreign to the natural bent of mind of the Jew, and contrary to the teachings of the faith, and then again, the incident on which Shakespeare probably based his character occurred in Rome, where a Christian and a Jew each wagered a pound of flesh and the Jew losing, the Christian it was who endeavored to enforce the penalty.

There is born in every person, a spirit of envy, and it is but natural that the Jewish people, meeting with success in whatever pursuit they undertake, should arouse that spirit in those of lesser energy and ambition, and particularly when the two classes are divided by a traditional bar. It is also natural that those in whom such envy is aroused should seek for some excuse which might be used as justification for an attempt to relieve themselves from the sharp competition of their more successful competitors, and so these things to which I have referred, and others that are from time to time resurrected and made use of—are talked and taught and a racial antipathy and enmity is induced and fostered, with the result, all too well known.

This condition does not exist to any considerable extent in this country, but makes itself manifest in those countries where the government is farthest from the people, and, the more autocratic the government, the more intense the feeling. The reason for this seems plain.

The religion and the law of the Jew teaches fundamentally the principles of Democracy. The Jews, who are true to the faith, cannot believe in the Divine Right of Kings, or in the right of any one to govern or control the multitude. They recognize but one Supreme Being, and believe that all worldly affairs, all governmental affairs, should be controlled by the people under God, and according to the laws that have been handed down by the King of all.

We can easily understand how such a doctrine would rouse the ire of those in authority and all favored ones in a country governed by hereditary monarchs.

The last half of the nineteenth century was a period of rapid improvement along the line of individual liberty, and the beginning of the twentieth century gives promise of even greater development. This development is not apparent to any considerable extent among those people, who by virtue of birth assume to control the greater portion of the world, but is apparent among the common people who are being controlled. And, while it may take a long time and many fierce struggles to bring about a universal acceptance of these principles, yet we know from the occurrences of the past that the people, once aroused are not easily appeased until they secure the rights for which they seek, and, if in the general re-adjustment of the conditions of all the people, the Jewish people can become a factor and take their part in building up the new system then may we expect the time to come when there will be no difference in the yes of the law, in any civilized country as between a Jew and a non-Jew. In order that they may be in position to do their part in this great work there must be removed from the mind of the Jewish people much of the prejudice and feeling of resentment as against the non-Jew that has been engendered by so many years of unjust treatment, and, there must likewise be removed from the mind of the non-Jew all feeling of prejudice that has been engendered by so many years of unfair teaching as regards the Jewish people.

All these various notions, and erroneous ideas that have become so thoroughly fixed in the minds of each with regard to the other must be eradicated, and the Jew must recognize the Gentile for what he is, speaking collectively, a man imbued with a love for his fellow man, with a sense of justice and a desire that it should be done, preferring of course that it be done in accordance with his rule, but willing to concede the right of religious belief according to each man's light, and the Gentile must be made to see the Jew, as he is, a man of intense religious nature, a firm believer in the Brotherhood of Man, a scrupulous observer of the law, and thoroughly wedded to the principles of

(Continued on page 7)

Rabbi Jehudah Halevy, the Philosopher-Poet

An address delivered by Dr. George Rubenstein, of Theodore Herzl Lodge, No. 314, I. O. B. B. at Portland, Ore.

To approach the character of Rabbi Jehudah Halevy is almost the same as to come within the presence of the Holy-Ark, in which reposed the tablets of the Law, and over which were spread out the golden wings of the Cherubim. Only such high priests of the world's literature as a Goethe, or a Heine, had the full right to offer up their praises, and to express their opinion over their immortal colleague who had reached to the highest art of poesy.

The most that one can do is to speak of Jehudah Halevy as the National Poet, the intensely loyal son of a poor and unfortunate people.

Great men live in great periods, and so, too. the period in which Halevy lived and worked was one of the most important in Jewish, as well as in general, history of the world. In order to fully understand the person of this poet-philosopher, it is necessary that we know something of his time. his environments, his contemporaries, the people among whom he lived and worked, and that I shall attempt to do as briefly as possible.

The end of the eleventh century began with one of the bloodiest chapters in human history, and necessarily so, for the Jews, for, then as now, whenever the nations of the world lost their reason and commenced fighting among themselves, the Jew was always the scape-goat, and always suffered the most. I am referring now to that blot on Christianity—the Crusades.

This bloody war between Christians and Mohammedans began on account of Jerusalem, the Holy City, with her historic graves, and nearly for two hundred years Europe was drenched in blood. But my purpose for touching at all on the subject of the Crusades is for comparison only, to compare the conditions of our brethren in Germany and in France, with the material, as well as intellectual condition of our people in the Spanish peninsula. I shall not attempt to portray the horrible sufferings of our people, the countless martyrdoms endured rather than to forsake the faith of their fathers, the many communities, where men, women and children were massacred, gentle and cultivated women who preferred to die by their own hands rather than to fall into the hands of their violators. I shall not dwell on these horrible details, for fear lest it would make you feel too bad, and that is not my purpose.

In contrast with Northern and Western Europe, the conditions of our people in Spain was very good. In fact, the period of which I now speak is known as the golden period of Jewish achievement along every line of knowledge. For the Spain of the tenth and eleventh centuries was not yet the Spain of Torquamada, nor the days of the Inquisition. The Christian Church was then not fully established, and the reigning princes were mostly Moslems, who truly loved and cultivated the arts and sciences. In nearly every home of the Arabic rulers there were always to be found Jewish physicians, and Jewish statesmen, through whose influences the Jewish communities had obtained many privileges and grants. Under the Saracen rulers the Jews became distinguished for their wealth and for their learning; they founded schools, hospitals and colleges, their mercantile interests led them to travel all over the world; they particularly studied the science of medicine. Throughout the middle ages the Jews were the leading intellects of the world. Of all men they saw the course of human events from the most elevated point of [illegible]. Among the special sciences, they became proficient in mathematics and astronomy. They were always to be found in the courts of princes as physicians or as treasurers, managing the public finances. Such was the condition of our people in Spain during the century preceding the birth of Jehudah Halery, and although Spain was then rich in many Jewish geniuses, scientists in every branch of learning, still, the world was then not yet prepared to receive the great [illegible] of Halery; the Jewish savants of that day had much to learn, they had a very great deal to accomplish yet until the time was ripe for the greatest Jewish poet since the diaspora. Jehudah Halevy, as the most perfect spirit, had to be born in a land where the study of the law as well as secular knowledge had reached a very high degree of development, and were [illegible] in the hearts of the Jewish people. Only then, when thus prepared, [illegible] Jehudah Ben Samuel Halery, and [illegible] everything into his great [illegible]l, and gave back to Jews and [illegible] the very highest, the most perfect expression with his incomparable masterpieces. It was under such favorable conditions, when the very atmosphere was still permeated with the noble songs of a Solomon Iben-Gebirol, of a Al-Charizi, Moses Iben-Ezra that Jehudah Ben Samuel Halevy was born in the year 1086 C. E., in Toledo, which was Christian Spain.

In his early youth, he was sent to Lucena, there to study the Talmud in the College of Rabbi Alfasi, for there were no desirable schools at that time in Southern Spain. Like his illustrious predecessor, Iben-Gebirol, the muse seems to have wakened him early in life, and handed him her golden harp, for at the age of 20 he was already famed far and wide for his mastery, not only in the studies of his day, but particularly for his singular beauty of expression in Hebrew, which language he passionately loved. He not only mastered the Hebrew tongue in the artistic forms of the Neo-Hebraic poetry of his day, but he was also a great Talmudist.

The national poetry of Halery is of a higher value, since he was not only the perfect poet, he was also the brilliant thinker. Poetry and philosophy were intimately united within him, that he certainly proved by his remarkable book the "Cuzari," in which book, written in Arabic, he established philosophically the truth of Rabbinic Judaism against the attacks of Moslem and Christian theologians.

Fortunately, too, for posterity, Halevy was not dependent upon poetry to give him a living. He did not make use of his divine gifts for personal gain, for he was also a celebrated physician. He returned after his studies were completed to his birthplace where he established himself in his chosen calling, that of physician.

Characteristic of this doctor-poet is a letter written to a friend about the year 1130, which reads somewhat as follows:

"I occupy myself in the hours which belong neither to the day nor the night, with the vanity of the medical science though I am unable to heal; the city in which I dwell is large, the inhabitants are giants, but they are cruel rulers. I cry to God that He may quickly send deliverance unto me, and give me rest that I may enjoy freedom, that I may repair to some place of living knowledge —to the fountain of wisdom."

This is the keynote of nearly all his poems, the great burning desire to remove to some place of learning, in fact, it was Jerusalem that he always longed to see.

The most important of Jehudah Halevy as a poet lies in those poems that breathe a national religious spirit. In these his ideas burst forth from the very depths of his heart, his whole being rises in ecstacy. And when he sings of Zion, of its past and future glory, when he veils his head in mourning over its present slavery, we find the true spirit of his poetry. Nothing is artificial, nothing is simulated, but all pervaded by very strong feelings and highest emotions. In all Neo-Hebraic poetry, Jehudah Halevy's songs may best be compared with the Psalms of David, when he is breathing forth his laments for Zion's widowhood or dreaming of her future splendor, and depicts how she will again be united to her God and her children, we fancy we are listening to one of the sons of Korach. He was a natural poet, and hence it is that his songs seize upon the heart of the reader with irresistible force.

Of the events of the poet's career, but little is known. Of one fact we are certain, he left no male issue. He had an only daughter, to whom he was passionately devoted. Of this charming daughter we hear later in the account given by a Jewish tourist, Rabbi Petachya, of Ratisbon. who speaks of "Bath Halery" who was extraordinary well read in the Bible and in the Talmud and famous for her beauty. She lectured on the Talmud to large numbers of students, sitting behind a curtain, that the attention of her inquisitive pupils might not be distracted by sight of her, that she might be heard but not seen.

When Jehudah Halevy had passed his 50th year, he left his native city, his home his family, his friends and many disciples to make a pilgrimage to Palestine, wherein his heart dwelt. His itinerary was more like one grand triumphal march, for every place he reached, he was received with the greatest honors and affections, while in Egypt entire communities vied with each other to do him honor, and to importune him to give up his journey to Jerusalem and to remain in Egypt as teacher. To all of these entreaties he turned a deaf ear, and after a long and most tedious journey he finally reached the Holy Land. But here, complete silence falls upon the singer, and nothing more is heard from him. Legend has it, that upon entering the gates of Jerusalem, and seeing the desolation of his beloved Zion, he fell to the ground with such utter despair, that a Saracen rider happening to pass by on his horse at the time, and witnessing the lamentations of this true patriot over his beloved land. being ruled now by the Arabs, ran his sword through his breast and killed him right on the spot, for nothing more is ever heard from him, nor does any one know of his resting place to this day.

A modern poet, in fact Germany's greatest lyric singer of the eighteenth century, says of Halevy in his "Romancero":

"Ay, he was a master singer,
Brilliant pole star of his age,
Light and beacon to his people!
Wondrous mighty was his singing—
Verily a fiery pillar
Moving on 'fore Israel's legions,
Restless caravan of sorrow,
Through the exile's desert plain."

ENGLAND AND RUSSIAN JEWS

The Russian paper, "Gazett Kopeika," publishes an interview with Lord Rob Cecil, under secretary of the Ministry for Foreign Affairs, in which it is reported that in the course of a conversation the question of the position of the Jews in Russia was brought up for discussion. The newspaper reports that Lord Cecil said that while the English government deeply sympathizes with the Russian Jews it is unable to do anything in their behalf, that the Allies respect each other's views and policies and must leave each power to settle its own affairs in such manner as it sees fit.

ANTI-SEMITIC LECTURE PROHIBITED.

A fortnight ago an announcement was made in the town of Rostock (Mecklenburg), that Pastor von Harling (of Leipzig), would deliver a lecture on "The War and the Jews." As it was anticipated that the lecture would be of an anti-Semitic character, the executive of the local Jewish community sent a written petition, and the Rabbinical Council of the Grand Duchy of Mecklenburg sent a telegram to the Commander of the Ninth Army Corps, who immediately replied by a telegram prohibiting the lecture.

The Extension of the Order

By Mr. Martin A. Marks

It has occurred to me that a few suggestions regarding the extension of the Order might not be amiss and would help to solve two great problems that confront our organization—(1) extension of the Order and (2) the reduction of suspensions.

There has been a wonderful revival taking place which I think originated with the splendid work done in Cincinnati through that excellent organizer, Mr. Manny Straus, which has put new life into the Order.

After witnessing that wonderful gathering which occurred at Hotel Statler of Cleveland Lodge No. 16, Sunday evening, October 24th, and seeing so many hundred faces of young people listening with rapt attention to the Grand Old Man of the Order, Hon. Simon Wolf, of Washington, giving them probably the first intimation they had as to what the Order has accomplished and what it stands for, it made me think why an extension effort should not be made in addition to these campaigns which may prove of great benefit.

When a new Lodge is organized, of course, most, if not all, the charter members reside in that city. From time to time others seeking admission become members of the organization, but as time rolls on, some of the members move to other cities and I doubt today if there is a single Lodge of the Order, which has been in existence for five years which does not have a portion of its membership living in different cities from which their Lodge is located. In a majority of cases, no Lodge exists where these outside members reside.

I believe each Lodge should use its influence to have its members who live outside organize a Lodge in the towns where they reside. Two objects will be obtained if this is done.

(1) Establishment of a new Lodge.

(2) Retaining in the Order the member who lives in the outside town.

A very large percentage of the members who are suspended each six months, are members who reside outside of the town or in towns or cities where no Lodge exists. They move away from their home town for business reasons to a town which contains no Lodge. In a year or two, sometimes a longer period, they pay their dues, or for some reason they fail to send in their dues to the Lodge, then a member gets careless and says: "I am living where there is no Lodge and am not receiving any benefits from the Order, social or otherwise, and I believe I will drop out." It is not only true of our Order, but also true of similar organizations.

I therefore ask, why not avail ourselves of these unusual conditions and instead inaugurate a movement by which the Order can be extended?

If every Lodge in the United States would direct a committee from the Lodge to write a letter to these members living outside of the city, asking him to organize a Lodge where he resides, if there is none there, the Order would receive an extension impetus gerater than the most sanguine enthusiast could provide.

While I do not for one moment contend that every outside member would undertake organization of a Lodge, certainly a goodly per cent of them would assist and Lodges thus organized would be instituted along right lines because the member would use his best efforts to see that the personnel of the membership was along proper lines.

If this plan is successful, each Lodge should report to the Secretary of the District Grand Lodge the names of the members residing in other cities where there is no Lodge and supply the local member with literature and charter petition blanks and the Propaganda Committee should use its best influence to enthuse the member by stimulating him to effort to organize this Lodge. A Lodge thus organized would in all probability be a permanent one.

Where a member is living in a city where there is a Lodge or Lodges, a communication should be sent to this Lodge advising them that such a member belonging to their Lodge, resides in that city and a committee from the Lodge should call upon him and invite him to attend the Lodge. In this way it would keep up his interest and would be the means of having this member feel the influence of the Order.

It would make both the stranger and the member of the Lodge feel that the Order was interested in the individual members which today is an opinion that is not prevalent among the membership. I believe the plan I suggested elaborated in accordance with conditions would greatly benefit the Order and its members.

I also submit a suggestion that we should be in some way arrange to make 1916 a Jubilee year with a determined effort all over the country to get back all the immense number of former members who have discontinued their membership. To do this, each District Grand Lodge should pass a law especially for this Jubilee year, permitting even the suspended members who were suspended for non-payment of dues during the Jubilee year, to return without assuming any obligation as far as old dues, but start them in as new members. I believe it is worth an effort and while committees are devising means to get material to make new members, have some of the older members look over the records and secure the names of such members who have been dropped from the rolls of the Lodge and get them back into the Order. At no time, in my opinion, in the history of Israel is it more important than now to get a large and influential body united by its loyal devotion, without any materialistic object to use the influence for the best that is within us to face problems that will be even greater when the war in Europe ceases.

Let us unite for the many purposes for which the Order stands and with the trouble that is prevailing abroad, if for no other purpose, let us be potent factors to alleviate and may we hope to aid in preventing more misery.

I hope these suggestions may be of some service and I will gladly co-operate in any movement that would secure other suggestions that may be a potent factor in placing the Order in the position that no one can help but respect, not only for its influence, but for its membership.

RUSSIAN IMMIGRANTS ARRIVE AT PACIFIC PORTS.

During the week ending Nov. 13. thirty-six Russian immigrants arrived at the Port of Seattle from Russia by way of Japan. From different statements gathered from these immigrants, it appears that there are many who are anxious to leave Russia at the present time but find great difficulty in getting away.

THE KEHILLAH, XVIII

By PROF. GOTTHARD DEUTSCH, Ph. D.

When the aristocratic Landrabbiner, Bernhard Eskeles, the ancestor of barons, counts, and generals, died, his successor stepped right into his place. This successor, Moses Ben Aaron Lwow, or as he was officially called, Moses Aaron Lemberger, had a remarkable history, and the fragments that we know about it, make us yearn for that inside information which usually our official sources deny us. We hear first of him in Berlin, where upon the strict order of King Frederick William I, he was appointed rabbi, or as the official title had it, "Oberlandesrabbiner," of the Mark Brandenburg, in 1729. He seems to have been at that time rabbi of Leipnik in Moravia. The congregation of Berlin objected. They most submissively pointed to the youth of the new rabbi, and wished to be informed first as to his qualification, but Frederick William I, the father of Frederick the Great, as we knew him, never brooked any opposition, and least of all from Jews. He had no particular love for them, a sentiment which he transmitted to his brilliant son, otherwise so totally different from the father. In his last will, in which, according to Hohenzollern tradition, he laid down his experiences in government for the benefit of his successor, he said, "Jews are a plague, and it would be best to do without them, but inasmuch as we have to have them, it is good policy to keep a limited number, that in case you want a few thousand Thalers for some pleasure, when the treasury is depleted, you can always fall back on the Jews, and squeeze it out of them." It is in full harmony with these principles that he acted on one occasion, when a poor man died in Berlin, leaving a large family of little children. The congregation petitioned the king to remit the taxes which the deceased owed. For the explanation it is necessary to remember that the congregation was corporately responsible for the taxes of every individual. The elders claimed that inasmuch as the deceased had left no estate, and the family would have to be supported by the congregation, it would be just that the taxes be remitted in his case. The king, however, replied that the body could not be buried until the taxes shall have been paid, else the hangman "will wheel him out on his wheel-barrow and bury him under the gallows."

This example shows that if Frederick William I had made up his mind who was to be rabbi, there was no gainsaying and the congregation could do nothing else but elect him. Moses Aaron succeeded Rabbi Michel Hasid, who had died in 1728. These were the days in which Cabbala had a strong hold on the Jewish people even in Western Europe, though not as strong as was the case in Italy, Poland and the Orient, and Rabbi Michel was a noted Cabbalist. His son Lipman, however, who lived in Nikolsburg, became a convert to Christianity, taking his two infant sons over into his new religion. He adopted the name of Alois Wiener, and was subsequently ennobled as Herr von Sonnenfels. As a favorite of the bigoted Empress Maria Theresa, he was given an official position as translator and censor, and in the former capacity, translated the constitution of the Moravian "Judenschaft" from Yiddish into Hebrew. This job has also its history. During the second Silesian war (1744-1745), which ended for Austria so disastrously, some scapegoat had to be found, just as is the case now in Russia, and the Jews were accused of having served as spies to the Prussian army, and having furnished it with provisions. Maria Theresa, never much in love with the Jews, issued a decree that "for grave causes" the Jews of the kingdom of Bohemia, which means the provinces of Bohemia, Moravia and Silesia, would have to leave the country within six months. Diplomatic intervention of foreign powers, and still more the plea of the "states" of Bohemia, finally induced the Empress to repeal, or as she put it, to suspend, the operation of the edict of expulsion, and having in this way shown an inconsistency, she felt that she owed it to her dignity, to issue a new regulation for the Jews of these provinces. For this purpose the "Polizey Ordnung" (Constitution) of the "Judenschaft" of the Markgravedom of Moravia was to be translated. This constitution consisted of three hundred and eleven sections, written in the official Yiddish, which is largely interspersed with Hebrew, and containing the resolutions, passed at the various conventions (Vaad), held since the seventeenth century. A fragment of this constitution is in my possession, beautifully written by the clerk (Land-sofer), most probably originally in the possession of the grandfather of my great grandfather, Joseph Deutsch, who died in 1723, and whose signature appears as one of the elders, under the resolutions passed in1720. Most of these resolutions are concerned with the mode of assessing the individual congregations for the taxes, for which the Landesjudenschaft was corporately responsible. Others deal with provisions for the instruction of the youth, and the support of the poor. It is highly instructive to learn that. when Alois Wiener was commissioned to translate these by-laws, he asked to be advanced some money so that he could get out of the prison, where he was held for non-payment of his debts. This fact throws some light on his change of heart in matters of religion. Of the two sons of the Neo-Christian, Joseph von Sonnenfels, subsequently raised to the baronetcy, became a noted political writer, and is said to have been largely responsible for the abolition of the torture in Austrian legal proceedure. He died in 1817, eighty-five years old. His younger brother, Franz Anton von Sonnenfels, who died in 1806, left to the city of Nikolsburg considerable legacies; and an artistic monument over his grave says that his original name was Schmeyr Perlin, that as Christian he was named Franz Anton Wiener, subsequently ennobled as Herr von Sonnenfels. The peculiar Jewish name is a false transliteration of Shemaiah Berlin, his father's name having been as a Jew, Lipmann Berlin, according to the custom of those days to name a man for the place from which he had come. The name Shemaiah he had from his grandfather's grandfather, Shemaiah, who died as rabbi of Berlin in 1709.

As an interesting specimen of how errors originate, the following may be stated. The Jewish Encyclopedia (Vol. 11, p. 468), speak of the elder Sonnenfels as "Perlin Lipmann Sonnenfels, the son of Wurzbach Lipmann, chief rabbi of Brandenburg." About that Perlin Lipmann the explanation was already given, and the most remarkable, almost American, name of Wurzbach Lipmann, who is said to have been that of a chief rabbi of Brandenburg, I can only venture the opinion that he owes his existence to a misunderstanding of the translator of this article, which probably was written originally in German, and contained the statement that Lipmann was, according to Wurzbach's "biographical dictionary of the Austrian empire," the son of the chief rabbi of Brandenburg.

We have to come back to our Moses Aaron Lemberger. The authority of the king could compel his election, but was not strong enough to hold him in his office. He had many enemies, who constantly brought complaints against him, chief among whom was Hayim, the son of Ephraim, then Parnas of the Berlin congregation, father of the afterwards so influential Zeitel Heine Ephraim, whose financial ability assisted Frederick the Great considerably in his war operations, and who is the ancestor of the famous Egytologist and novelist, Georg Ebers. The king finally yielded and Moses Aaron was relieved of his duties as rabbi of Berlin, retiring to Frankfurt an der Oder, where he remained as Landrabbiner. This city had very important fairs, where Jews from great distances assembled, and as owing to the legislation then existing, all civil law cases had to be brought before the rabbi, the latter occupied a prominent position. How long Moses Aaron remained in Frankfurt we do not know, but sometime before the death of Bernard Eskeles, he took up his residence in Nikolsburg, probably because the Jews of Moravia, dissatisfied with the Landrabbiner who actually was a banker, and resided in Vienna, brought frequent complaints against Eskeles, so that the latter appointed an acting Landrabbiner with his seat in Nikolsburg. After Eskeles' death, Moses Aaron at once obtained from the government his appointment as successor. The congregation objected, but evidently Moses Aaron had strong backers in Vienna, just as he had had them in Berlin. What these influences were, is not known. I may, however, offer a hypothesis. Lemberger's wife was a granddaughter of Gabriel Eskeles, the former Landrabbiner, and therefore, a niece of Bernhard Eskeles. This family, connected with the leading banking house of Vienna, easily secured powerful support in government circles. If intimate history could be written, we would find the influences of matrimonial relations a strong factor in the rabbinical office, and we might trace them to our own day. The Talmud (Baba Kamma 104, a) tells us that the father-in-law of the great teacher, Mar Samuel, who presided over the famous school of Nahardea in Babylonia in the third century, was such an influential man. In Poland and Hungary up to this day rabbinical positions go by inheritance to the son or to the son-in-law of the late rabbi. I even saw in the Hebrew daily' "Hazefirah," of Warsaw, an advertisement offering a position to a young rabbi who would be willing to marry the daughter of the late incumbent of the office. Moses Aaron did his best to show his gratitude to the government. In 1756, when the War of Seven Year broke out, he pronounced in the strongest terms of the rabbinical dictionary an excommunication against any Jew who would in any way assist the enemy. He might have done it even, if he did not owe his position to the favor of the officials, for Rabbi Ezekiel Landau of Prague, elected just a year previously, did the same. The Jew in those days could not have the courage to express his resentment of the insinuation that he was a traitor. Even in the nineteenth century the rabbis of Wilna, obeying the command of the Czar, pronounced a similar excommunication under solemn ceremonics in the synagogue against all smugglers.

Moses Aaron's experiences in Nikolsburg were the same as in Berlin. The congregation would not have him, and, claiming that the office of the local rabbi need not be combined with that of Landrabbiner, elected as its own rabbi Gerson Pulitz. The name points to a little town in Moravia, and is the origin of the family name of Politzer, found still in my own time in Nikolsburg very likely among the descendants of the rabbi, among whom our newspaper magnate, the late Joseph Pulitzer, of the New York "World," may be counted. I have, of course, no authority for this assumption, except that Jews from Moravia and Bohemia often emigrated to Hungary, where the restrictive laws against the Jews were not as severe as they were in their old home. Down to my time there existed an old bachelor named Selig Gershon Politzer, of whose peculiarities, and especially of his aversion to the word "Luft" I have given speciments in a previous article.

Rivalry between rabbis is not confined to this country where the personal ability of a rabbi means so much for the congregation. It existed in Talmudic times for we read in the Talmud (Baba Batra, 75, a), a complaint against the scholars who are "singed by the halo of their colleagues." It was only natural that the two rabbis in the same place had their quarrels, especially on the honors which are due to the rabbis in the synagogue. Nickolsburg had several synagogues, but evidently both, the local rabbi and the Landrabbiner, claimed the honors due to the rabbi in the "Altschul," the cathedral synagogue. Even in my time dim traditions still survived. Moses Aaron died in the prime of manhood, December 28, 1757, and was succeeded by his rival, Gerson Pulitz, who now combined both offices, and kept them until his death in 1772. His second wife, Hendel—the old Yiddish names of women are similar to those customary in America, and Hendel would have to be translated "chicky," just as Voegele is the equivalent of "Birdie"—was the daughter of his rival, and her tombstone says that she was a granddaughter of Gabriel Eskeles. This suggested to me the idea that Moses Aaron Lemberger was the brother-in-law of Bernhard Eskeles, and that he owed his position to the strong backing, which owing to his family relations, he possessed in the Jewish high finance which then, as now, was internationally related.

Of Rabbi Pulitz I know nothing else. and therefore, as an interesting piece of history, belonging to that time, I wish to include an incident which occurred in the town of Pulitz, from which he derived his name in 1764. A so-called "Bestandmann" (one who possessed the privilege of distilling), Isaac Landesmann, was, as all people of his class, on good terms with the local lord whose tenant he was. Landesmann had three young boys, and the governess of the noble who owned the estate in the place, was in the habit of calling at his house. Upon her death the rumor spread that she had confessed to have baptized one of the children in a sickness fearing that the child might die and go to hell. Landesmann knew what such a rumor meant, and before the court could take any action he sent all his children to Breslau, the home of his wife, so that they were out of the jurisdiction of Austrian courts.

He was arrested and ordered to produce his children. This he refused to do, claiming that he didn't know where his children were at this moment, which very likely was a fact, because as a conscientious Jew, not wishing to commit perjury, he probably had directed his family not to inform him of the place where his children were kept. For the crime of keeping a Christian from the church to which he belonged, Landesmann was put in irons and sent to the county jail in Znaim. There he was kept for eight months, and as nothing could be done with him, the case was finally dismissed on the ground that the fact of baptism could not be sufficiently proven. Landesmann was discharged, and asked to be allowed to take the iron with which he was chained along as a souvenir. It was still in the possession of the family in Vienna fifty years ago. The incident was the cause of a renewal by Maria Theresa of the law that children, not having reached "the age of discretion" should not be baptized without the consent of their parents, a law which. as we know from the case of Mortara. was not observed, even a century afterwards. For the explanation of this incident, it may be added that the Catholic church does not countenance compulsory baptism, but claims anyone legally baptized, even if this baptism should have been performed contrary to the will of the baptized person. The history of such cases would fill volumes. Protestantism has in this respect a more liberal view, but is not free from equally bigoted tendencies. For the illustration of this statement one fact of the same time may be quoted. Solom Guntzenhausen, of Heusenstamm, Hesse, was convicted of pickpocketing, and according to the cruel laws of these days, was executed January 18, 1765. Before his execution, the chaplain of the penitentiary tried to convert him, promising that, if his baptism should not bring the convict to heaven. he, the chaplain, would be willing to suffer the pain of hell fire in his place. The Jew had humor enough at this critical moment to reply. that he did not know enough about the legal procedure in the hereafter to sue the chaplain for living up to the contract. He was hanged, and Count Schoenborn. the lord of the estate, issued a warning to the Jews under his jurisdiction that in case they should take down the body of the criminal from the gallows, they would all be expelled from his estate. It does not seem necessary to go to old Talmudic sources for evidences of inhumanity to those of different faith.

JEWS HONORED.

In various parts of the country many honors have been conferred on our coreligionists in various departments ,of the state, city and county.

Mr. Samuel A. Ettelson was appointed corporation counsel of Chicago. Bernard Horwich was made a member of the Board of Election Commissioners of Cook County, Illinois. Dr. Theo. B. Sachs was reappointed superintendent of the Municipal Tuberculosis Sanitarium of Chicago. Max Loeb was named a member of the Chicago School Board.

In Cleveland Samuel E. Kramer, Maurice Bernstein and Samuel H. Silbert were elected municipal judges recently and Alex. Bernstein was elected a member of the City Council.

In Philadelphia Henry E. Wessel was elected Judge of the Common Pleas Court No. 2.

In Columbus, Ohio, Rabbi Jos. S. Kornfeld was elected a member of the Board of Education of that city.

In Massachusetts David Mancovitz, Samuel Silverman and Simon Swig, all of Boston, were elected members of the legislature.

At the recent election held in New York the following were the successful Jewish candidates: Supreme Court, Justice Samuel Greenbaum was re-elected. Edgar J. Lauer was chosen a Municipal Court Justice of Manhattan and Mitchell May defeated his opponent for the Kings County Judgeship. Edward Riegelman was the successful candidate for Sheriff of Kings County. Twelve candidates were elected as members of the Assembly; they are M. M. Fertig, N. D. Shapiro, I. Mendelsohn, A. J. Shiplacoff, H. S. Schimmel, N. D. Perlman, A. Goodman, Leon Bleecker, A. Ellenbogen, F. Arnow, M. Bloch, Meyer Levy, and Jacob Goldstern. The Board of Aldermen include the following: E. I. Silverstein, Maurice Tock, A. M. Weiss, Isaac Gutman, S. Friedlander, C. J. Palitz, Harry Heyman and Alexander D. Drescher.

PERU REMOVES CREED BARS.

At the session of Congress, held on November 11th, a law was promulgated dealing with religious tolerance. Under Article 4 of the Constitution the exercise of a religious belief other than Roman Catholic was prohibited, and the new law promulgated amends the Constitution by abolishing that restriction.

RACE AND JUDAISM

By Dr. Felix Goldman, Oppeln, Germany

"After some little reflection Hieronymous declared: The sermon consists of two parts; the one part no one can comprehend, but the other part can be understood."

This old saying of the candidate, Job, might readily apply to the new publication by Kautsky, but in inverse order. The title of that work is "Race and Judaism." What he says about race and race theories is clear, concise, deserving of consideration and sure to meet with approval. On the other hand, his remarks about Judaism are the part which really remains "beyond understanding." This is most astonishing in view of the customary thorough methods of the learned and scholarly author and his well known aversion to all superficiality.

In the preface Kautsky states very correctly, that in these war times a treatise on the race theory must prove of general interest. He handles that subject in a masterly manner and from the only proper viewpoint. Kautsky treats the matter in a style all his own, full of derision and at times rising to biting sarcasm. The facts established by the war, the grouping of the several warring powers, must have sufficed to prove that certain modern race theorists and their pet dogmas cannot be treated otherwise than as fit subjects for the jokes of the humorous press. If some in other respects serious and earnest minded people have tried to attribute the causes of the present war to race enmity and antipathy, while its true origin, economical rivalry and the hunger for increased political domination and power, is so plainly discernible, then it surely becomes amusing to watch the antics to which the supporters of that theory have to resort in order to twist the facts or to furnish them a new interpretation so as to make them fit into their old pet theories, which they had claimed to be firmly established and of standard authority. The fact remains, however, and cannot be controverted, that the political alliances brought about through this war prove the bloodiest irony to all race theories. This has been shown in concise but caustic manner by Kautsky. The rebuff administered to Sombart, who still continues to find admirers in some Jewish circles, is most effective and the irony employed in dismissing the apostle of Teutonism is exceedingly delicate. If Kautsky finally asserts and satisfactorily establishes, that now-a-days much jugglery is being practiced with the conception of the word "race" without any one being sure what "race" really is; when he calls it the "modern fate," equally incomprehensible and immutable as that of the ancient heathen world conception, he surely tells of nothing new. At the same time he has found a most suitable and fitting form for the presentation of these and other contentions and facts. When, in his final deductions, he maintains, "that of the natural race characteristics nothing remains except what the records of the registrar's offices disclose," he furnishes by that sarcasm the most fitting censure of those theories, that try to gauge the merits of a man solely by his race and blood and refuse to recognize any and all individual merit.

The second part of that publication, however, "no one can understand." When Kautsky turns to Judaism and to Zionism he departs from his scientific caution his reserve and his diligent application. As he does not consider Judaism as a living organism, but treats it as dead substance shoved hither and thither without own volition, his judgments are bound to be warped and biased. He cannot be accused of lacking the quality of correct observation. He has the proper conception of the innermost association of ideas which led from the modern race theories to the development of the Jewish National ideals. His judgment is equally sound when he derides all attempts to establish the bodily characteristics of the Jewish race and when he denies the existence of any specifically concrete Jewish intellectual traits. In the critical, judicious intellect of the Jews he correctly sees nothing more than the logical result of their literary history.

Kautsky, however, is inconsistent inasmuch as he admits in theory the influences exerted upon individual groups of men in the development of common traits and national characteristics by the geographical and economical surroundings and then refuses to allow the application of that theory to the Jews. Even if it has been fully established that there is no Jewish race with distinct, readily recognizable specific bodily or mental traits, such as are claimed to exist by the race theorists, it cannot be denied that there are some fundamental [illegible] of intellectual life, even if [illegible] only of a formal nature, that are common to all Jews, and which can be traced throughout all times and independent of the economic and other conditions in any locality. This alone will account for the fact that the Jews were and are the people of religiosity, even if it be but natural that the outward forms of the religious thoughts and sentiments and still more the religious activities and ceremonies were influenced into changes according to the local conditions and by the various ages, thereby assuming different forms. Neither can it be questioned that the far greater majority of the Jews in Central Europe during the past several centuries formed a fairly uniform body and that they thus, through the influences of the living conditions common to all, have developed uniform and common traits, that in no way can be attributed to racial characteristics, but which exist all the same. It is these special traits which have always been confounded by the race theorists as racial peculiarities, although these traits might change form or even entirely disappear under differing geographical, social and economic surroundings and conditions. Their existence, however, cannot be denied.

Kautsky is altogether unjust to Zionism in basing its existence and its continuance upon the maintenance of the race theory. In truth, the latter has influenced the form of that movement, while its essence is due to entirely different factors; it seems strange, that the champion of the historical materialism is unable to comprehend the social and economic causes of the Jewish National movement. Indeed, he treats that movement, according to his view based upon and produced by the race theory, from the viewpoint of the historical materialism and his criticism is in keeping therewith. But this does not in any way make the error less glaring, for the historical materialism, while being less absurd as the explanatory principle of historical events, is equally one-sided and biased, and hence erroneous as is the justly derided race theory. He, who wishes to judge of Jewish matters, without studying and considering the living forces and the intellectual strength of the Jewish community, had better keep hands off such difficult task. The Jewish history with its martyrs, its great heroes and intellectual leaders cannot be dissected and explained according to the dead rules and formulas of historical materialism, for the very idealism peculiar to the people of the prophets has at all times influenced and decided its fate at the decisive moments. The struggle for ideals has been materialized and has become an embodied truth in the Jewish history and a careful, intense study of its development and results might be the best means to expose the errors of construction in the historical materialism in general.

Hence it is not to be wondered that Kautsky has succeeded in deriding in a masterly manner the weakness of Zionism from the purely economical features, its outward form, even if he has failed to comprehend its true essence. He endorses the opinion, so often expressed by the opposition to Zionism within Jewish circles, and correctly so, that the foundation of the entire Palestinian endeavor must prove a failure as it would demand the shifting and redistribution of all vocational lines among the Jews as a pre-requisite. Neither does Kautsky misjudge the labor question and the difficulties it involves when he points out, that the dependence upon the Jemenite Jews for labor proves the failure in the most important feature of the project, as thereby the capitalistic tendencies of the Jewish colonization scheme are admitted to be unsurmountable, while on the other hand this fact would go far to establish the claim that it is utterly impossible to turn the emigrant Western Jew into a satisfactory farm hand. Kautsky also does full justice to the financial dependence upon the West by the Zionistic enterprise, but for all that he still fails to comprehend the true essence of Zionism. To him it is only a movement originating from the race theory, which has assumed economical and social form, but he does not recognize the impelling forces and the purposes of that movement. No matter what one may think about Zionism, it cannot be denied that Zionism has an idealistic tendency, which, according to its fervent adherents, is to result in a liberating movement wherein the material interests will be but of minor importance. It might just as well be claimed that the life work of a Moses and the deliverance of the people of Israel from Egyptian bondage were devoid of all idealistic merit and character.

However, nothing else could be expected from Kautsky, as he is completely estranged from the true essence of Judaism. The religious meaning and importance, the religious power of Judaism, its hopes and aspirations surely do not fit into the system of Kautsky. At the same time it seems a rather unsophisticated notion, that he expects Judaism to entirely disappear by the intermixing of races, the more so, as he shortly before has submitted scientific proof, that the Jews have long ago become a mixed race. It is really astonishing and to be deplored, that an erudite scholar like Kautsky knows so little of the real life of Judaism, of its tenacity, of its unimpaired strength, of its intellectual movements, of its internal strifes, which have lasted all throughout the nineteenth century and which furnish the best proof for its hopes for the future. It is still more to be wondered at that Kautsky so subordinates all facts to the explanatory materialistic principles and denies the power of the religious idealism in Judaism, when it be remembered that a few years ago in his "Genesis of Christianity" he so fully appreciated that very religious influence of Judaism as a most potent factor.

The continued existence or the total extinction of Judaism depend solely and alone upon the strength and power of the religious ideals. Everything else is immaterial, be such matters of economical conditions, national forms or even historical events. Whatever Kautsky may have shown in detail or what other critics of Zionism may have argued on the various points involved, they never have fully understood that subject. A criticism of Zionism must take into account its position towards the religious thought, an effective criticism must admit the fact that Zionism means to furnish the solution of the questions affecting the welfare of the Jews but not of Judaism. From the truly Jewish viewpoint Zionism is of only relative value—no more value than possesses its apparent opposite, the defiant or proud Judaism (Trotzjudentum). The latter's Jewish interests exhaust themselves in the struggle for equal rights. Both are children of the times; Zionism is born from economic and psychical needs; the defiant Judaism from injustice and political oppression. But were absolute and positive equality to be conferred upon the Jewish world both of these factions would immediately cease to exist; the defiant Judaism would cease theoretically as its aim would have been accomplished. Zionism would do so practically as there would be no further need for it. For this reason alone, if for no other, a complete legal equality of the Jews would seem highly desirable, as thereby all relative or qualified Judaism would disappear. Even if it should lose in numbers it would gain in strength when it would again appear as what it originally was and always meant to be—as a religion. Publications such as have been herein mentioned would lose all importance and significance, which certainly would prove of general benefit and advantage to all.

At the same time Kautsky's book remains an interesting document of contemporaneous thought. A dangerous one, it is true, because the correctness of the general part may mislead many a reader to draw erroneous conclusions as to the warped judgments on Zionism and Judaism. The opponents of the Jewish National idea should not overlook this. Were they to use that book as a weapon against Zionism they might readily experience that this dangerous weapon would turn upon themselves.

ANTI-SEMITIC NEWSPAPER FINED.

Despite the enormous sacrifices Jews are making in the common cause of the fatherland, the anti-Semites are still at their work. Ten months ago the most notorious anti-Semitic paper in Berlin, the "Staatsburger Zeitung," was suppressed as a disturber of the peace by the military authorities. The editor, nevertheless, recently issued to some of his subscribers a circular setting forth the program that the newspaper would pursue in times of peace. As this was a violation of the military order, it was reported by the "Central Association of German Citizens of Jewish Faith" to the local military headquarters, with the result that the manager of the paper was sentenced to a fine of 100 marks. The latter appealed against this in a Berlin court, which reduced the sentence to 15 marks or 3 days' imprisonment.

The Reichstag deputies belonging to the anti-Semitic Economic Union (Wirtschaftliche Vereinigung), have addressed a petition to the German Imperial Chancellor to the effect that the Peace Treaty should secure the closing of the present frontiers of the German Empire to Jewish immigration.

NEW JEWISH PUBLICATIONS.

Seminary Addresses and Other Papers, by S. Schechter, M. A. Litt. D., President of the Jewish Theological Seminary of America. (Ark Publishing Co., Cincinnati, 1915.)

On perusing the preface to these twenty-two addresses and papers of Professor Solomon Schechter, the reader will at first be somewhat disappointed. Professor Schechter is known in the world of Jewish letters as a profound Jewish scholar, as a master of the science of Judaism. The reader will, therefore, naturally expect to find this volume to be in line with the "Genizah" work of the author, or something similar to his "Studies in Judaism." But in perusing the preface the reader will find at the very beginning the modest confession of the author in the following words:

"These papers lay no claim to the attainments of rhetoric, which are unfortunately beyond my powers, nor will the reader find in them any indulgence in abtruse learning which, even if it were within my reach, would be out of place in popular addresses like these."

But the disappointment of the reader will not last very long. It is true that nowhere in this book will the reader find any artificial and affected rhetoric or obtuse learning, but he is sure to meet on every page with brilliant thoughts expressed in forceful words—thoughts that are born of conviction and words that come from the heart. The author speaks of the burden of those addresses "as a plea for traditional Judaism" and he remains true to this declaration, his plea for the faith of our fathers is singularly strong and wonderfully warm.

Professor Schechter is by no means too timid to express his full mind, and he often ventures to flash his shining sword of criticism in bold and sharp attack. In his first address, "The Emancipation of Jewish Science," he, for instance, gives expression to the following sentence: "The frequent appeals to prophetic Judaism are largely verbiage: you cannot live on oxygen alone," or in his second address, "The Charter of the Seminary," he makes use of the following striking words: "Spirit without letter belongs to the species known to the mystics as 'nude souls' (nishmatin artila-in), wandering about in the universe without balance and without consistency, the play of all possible currents and changes in the atmosphere."

The book fairly teems with such quickening sentences which are very characteristic of the author.

Our ancient teachers wisely said that even the plain, everyday talk of the scholar should be studied. Professor Schechter's addresses make highly interesting reading, even if they do not lay claim to deep learning.

The Jews of Russia and Poland, by Israel Friedlaender, Ph. D., Professor at the Jewish Theological Seminary of America. (G. P. Putnam's Sons, Publishers, New York, 1915.)

The author is indeed justified in claiming that his is a timely book. The book will surely be welcomed by many on account of the light which it turns upon the history of the life and development of an important part of the Jewish people. It is a timely book because the terrible world war which is now raging in Europe with ever increasing fury has placed such a crushing burden of sorrow and suffering upon the shoulders of the Jews of Russia and Poland, that makes humanity shudder. The fate of these poor unfortunate Jews, which has never been any too rosy, is growing darker every day, and their co-religionists all over the world, especially in America, are being urged to hasten to their aid and save them from utter annihilation.

The world in general knows very little about the Jews of Russia and Poland. Even the Jews themselves, those who have been born and raised in countries outside of these two, have never learned very much about their co-religionists of Russia and Poland. They all have always been especially ignorant of their communal life, of their charitable institutions and of their struggles for education. They all, therefore, constantly misjudge them and undervalue their significance and standing. Such books as Dr. Friedlaender brings, spread light, advance truth and foster justice, and the world owes a great debt of gratitude to such authors.

JEW MEMBER OF CIVIL ADMINISTRATION OF WARSAW.

Dr. Ludwig Haas, of Karlsruhe, who is a member of the German Reichstag, and who joined the German Army as a volunteer and was recently promoted as officer and received the Iron Cross, First Class, has received a call to the civil administration of Warsaw.

THE DUTY OF THE HOUR

By Dr. Max Nordau in Menorah Journal

We are the people of the Messiah. We feel, we think Messianic. In all situations of life, and particularly in the critical ones, we hope for a miraculous event which will fulfill all our yearnings and in this hope we feel delivered of the manly duty to work for the realization of our ideals, to prepare our salvation by our own efforts.

At this moment a large portion of Israel dreams once more a particularly lively Messianic dream. Hundreds of thousands, millions of Jews, indeed, have abandoned themselves to the expectation that at the conclusion of the peace which will put a stop to the world's war, the destiny of the Jewish people must take a miraculous turn. The Plenipotentiaries of the belligerent powers will assemble in conference or a congress to treat of the conditions of peace. The conquerors will exact of the vanquished the price of their sacrifices and return home with their booty in the shape of territorial acquisitions and indemnities. And in the course of these transactions the miracle will happen that a share will be apportioned to the Jewish people, too. Palestine will be offered them, either as an area for colonization or, still better, as a full property under the protectorate of a great power. They will be accorded also entire equality of rights in Russia and Rumania.

The Basis of Jewish Hopes.

(1) The Self-Interest of the Powers.

We may plead reasons or excuses for indulging in this dream. Utterances of leading personalities of the big nations which will necessarily be represented at the peace conference have become publicly known which permit the conclusion without intentional self-beguiling, that some governments at least, if not all of them, are occupying themselves earnestly with the Jewish problem and examining the question whether it might not be worth trying to settle the Jews in search of a homestead in Palestine, under international and local legal conditions vouchasafing them full freedom of economic, intellectual and moral development.

On the other hand, there is no doubt that the situation of the six millions of Russian Jews occupies a certain place in the thoughts and cares of the governments. Several countries have an interest in turning away from their frontiers the ever more violently swelling stream of Jewish emigration, and doing so otherwise than with the brutal method of locking up their boundaries and posting a police watch before them. Others have the well-being of Russia at heart; they understand that the sufferings and the despair of her six millions of Jews are a source of dire evils and that the emancipation of this hard-working and highly gifted population will bring about the material prosperity, the general progress, and the powerful strengthening of Russia. Other countries again, the statesmen of which are more far-seeing than the average and have been able to rise to the conception of a political world hygiene, are aware that the systematic crushing of six millions of intellectual and strong-feeling people, driven to despair must create a hotbed of the most dangerous anarchic and revolutionary epidemics, the spreading of which cannot easily be limited to the spot of their origin. Lastly, even the most irreclaimable pessimist will admit at least the possibility that governments may not be entirely inaccessible to purely humane sentiments of pity and justice, and may regard the treatment of the Jews of Russia and Rumania as an indictment against the civilization and ruling religion of white mankind.

(2) The Precedent of 1878.

The hope of the peace conference resulting in great achievements for the Jewish people, moreover, can evoke an historical precedent. The Berlin Congress of 1878 which brought the Russo-Turkish war to an end, created the Bulgarian State, raised Rumania to the rank of an independent kingdom, and gave Bosnia and Herzegovnia to Austria-Hungary, found time to occupy itself with a Jewish matter and to introduce into the treaty condensing its decisions the well-known article obliging the new kingdom of Rumania to bestow on her Jews equality of civil franchises. It is not the fault of the Berlin Congress that this article has remained to this day a dead letter. The case, at any rate, is of a nature to encourage Jewish optimism against those skeptics who sneer: "A diplomatic conference distributes no presents; complacency and liberality play no part there; there are only such interests enforced which are backed by a victorious army or at least by an army which still inspires some fears." Well, in 1878, too, the Jewish people had no country, no army, no government, no accredited ambassador, and yet two of the most influential members of the Berlin Congress, the representative of Great Britain, Earl Beaconsfield, and that of France, Waddington, were ready to step forward as advocates of the Jewish cause, and the President of the Congress, Prince Bismarck, evidently favored their action.

But We Ignore a Valuable Lesson.

I have produced everything capable of justifying the expectations with which many Jews look forward to the future peace congress. But I do not notice that the Jewish people keep in view the lessons taught by the historic example of 1878. Beaconsfield and Waddington did not plead for the Rumanian Jews at the Berlin Congress from impulses of their own or in consequence of a sudden inspiration from on high. The Paris Alliance Israelite Universelle, the London Anglo-Jewish Association, the Berlin Verband der deutschen Juden, had done serious and efficient preparatory work, memorialized their several governments, informed them of the facts, solicited their intervention. It was due to their efforts that the position of the Rumanian Jews came up for consideration at the Berlin Congress. They showed the way the Jewish people must follow if they wished to obtain anything of government in congress. What are the Jewish people waiting for in order to act now as their fathers acted thirty-seven years ago?

The war is raging, in a hundred battlefields uncounted brave men shed their blood for the future of their nation, Jewish soldiers fight and fall side by side with their non-Jewish countrymen and comrades, but their heroic sacrifices are utterly useless for their own people. In every country, even in Russia, the military excellence, the patriotism, the contempt of danger, and death of the Jewish soldiers, will be rewarded more or less lavishly and liberally with distinctions and preferment, but experience teaches us that their glorious conduct is forgotten very soon after the war by everybody but themselves and their brethren, and that it certainly does not change in the least the status of the Jewish people among the nations. At any rate the consideration of the merits and military virtues of the Jewish soldiers will not by itself stimulate to action the diplomatists at the peace congress, unless they are insistently recalled to their memory. All this requires preparation and arrangement, of which as yet there is scarcely any trace to be seen.

Who Would Accept Palestine for the Jews?

There is another point to which attention must be drawn. Let us admit the most favorable case: the congress will really open up Palestine to the Jewish people for colonization with self-government and autonomous local institutions. To whom will it be in a position to make such a concession? To whom will it deliver Palestine? The Jewish people is a concept, but it is not a political and administrative individuality, it is not a body with a head and vital organs. There is actually not one man who could present himself to the governments assembled in congress, receive Palestine from their hands, and offer them the guarantee that he will lead into the land of their ancestors those Jews that yearn for a new home and national life on an historic soil, and that he will undertake the implanting of modern culture, the maintaining of order, and the economic development of the country. An offer of the congress would fall flat, nobody having the moral right and the material capacity to accept it in the name and in behalf of the Jewish people.

Let Dreaming Give Way to Organizing! The Task for American Jewry.

All this points to the necessity of an adequate preparation for coming events. The Messianic dream does not suffice. Mere wishes and hopes are vain. We must work. We must organize ourselves without further loss of time. We must create a body with men of authority at its head, and the living forces of the Jewish people, or at least a considerable portion of them at its back. The forces and the men do exist. They have only to be gathered, united and grouped.

Who is to do this organizing work? My reply is unhesitating: American Jewry. I should be happy to say: here is a task for the Zionists' organization which exists, which lives, which is prepared for work of this kind, and which has to consider its carrying out as its natural functions; but I shrink from giving this near-lying answer. Many pre-eminent and influential Jews whose good Jewish sentiments no one has a right to doubt, persist in considering Zionism as a party tendency against which they raise objections. Now the representations of the Jewish people before the governments must not be a party affair, but ought to be the cause of the entire people and must embrace all its parts. The invitation must therefore be issued by personalities who repel nobody at the outset by their pronounced party color. Moreover, these personalities must necessarily belong to a neutral country, so as to leave no room for the argument that according to the political definition of the hour they are enemies and to co-operate with them would mean disloyalty to one's own country. Only in the case, which I hope will not be realized, of the United States also precipitating itself into the whirlpool of the war, would they be bound to transfer their initiative to the Swiss or the Dutch Jewry. The first labor of the initiators should consist in inviting the existing Jewish organizations of all countries to have themselves represented by a delegation on a permanent board or committee. It would be a matter of regret if they refused, but this ought by no means to be a reason for discouragement nor for discontinuing further endeavors. In this case the initiators would simply have to do fundamental work and try to fall back on elements that at present stand outside, or intentionally keep aloof from existing organizations. It would be the business of the permanent board to secure financial co-operation that could be called upon under given circumstances, and to cause Jews of standing in every great country to approach their government, to submit to it in time the aspirations of the Jewish people, and to secure its approval and sympathy for them.

"Not an Instant to Lose If We Wish to Prepare."

Out of the peace which must follow the present horrible war, a new Europe, a new world will be born. It depends on us whether in this new world there is to be a place, "a place in the sun," for the Jewish people. We have not an instant to lose if we wish to prepare for the grand opportunity. Should we miss this occasion, we would have to resign all our national hopes, I am afraid, for a very long time, if not forever. We may, of course, continue to dream our Messianic dream, but this will then ever remain a dream till the dreamer disappears and his dream with him.

The B'nai B'rith—Its World Mission

(Continued from page 3)

equal justice to all. True, he would prefer to have the affairs of life, as well as the preparations for the hereafter conducted according to his own views, but he does not deny to those of other faiths a right to salvation.

To bring about such a condition is the great world mission of your society. The exalted station attained by very many of your faith, the contemplation of the greatness of those of your co-religionists who have been so situated that they were permitted to develop their faculties without restraint, and a comparison of their accomplishments with the conditions of your people in most parts of the world, is but proof of the injustice of their oppression and of the necessity fof a different course of action toward them, not only for their benefit, but that the world at large may profit by the unrestrained cultural development of this wonderful people.

One of the first conclusions that must be fixed in the minds of all in bringing about this improved condition is that religious discussion, or any form of proselyting must be absolutely barred. The world must recognize Judaism as a religion, and the believer in Judaism must occupy no other or different position as compared with the professors of Christianity than do the adherents of Unitarianism.

I say this as applicable particularly to those of the Christian faith, because, as was said by Dr. Harris, in speaking of the Jewish people:

"We do not seek converts, because one of the doctrines of our faith is that salvation is not exclusively limited to its followers and because Judaism has been a common fount whence many religions have drawn."

And then again—we must remember that the Jewish religion is the oldest, the most authentic and is in fact, the corner stone upon which is builded every other religious belief.

And it is difficult to conceive of any substantial reason why a people who have for thousands of years lived contentedly in the main building of religious existence, based upon the foundation of God Himself, should be urged to desert it for one of the more recent additions built upon a foundation which to their minds is of insufficient strength.

In the tenacity with which the members of your faith cling to their religion, maintaining their faith in all its pristine beauty and glory, notwithstanding the baleful effect of repression, and then again in the marvelous results attained by those who have been aided in development or even permitted free rein for self development, I am reminded of the characteristics of the flower that has been designated by our legislature as the floral emblem of North Dakota—the Wild Prairie Rose. It is essentially a pioneer flower, of a hardy nature, requiring no special soil or climate, but apparently prepared to thrive and bloom anywhere on the face of the earth where permitted to grow unmolested, and capable of great development by cultivation.

You have all seen it, dotting the prairies of North Dakota, and no doubt every one has noted the wonderful hold it has on life. Though the bush may be destroyed by fire, or trampled and bruised by range animals, the germ of life that God has planted in the deep seated root develops another bush or other branches and while it may be stunted and twisted until the bush itself is almost unrecognizable, yet, its bloom is always that of the rose, and ever and anon we find a bush or little clump of bushes growing in some protected spot where in beauty of form and bloom it does so much to brighten and make radiant the face of the earth o'er topping in strength and beauty the others of its kind that have been stunted and repressed. And, though we may realize the beauty of the rose even in its struggling efforts, and more in its unhindered development, yet its full strength and beauty is only shown when transplanted to the garden or lawn where it receives the benefit of cultivation, when it grows to such height and gives forth such magnificent bloom that it is difficult to recognize it as a member of the same family with the stunted bushes of the prairie, and could not be recognized except that its flower—its mental process, as it were—is always the prairie rose. And so it seems the Jewish people have been repressed, held back, by destructive agencies as potent in their desolating effect upon this people as the fires of the prairie upon the rose, until we find the great mass of these people, particularly in some European countries, pushed and held down below the level of their Gentile neighbors.

But, no matter how they are crushed, broken or burned, they still struggle on and on, never changing in their mental, moral or religious characteristics, while here and there, in some secluded spot, where they have been allowed to develop without hindrance they have grown to full strength and have given to the world the benefit of that development. While particularly in this country of ours, where they have been as one with all of the people of the country, and have received the same cultivation that the Gentile has received, by even a casual reference to the roll of distinguished and honored men in every line of activity, education, law, medicine and other sciences, in drama, in music, and in all avenues of business we find the Jewish people standing in the very front ranks.

(To be concluded in next issue)

CHICAGO RABBINICAL ASSOCIATION ENDORSES B'NAI B'RITH SOCIAL WORK.

Chicago, November 15, 1915.

Mr. A. B. Seelenfreund,
Secretary, I. O. B. B.

Dear Sir:—I take great pleasure in informing you that at the last meeting of the Chicago Rabbinical Association the following resolutions were unanimously passed:

1. The Chicago Rabbinical Association endorses the activity of the I. O. B. B. in entering upon the work of social service among our co-religionists.
2. It congratulates the I. O. B. B. on its choice of director.
3. It welcomes the opportunity given to co-operate with Dr. Coffee in the promotion of his work.
4. For mutual help a standing committee on social service shall be appointed from the Association, of which committee the director of the I. O. B. B. social service department shall be a member.

With best wishes for success and hoping that our respective bodies will be able to contribute to a solution of the problems with which it is hoped to cop

I remain, Sincerely yours,

FELIX A. LEVY,
Secretary.

B'NAI B'RITH NEWS

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JEWISH CALENDAR

5676-1915

Rosh-Chodesh Tebeth	Wednesday, Dec. 8
Fast of Tebeth	Friday, Dec. 17

5676-1916

Rosh-Chodesch Shehbat	Thursday, Jan. 6
Rosh-Chodesch Adar	Saturday, Feb. 5
Second Adar	Monday, March 6
Purim (Feast of Esther)	Sunday, March 19
Rosh-Chodesch Nissan	Tuesday, April 4
Passover (Pesach)	Tuesday, April 18
Passover (Seventh Day)	Sunday, April 24
Rosh-Chodesch Iyar	Thursday, May 4
Lag-B'Omer	Sunday, May 21
Rosh-Chodesch Sivan	Friday, June 2
Shabuoth (Confirmation Day)	Wednesday, June 7
Rosh-Chodesch Shebat	Thursday, Jan. 6
Fast of Tammuz	Tuesday, July 18
Rosh-Chodesch Ab	Monday, July 31
Fast of Ab	Tuesday, Aug. 8
Rosh-Chodesch Ellul	Wednesday, Aug. 30

5677-1916

PACIFISM AND PREPAREDNESS.

So much has been said and written about these two subjects, and yet we are not done with them. Talking and writing of course may be the pacifist's metier, surely the men of the word and of the pen are singularly out of place when it comes to prepare this country and make it aggression-proof. For here deeds are required, and speedy action at that. Yet the framers of our laws will indulge in a lot of orating before the thing is done which is so obviously needful.

As a matter of fact we see no contradiction between pacifism and preparedness. We regard the contention as unproven that a nation prepared is necessarily a menace, that armies are restless for action, and that officers clamor for the day. The army and navy are branches of our government service. They are not the whole machinery. Even in times of war the diplomat is at work and many battles are fought and won or lost in the arena of pourparlers. The admiral of the navy may counsel one thing which may be required from his angle of vision, but he often finds himself checked by the wiser counsels of the foreign secretary who has a larger vantage ground. That the war came because there were ready armies is a superficial view. Far deeper causes were operative, motives which the most adroit statesman could but curb, but not suppress. What unpreparedness means, has come home to many a nation. And if the central powers knew themselves subject to attack, it was their bounden duty to prepare, and prepare they did. The cause of peace is served by a wise policy of unprovocative preparedness. We are all pacifists. We all wish the abolition of warfare. We Jews are heirs to the message uttered by a Jewish prophet that war must cease and make room for arbitration. But that is of the future. Much must be done to speed that day. Religion will play a great factor in hastening it. But we should be recreant to our duty as citizens were we idly to sit by and in the midst of a world in arms resign ourselves to a state of unpreparedness inviting the aggressor. An equilibrium of military power is in the present state of things a far surer check upon aggression.

The pacifism which would make of us idle onlookers and an easy prey for the stronger must be combated by every true patriot. What is it that we have [illegible] to guard? Surely not our [illegible] of wealth, our factories and [illegible]. Not they alone. For while [illegible] at our honest labor, they are but the substratum whereon rest far weightier things. They are but the physical aspect of our civilization. And let it not be forgotten that though man lives not by bread alone, the means of sustenance and of a certain measure of comfort are the prerequisites of progress along the lines of the higher culture of the mind. In the last analysis, that which is nearest and dearest to us is made up of things spiritual. We on this continent have been proud of our democratic institutions. These have been reared by sagacious statesmen of bygone generations, and much blood has been shed in the maintaining of our liberties and of high principles of morals. We have a distinct American civilization. What the fathers set into motion the children have carried to fruition. We should wish to go on perfecting our democracy undisturbed by untoward accidents that might swerve us from our course. There was a time when we knew ourselves free from entanglements and where the storms of Europe were far away from our horizon. We are finding out that no great nation can for all time isolate itself. Heaven be thanked that for the present we have been onlookers of the great struggle that has involved almost every continent and every nation of the world. Barring the Dominion of Canada, America, both North and South, has escaped being drawn into the maelstrom of European jealousies and antipathies. Our neutrality, as was to be foreseen, has imposed upon ourselves delicate tasks, and had it not been for our forbearance, the forbearance worthy of a great and independent nation, we might have found ourselves perilously near the brink. We have probably offended both sides, as a good neutral always will. Animosities are never forgotten. The day may come, as we hope it will never come, when a pretext will be found to pick a quarrel with us. If we fold our arms in our bosom now, the quarrel is sure to come off. If we prepare ourselves betimes and make no bones about doing so, they will think twice over there before the ocean, be it the eastern or the western, is crossed by a hostile fleet, ready to fall upon our shores and bring us to terms. By unpreparedness we invite the invader, by being prepared we hold him at home.

What forms and dimensions our preparation should assume is not for us to determine. Let the expert brain be engaged by our government to evolve the surest scheme. Ours is merely the duty to spur our legislators and executive to action. The citizen may have to give of his substance and of his time. It will be cheerfully given. The sooner it is given, the less will be required. The youth of the country must be trained in arms. Our arsenals must be brimful even as must our granaries. We must fortify our exposed shore. Our navy must be properly manned. We need a large supply of officers. In short, we must be prepared in military sense. And prepared we shall be for defensive purposes only. We are full satisfied with our place in the sun. We have no surplus population to send abroad. We rather welcome the immigrants, such as are thrifty and willing to share in our task of building up a true democracy. As these days have proved, we have plenty of labor for the stranger who, as experience has shown, in the briefest time ceases to be a stranger. We are a prosperous and generous nation. We toil for civilization and for the highest goods that come to man upon this earth. We cherish the heritage of the fathers. We shall do our utmost to live in peace with the nations of the world. But we say to them that we will not brook interference or aggression. We shall not imitate the military camps of Europe; our conditions simply do not require them. But we have the machinery, the resources, and the will to stand prepared as one man in defense of our homes, in defense of our liberties, in defense of American civilization.

SOLOMON SCHECHTER.

The passing away of the far-famed head of the Jewish Theological Seminary of America, which occurred on Friday, November 19, was so sudden that his vast number of friends have scarcely had time to recover from the shock. Stricken in a class room where he had been doing duty for a sick colleague, he was taken to his residence; he rallied for a while, and then expired, his lips sealed by a divine kiss. Thus he entered upon the Sabbath of spiritual bliss to join those great men of the past whom he so dearly loved and whose deeds he so vividly related with his matchless pen. In the realm of the spirits there must have been joy; but here on earth we stood aghast, griefladen, sharing with his bereaved family the sense of orphaned loneliness.

Solomon Schechter was not a man who appealed to the masses. Had he possessed the gift of public speaking, his innate modesty would have recoiled from stooping to the devices of cheap oratory. Yet he repeatedly appeared before the public, and only recently there issued from the press a volume of addresses and short speeches, all of which were illumined by that inimitable lighter vein and that touch of humor for which he was famous. It is true, the finer points were a sealed book except to the few, but these few who were wont to gather on the occasions he graced by his presence enjoyed a rare intellectual treat. He shunned the irksome task of appearing to lead. He suffered others to do the rough work of conducting a meeting. Where the men with whom he worked seemed on the surface to guide and direct him, he in truth led them. He possessed the rare gift of the knowledge of human nature. He disdained the cheap popularity of the communal worker who counts success by the number of meetings he attends and the number of speeches he delivers. Nevertheless even the community in which he resided felt the force of his silent leadership. He was impatient of the tactics of the professional leader; yet none had a kindlier heart and a truer spirit of conciliation. By the sheer weight of intellectual superiority he won men over to his views. He had a far-sighted vision and with the sure tact of the statesman he forebore playing the politician.

His scholarly achievements placed him in the foremost ranks of that body of toilers in the republic of letters who enjoy world-fame. Like the typical Jewish scholar, he came from the East. A small village in Roumania was his birthplace. In Vienna and Berlin he pursued University studies. His great powers were developed in England, and when he first visited America some twenty years ago, his renown had been well established. A well-known picture shows him at work in the Cambridge Library poring over a mass of scraps of parchment which his wonderful sagacity had brought to light out of the darkness and oblivion of an Oriental synagogue. At home in all the branches of the great literature of his people, the discovery and identification of lost literary treasures ascended into biblical times came to him with ease. He was singularly prepared for his find. What he found, he had labored for. By far the greatest of his discoveries was in connection with the long lost Hebrew original of a book which the rabbis in a moment of forgetfulness included among the Scriptures. A whole literature grew up about this find, and there is no book or brochure treating of Ben Sira that fails to do honor to its first discoverer and editor. The Scriptures naturally command a wider interest. Here the Christian scholar has a concern equally with his Jewish colleague. In the stricter domain of Jewish literature of post-biblical times, in Talmud and Midrash, in history and theology he achieved successes which easily made of him the first spokesman in all the domains of Jewish lore. He died when his mind was occupied with a mass of publications which would have staggered a younger man.

He believed that true scholarship manifested itself in the study of ancient texts. How he mercilessly held up to scorn the labors of the mere compiler, or reporter, as he called him, the man who snugly makes use of the toil of others to dress it up in the garb of a popular book, with or without illustrations. Yet he was a master of English style and he will be remembered as the great Jewish theologian of our generation who knew how to present the spiritual content of Judaism in modern diction. None knew rabbinic theology better than he, none gave it so lasting a place in English literature as he. Whether we turn to his great book on the subject or to his minor studies and essays, everywhere is revealed a master mind, steeped in the knowledge of the past, abreast of the tendencies of the day.

Jewish scholarship has lost in him its prince, a giant of the Torah, Judaism its veritable rock in these days of whimsical changefulness. From his Epistles to the Jews of England through his Inaugural Address to his last utterance there breathes that love for Judaism, the Judaism that he knew so well, the Judaism that its own sons were ready to barter away for the vagaries of the hour, the Judaism that the outsider vilified and maligned with brazen impudence. His point of view was unequivocally Jewish. He warned and plead- and reasoned. He stood above the ed, he chided and scorned, he argued parties. He constituted himself the apostle of Catholic Israel, by which he meant a Judaism united, self-conscious, ready to weather all the storms of onslaught from without, a Judaism undivided within, insisting upon the essentials that bind the conflicting elements together. Some will nevertheless style him a conservative, the man of the middle party, who gave quarter neither to the right nor to the left. But his conservatism was of a stamp different from what ordinarily goes by that name. Suspected by the ultra-orthodox he was loved by the reformer whom he was least guilty of flattering. His work of cementing Judaism in America had scarcely begun when he was taken away. But the spark he ignited will continue to illumine our future on this continent. His influence will still work potently with us. Such a many-sided personality like his cannot be replaced. Many will toil where he alone with a happy epigram would have swayed the minds. He leave a void that cannot be filled.

Alive to the dangers of a chloroformed Judaism, a Judaism without God and the Word of God, he centered his efforts in the re-claiming of the Scriptures for the Jew. As a member of the Board of Bible Editors he did valuable service which his colleagues alone are in a position to treasure as a sacred memory, and it is safe to say that the new Translation will bear in many a passage the impress of his wonderful sense into the Jewish meaning of the Bible. Nearer his heart lay the project of an English commentary on the Bible done by Jewish scholars for the Jewish people. Let there be, he said, a Jewish liberalism, it will be something else than the Christion variety which is permeated with a contempt for all things Jewish. One volume has appeared, the rest will follow, and when they do follow, the merit belongs to Solomon Schechter. At the moment of his death he was busy corresponding with scholars to call into being the series of Jewish Classics made possible by the princely gift of the man who next to the family was the chief mourner at the bier of his friend. When that series shall have been launched, the name of Solomon Schechter will be associated with it. He planned it, he started it, he gave it direction and impetus. And many a younger man in the realm of letters will gratefully remember his keen fatherly interest and guidance. In all those achievements he built unto himself a monument more lasting than stone.

And yet he was farthest from the thought that he was erecting a monument for himself. What he did, he did for the sake of Israel. The Jewish people may well weep over the passing away of a defender of its rights and a believer in its destinies. And likewise will he be remembered as a noble citizen of his adopted country which he loved dearly and whose truly great men he was fond of cherishing. Peace be to this choice spirit, the gift of God in a generation, that almost forgot Him. Peace be to the restless scholar, peace to the truly human leader in Israel. Peace be to this great American Jew. Our heartfelt sympathies go out to his bereaved family. May solace come to them in the knowledge that their grief is shared by the whole household of Israel. His name will be linked with a chapter in the history of American Israel which has just but opened and the consummation of which will mark an era never to be forgotten.

DAVID M. PFAELZER.

On November 24, Mr. David M. Pfaelzer, of Chicago, assessor for Cook County, died at the age of sixty-three. Mr. Pfaelzer was a member of the school board for a number of years and three years ago he was elected to the board of assessors. Despite his many duties, he found time and much pleasure in devoting himself to Jewish matters and was particularly active in congregational work as well as in the work of the Order, of which he was an enthusiastic member.

SAMUEL HIRSCH CENTENARY.

Impressive services in honor of the centenary of the Rev. Dr. Samuel Hirsch, rabbi of Temple Keneseth Israel from 1866 to 1887, were held Sunday morning, November 7th, in Keneseth Israel Temple, Philadelphia, Pa. The Rev. Dr. Joseph Krauskopf delivered an introductory address and introduced the speakers. The oration was delivered by the Rev. Dr. Emil G. Hirsch and an address delivered by Rev. Dr. Gerson B. Levi, of Chicago.

GALICIAN JEWISH HOSTAGES IN RUSSIA.

The Russian government has appointed a commission to consider the advisability of releasing the hostages taken last year at Lemberg. It is stated on reliable authority that the question of their release will be decided in the affirmative. The same commission will have to consider the petitions of about a thousand Galician Jews transported to Nijni Novgorod and Perm, who are praying for their release and repatriation.

AMERICAN JEWISH HISTORICAL SOCIETY.

The twenty-fourth annual meeting of the American Jewish Historical Society will be held in the City of Philadelphia, on Feb. 20 and 21, 1916. All persons intending to present papers at this meeting are requested to send the exact titles thereof to Mr. Albert M. Friedenberg, 38 Park Row, New York, N. Y., corresponding secretary, not later than Jan. 15th, 1916. Particular attention is directed to the fact that papers are not limited in treatment and subject-matter to American Jewish History, but that the object of the society includes the promotion of the study of Jewish History in general.

FRANK KAPLAN.

Mr. Frank Kaplan, one of the most public spirited of the younger Jewish men in McKeesport, was recently elected member of the Board of Education by a majority of over 2,000, he being the first member of the Jewish community to be thus honored by the electorate of the whole city.

Mr. Kaplan is active in congregational matters, having been president of Congregation B'nai Israel and was instrumental in organizing and maintaining the Sabbath School. In the B'nai B'rith he showed much interest and activity as a result of which he was elected and is a member of the General Committee of the Grand Lodge and has brought to this office the same enthusiasm which characterizes him in all Jewish service.

SOCIAL SERVICE DEPARTMENT OF THE I. O. B. B.

By Rabbi Rudolph I. Coffee.

During the month the Social Service Department has devoted special attention to the problem of paroled and released prisoners. Unless provided with work, they will surely drift back into evil ways. But who will employ these men? Twenty-one business houses were visited last week before an employer could be found to take one on trial. Why should we be so unwilling to help? They are not all criminals. A prominent attorney estimates that 25 per cent of the men in Illinois prisons were convicted because of incompetent lawyers. Others are victims of circumstance. Yet, when a man leaves prison he receives slight encouragement from society to live a clean life. This is un-Jewish, and unworthy of the twentieth century. The average Jew is no criminal, and common sense urges to encourage men, who have fallen once, that they live honorable lives in the future.

The crux of this problem is to secure them employment. To accomplish this, a committee of B'nai B'rith men near every penitentiary in the country will be formed, to secure employment whenever a Jew completes his term or is paroled. In several parts of this country, Jewish agencies are already performing such a labor of love, and with them the I. O. B. B. will gladly work in co-operation. But the undertaking should be nation wide, that every Jew now in prison may be cheered at the prospect of another chance in life. The task of reforming them is not easy. We must expect many men to backslide, but re-establishing a man on his feet is so glorious an achievement that we must tax our energies to prosper this work.

The Big Brother movement has been successfully organized in Chicago with the following temporary officers: Dr. Rudolph I. Coffee, president; Mr. William J. Mack, vice-president, and Mr. Benjamin Gordon, secretary-treasurer. A number of I. O. B. B. men have already signified their willingness to take younger Brothers and proper arrangements are now being made in co-operation with the Bureau of Personal Service of Chicago, which will furnish the boys in need of Big Brothers. A boy of fourteen, who ran away from a home of shame and improper surroundings in October would today be in a reform school had not a Big Brother volunteered his services. The lad now dwells in a private home, is the ranking pupil in his public school class and makes almost enough money from a paper route after school to defray his living expenses. Big Brothers will greatly lessen juvenile delinquency and save many Jewish boys to lives of future usefulness and honor.

INTERVIEW OF MINISTER M. BARK IN LONDON.

The correspondent of the "Jewish Chronicle," of London, reports that M. Bark's published utterances in London on the Jewish question have aroused keen interest in Russia. The anti-Semitic press has not derived much pleasure from his statements. The important Petrograd reactionary organ, the "Goloss Russi," made a strong attack on M. Bark, characterized the interview granted to Mr. Appleton as an insult to Russia, and declared that M. Bark spoke for himself and not for the government or the country. In its opinion, the alliance with "Democratic England" and "Republican France" imposed no obligations on Russia as far as the internal affairs of the country were concerned. The Progressive and Jewish organs took a different view. They insisted that the government was responsible for the statements made by M. Bark, but they complained that so far little had been achieved in improving the position of the Jews.

MAURICE HIRSCH.

Mr. Maurice Hirsch, of Houston, Texas, was named by Mayor Campbell to succeed Henry J. Dannenbaum who was recently appointed District Court Judge, as a member and chairman of the Civil Service Commission of that city. Mr. Hirsch is an active Ben B'rith and president of the Young Lawyers' Association.

M. J. LEWIS.

Mr. M. J. Lewis, secretary of the B'nai B'rith Lodge of Wilkes-Barre, Pa., was honored by re-election as alderman of his city. In view of the fact that the ward from which Brother Lewis was re-elected has only thirty-five Jewish voters and that he was elected by a vote of 510, to 125 for his opponent, is evidence of the high standing of Brother Lewis in his community.

THE JEWISH QUESTION IN POLAND.

Views Expressed by the President of the Supreme Polish National Committee.

The "Dziennik Narodowy," a paper issued at Petrikau, recently published an article by the President of the Supreme Polish National Committee, knight v. Jaworski, giving his views on the Jewish question in Poland. The writer of that article deems the proper solution of that question to be one of the most important problems for the regulation of the internal conditions of the country. The Russian government had intentionally accentuated the Jewish question in Poland by the compulsory settlement, on a large scale, of great numbers of foreign Russian Jews. Mr. Jaworski writes:

"If we are to undertake the regulation of the Polish-Jewish relations, now very much strained on the one hand by abnormal political and economic conditions and on the other hand by demagogic-nationalistic agitation, we must insist and maintain that such regulation cannot be made otherwise than along the lines of the generally accepted European basic principles. We must adhere to the old Polish traditions in relation to the Jewish question, to the tradition of the Czacki's and the Wielopolski's; we must devote our best energies to the assimilation of the Jewish population and gaining the good will of that population in the interest of our common country. This aim can only be attained if the Jews are granted absolute and complete legal equality, if conditions are created for the normal economic existence of the Jewish people and if they be offered the possibility of extricating themselves from their present desperate economic situation, mainly by permitting them to share and take part in all civic employment and work. The anti-Semitic solution of that question, no matter in what form it be proposed, can only endanger the common interests of the country. It is only by a clear and distinct assurance that the reborn and rejuvenated Poland will not tolerate any anti-Semitic policy and will hold itself aloof from all and every chicanery and oppression can we be enabled to lay a solid foundation for the assimilation of the Jewish masses."

In the conclusion Mr. Jaworski states: "On the other hand we must firmly insist that the Jews become loyal citizens of the state, that they devote themselves to the welfare and the best interests of the country. This, however, cannot be expected of them unless access to all sources of culture and prosperity be freely and unconditionally opened up to them."

A CHANUKAH APPEAL FOR PALESTINE.

When you celebrate the Chanukah Festival, and remember the deeds of the Maccabees, think of the land for which the Maccabees fought and died; think of Palestine!

This land—the land of Israel—is now in great distress. The Jewish settlement there, with its colonies, schools and Yeshibahs, with its cities and institutions, is threatened with destruction. Cut off from the rest of the world, with commerce paralyzed and industry at a standstill, eighty thousand Jews in Palestine face starvation—unless we help them.

The Palestinian Jews went to the land of Israel not for themselves. They strove to create a Jewish center in the old land of which all Jews would be proud. They built schools, colonies, roads, redeemed the waste places, revived the Hebrew language not for their own personal welfare, but in order that the Jewish people might possess a home. They were building a home for the Jewish people when the war came and cut the ground from under their feet.

They are now in want. They cannot appeal to the Jews of Europe, who have distress of their own to relieve. Unless you relieve them, they will starve and this fine Jewish center will be destroyed.

The Provisional Zionist Committee, of which Louis D. Brandeis is chairman, succeeded, with the help of the Jews of America, in maintaining the Jewish settlement in Palestine during the first year of the war. We are now facing another year of war.

What are you going to do to carry Palestine Jewry through the winter? Are you going to give generously to the PALESTINE Emergency Fund of the Provisional Committee?

The treasurer of the Provisional Committee is Mr. E. W. Lewin-Epstein, 44 East 23rd Street, New York.

Draw your check today to his order for a substantial sum, which will be sent to Palestine to save the Jewish Settlement in the old land of Israel.

PROVISIONAL EXECUTIVE COMMITTEE FOR GENERAL ZIONIST AFFAIRS,
LOUIS D. BRANDEIS,
Chairman.

November 24, 1915.

TESTIMONIAL DINNER TO PRESIDENT HERMAN ASHER OF DISTRICT NO. 1.

The most important social event in B'nai B'rith circles of the Metropolitan District was the dinner tendered to President Herman Asher of District Grand Lodge No. 1 by Jordan Lodge No. 15, of which the distinguished brother is a member. The banquet was held at the Hotel Majestic on Thanksgiving eve, and was largely attended. While the dinner was primarily given by Jordan Lodge, it proved in the end to be a District affair, as the dinner was attended by the leading members of the lodges generally. The affair was taken cognizance of by the Order in the form of a most gracious telegram received from the head of the Order, President Adolf Kraus. The President's telegram, which was loudly applauded and sincerely appreciated by the large gathering present, read as follows:

Herman Asher,
Hotel Majestic, New York.

The unselfish interest you take in the Order is such that I envy those who are so fortunate as to be able to attend the affair given in you honor this evening. I extend to you my best wishes and congratulations on the esteem in which you are held by those who know you best.
Adolf Kraus.

Other Districts sent greetings, while Brother Julius I. Peyser, past president of District No. 5, represented his District in person, and in an eloquent address referred to his meeting President Asher for the first time at the White House when Brother Asher came from New York to join the B'nai B'rith delegation to protest against the un-American discriminatory immigration legislation.

After the sumptuous banquet marked by a flow of good-fellowship and a feast of reason, toastmaster David Kraus presented to President Asher in the name of Jordan Lodge a beautiful gold watch as a token of affection and esteem in which he is held by his colleagues and friends. The toasts of the evening were highly eulogistic of President Asher's earnest, unselfish devotion to B'nai B'rith ideals and loyalty to the cause of Israel and humanity generally. The order of speakers on the program was as follows:

David Kraus, toastmaster.

Sandford J. Friedlander, president Jordan Lodge No. 15.

Joseph Rosenzweig, second vice-president District No. 1.

Joseph Levenson, chairman Intellectual Advancement Committee, District No. 1.

Rev. Dr. Joseph Silverman, past president District No. 1.

Joseph Ullmann, past president District No. 1.

Charles Hartman, member Executive Committee.

Maurice P. Davidson, chairman Committee on Law, District No. 1.

Grace by Dr. Bernard M. Kaplan, secretary District No. 1.

President Asher responded in a very earnest and eloquent manner. Among other things, he said: "I have often met men who asked me, 'What do you get out of the B'nai B'rith? What return do you get for the time and energy you give to its work?' Perhaps my answer has not often satisfied my inquirers, but to me it has always seemed sufficient, and deep down in my heart I have ever felt repaid, overpaid. The precious friendships I have made; the honors which have been lavished upon me; the realization that I have been a factor, however insignificant, in this holy cause, and that I have been privileged to do a share, however small, in its great work, have seemed to me to be a more than adequate recompense for the little I have done. To you, Brother Kraus and your associates who have done so much to make this occasion successful, and to you, Ladies and Gentlement, who have honored me with your presence, it seems a weak and feeble thing to merely say, I thank you, but my thanks, while the least, are yet the most that I can offer, and I ask you to accept them with the deep and earnest assurance that they spring from a heart overflowing with appreciation and in the innermost corner of which your kindness and this occasion will be treasured for many and many a year."

The banquet was followed by dancing and the large, brilliant gathering did not disperse till the wee hours in the morning.

THE RUSSIAN SYNOD AND JEWISH OFFICERS.

The Ministry of War has requested the Holy Synod to pronounce its opinion on the question of the promotion of Jewish soldiers to the rank of commissioned officers. The Missionary Council decided to inform the Ministry that such promotion was undesirable, as the attendance of officers at church parades was indispensable, and Jews could not participate in these services.

From Philo to Akiba

By DR. MAX L. MARGOLIS

III.

Written for the B'nai B'rith News.

The first two centuries of the current era meant for the Jewish people a struggle for its very existence. The kingdom of the Greeks, the fourth beast in the vision of Daniel, had itself fallen before the new colossus of Rome. There had appeared those mighty dictators who trod down the great and the petty nations of the slumbering East. Egypt and Syria and the far-away Parthians felt the power of their terrible, irresistible onslaught. Palestine once more as again and again in the past and again and again in the succeeding periods down to our own day became the battle-ground of East and West, and it was a far-gone conclusion that the victory would be with the West. Rome, the proud conqueror of Greece, had itself internally and spiritually been vanquished by the schools of Athens, and in the East even under Roman government Hellenic culture was paramount. Palestine had at one time risen in revolt against the Greek spirit and in Jerusalem the Lord's altar had replaced the high-place of Zeus. But in the times of Gamaliel and of course much earlier Greek wisdom held sway in the aristocratic circles of Judea. The conflict of cultures was on again. It brought on the war which ended disastrously for Jewish independence under Vespasian and Titus; the flames burst out again later under Trajan and Hadrian. Still acuter was the struggle in the diaspora. The bloody riots were of minor consideration. Of far greater consequence and import were the spiritual clashes which well-nigh submerged the Jewish identity in the lands of dispersion. At the center Judaism was strong to offer mighty resistance, and it emerged triumphant. In the periphery it was naturally weaker, and were it not for the new impulses that originated in Palestine it might have succumbed there.

In tracing the history of this momentous struggle it is well to select a few outstanding Jewish types embodying in themselves the currents and the cross-currents of the times. The oldest of them all is Philo. The Egyptian community of which he was the towering figure had at an early time become detached from the mother country. Intercourse with it had grown rarer. The upper classes of Jewry had become Hellenized. They lived in an atmosphere of their own. The Hebrew tongue was understood by the fewest. The Scriptures were read in Greek. For lack of the watchful eye of the central authority, fresh writings, a great many composed from the start in the idiom of Hellas, were incorporated in the body of Holy Writ. The philosophic schools dominated the Alexandrian intellectuals of Jewry. Those on the top were lax in their observances. Philo remonstrated against this laxity. He himself kept up the ceremonies. He conformed; but spiritually he had emancipated himself from observances which to him meant nothing in themselves. He honestly persuaded himself that the teachings of the divine Plato had been anticipated by the divine law-giver. Maimonides long after him toiled to square Aristotle with Moses. Both boldly operated with the sacred texts to effect a harmony which could be but seeming. Maimonides, however, was prevented from the final plunge by his deep Jewish consciousness proceeding from his great learning in that vast literature that had grown up since the canon was sealed. Philo was a Greek first and a Jew in the second place. He divested the Scriptures of their plain sense. He made the sacred writers speak a language which was foreign to them. He grafted upon Judaism strange theories which long after had a fascination for Jewish mystics. He played with ideas, innocent in themselves disastrous in their effect. Notions, abstract in character, were raised to the dignity of concrete personalities. He put God so far away that to bring Him back he needed all sorts of go-betweens. And when the worshippers of the Nazarene were in need of a formula they reverted to the Alexandrian Jew. The Church cherished his writings; he became almost their first Church-father. Yet he had suffered himself to be taken away from his contemplative solitude to head a legation on behalf of the Jewish community. Little did the Roman emperor suspect that the teachings of this humble Jew [illegible] in an altered garb be preached in [illegible] city by those who became [illegible] to the Roman pontiffs. For [illegible] Judaism Philo in spite of [illegible] proved a snare. For us he [illegible] detached limb.

The Jew of the Egyptian diaspora was outdone by another from the Asiatic corner of the dispersion. Saul, or Paul, of Tarsus claimed to have sat at the feet of Gamaliel. What he absorbed was Jewish dialects by means of which he proceeded to reason himself out of Judaism. His home training and associations proved the stronger ingredient. He, no less than Philo, was a great religious personality, but the Jewish consciousness was still weaker in him. He knew less of the wisdom of the philosophers; but he knew the people better. He saw around him all sorts of Western mysteries and Oriental cults. He found a civilization in dissolution. The Hellenism he was acquainted with was permeated with Oriental systems of crude beliefs. The crucified Nazarine appealed to his imagination. He made use of the nascent schism and transformed it into a new religion. He was sure the fall of the Jewish state meant the absorption of the Jew. Nationalism meant nothing to him. The religion of his people, he thought, might be saved for the world. Radical that he was, he cast overboard the distinctive ceremonies of Judaism, that which he called law. He linked himself to the prophets. He believed to go to the core of Judaism when he emphasized its ethical teachings. He succeeded too well on the periphery. He traveled far and wide to win Jews and Gentiles to his view and to fuse them in the new Church. What has become of his creation we know. With the ascendency of the Church he founded, Judaism was reduced to great straits. The era of Christian persecutions for the Jew set in which, alas, is not yet over.

Josephus was neither a Philo nor a Paul. Religion with him was a matter he dealt lightly with. He probably was honest enough in his convictions about the futility of making war upon Rome. He assumed leadership in Galilee and betrayed his people's cause. He accepted a stipend from his people's conqueror and tormentor. He basked in the sunshine of the imperial court. Comfort was to him a necessity. He believed that the Jew might accept his destiny and make peace with Rome. He was and remained, however, a race Jew, the prototype of many a renegade who after deserting his brethren becomes their apologete before the world. His services as a defender of his people shall not be forgotten. He did strive zealously to set Jew and Judaism in a good light. At best he was our friend at a distance, and Heaven guard us against such friends who espouse our cause but refuse to be of us. Such men, as for example, Disraeli, in the nineteenth century, will prove useful to us. But we should prefer to have them with us.

Johanan ben Zakkai was prelate. He also sought to make peace with Rome. His leadership of Palestine Jewry, bereft of nationhood and Temple, it must be accorded, proved beneficial to the cause of Judaism. There were problems of adjustment to new conditions that had to be met. He met them resolutely. He it is who laid the foundations of the Judaism that survived the fall of the state. Jabneh and the house of study were saved. The Torah proved the bulwark of the Jew. It made for a Jewish consciousness, for distinctiveness. In his Judaism there was a happy mixture of national segregation and of spiritual loftiness. Judaism became under his hands a heritage, a thing of the past that by resolute means was to be perpetuated as it stood. Like Daniel of old, he was satisfied to look for salvation from the clouds. The end would come, but it would not be of the Jew's own making. Live in the present as you lived in the past, and the future will take care of itself. Jewish national consciousness and the hope of restoration were transferred to the Prayer Book. There Jewish yearnings were permitted free expression, and there only. The people might for centuries to come sigh and groan, but the old prophecies were kept fresh in its memory to offer solace, and the comforting preachers never failed to sustain and to counsel patience. Here we have the type of Jew of the center, and with him was the victory. The chief rabbis of today are his spiritual successors. His spirit is still with us.

Akiba was a schoolman like Johanan, but no prelate. Here we have the type of the Jewish scholar who refuses communal office. His work was to gather disciples and to build up the study of Jewish lore. Upon his efforts rests that great Jewish literature elaborated in the schools of Galilee and Babylon, of France and Spain, of Germany and Poland. He witnessed the rise of Christianity. He saw the dangers of submersion. The Greek language could not be banished, much as Rabbi Judah the Pious, later on battled against it. He gave the Greek Jews a new translation of the Scriptures prepared under his supervision. He came of the people and rose to distinction slowly and by dint of hard privation. And he remained deeply attached to his people. Where others counseled submission to conditions, he acknowledged the Messiahship of Simeon of Cozeba. The Hadrianic war, which proved the dividing point between Judaism and Christianity, was largely of his making. The patriots remained within and fought and died, the lukewarm ethicals stepped out. In the end he suffered martyrdom himself. His was a Judaism harmonious and one, without reservation and without division, and his soul expired in ecstacies of joy that it came to him to show by deed his profession of the One God.

This meagre sketch I hope to elaborate some day in full. But I have sufficiently indicated the point of view. The types are still with us today. Which type will prevail the future will tell.

JEWS IN THE SERVICE OF GREAT BRITAIN.

The London "Jewish World" estimates from best available sources the number of Jews who are serving in the English forces and the proportion they hold to the number of Jewish subjects at home and abroad.

Jewish population in British Isles	245,500
Jewish population in India........	21,000
Jewish population in So. Africa...	46,000
Jewish population in East Africa..	50
Jewish population in Canada......	77,000
Jewish population in Australasia..	20,000
Jewish population in other British possessions	2,000
Total Jewish subjects of the Empire	411,550

From this total, in estimating the number available out of which soldiers and sailors can be enlisted, we have to deduct the foreign-born who are not accepted for the forces. These are natives mainly of Russia and Russo-Poland, with a considerable number from Galicia and other parts of Austria, and a lesser number from Germany, chiefly from Prussian Poland. These aggregate, it is computed to 200,000, so that the number of the Jewish population of the Empire from which soldiers and sailors can be enlisted is approximatelcy 211,550.

The estimated number of Jews serving in H. M. forces is upward of 17,000, although for reasons into which we need not enter many have joined without recording themselves as Jews. The estimate, however, is based upon figures available to the Jewish chaplains' office and upon the number actually recorded in the "Jewish Chronicle" honor lists. This would give a return (roughly) of 8 per cent serving of the total available population. Assuming these estimates to be correct, or anywhere near correct, they show that the percentage of the available Jewish population that is serving is much higher than that of the general population of the empire. If, however, the percentage derived is for any of many possible reasons placed too high there is still room for a very wide margin of correction which would yet show that the Jewish subjects of the Crown are amply doing their bit. It will be seen that upon the basis of these figures Jews constitute about a 240th part of H. M. forces, and it is interesting to observe that this "contemptible little army" has produced three "V. C.'s" ten "D. C. M.'s" three "D. S. O.'s" three Military Crosses, and has contributed to the casualty lists some 300 killed and 700 wounded.

HEBREW POLITICAL CLUBS.

The "Hebrew political club" seems to be growing and thriving, much to the disgust of respectable Jews. The chief rabbi of London is investigating a case in which a synagogue prayer on Yom Kippur for the success of British arms was turned into a hip, hip, hurrah demonstration.

In a Newark, N. J., synagogue, a candidate for alderman was "endorsed."

In Cleveland, before election, the secretary of a fraternal lodge sent out notices to the members, inviting them to "come and hear our candidate for mayor." The secretary took it upon himself, without even consulting the other members, to turn over the entire lodge to "our candidate for mayor."

Jews are not in the habit of being led or driven.

The "Hebrew political club" is an abomination, a nuisance, worse than the "Hebrew comedian," and it is the duty of every respectable Jew to fight it to a standstill.—Jewish Independent.

COMMUNICATED.

Green Bay, Wis., Oct. 23, 1915.

Editor B'nai B'rith News:

I read a couple of articles of late in the News wherein the authors are endeavoring to find new functions for the B'nai B'rith to perform, and, of course, each one likes to infuse his ideal in the organization, to give new life to it.

It seems a little restlessness is creeping into our camp—we are not satisfied with the results of our labor—and when we read the reports of our officers and heads of committees and sum same up and find that it takes all the time and energy our great leaders can get together and all the money our rich men are willing to contribute to our cause to just merely bandage the wounds. which were inflicted upon us in some parts of the world, or at best to avoid repetitions of such calamities in other parts of the globe and that this is repeated every year and we are no nearer accomplishing anything permanently than we were ten or twenty years ago, we cannot help but feel uneasy and ask ourselves the question, "Can we ever expect to accomplish anything that will be permanent and that will be universal?"

Of course, the Order does a great deal of philanthropic work in a most scientific manner, but other orders are doing equally as good work along those lines. An order composed of Israel's best sons and with perfect organization it possesses, we would expect considerable more. It seems that instead of bringing in new functions for this order to perform, as the authors suggest, let us develop it upon its own plans. Since this order is made up from the better class of Jews from every community, its relation to Jewish affairs ought to be the same as philosophy is to science.

Whenever an idea is advanced for the betterment of a large portion of the Jews, regardless of which part of the globe it originated in, or how the originators think on other subjects, not pertaining to the idea itself, the B'nai B'rith should investigate, and if found reasonable foster and develop same.

One of these opportunities now knocks at our door and that is the Zionist movement. It looks good upon the face of it. Really, why should our organization every two years or so impose on our good-natured friends with petitions to keep the doors of this country open for our persecuted brethren, when it is possible (by real hard work, of course)—but it is possible—to get a land of our own where we can invite them to a home of their own? Does it not appear to be the duty of the Great Jewish Organization to investigate this idea and investigate it impartially like the philosopher would, and not be satisfied with half-hearted sayings that we can never get it or we are further away from it now than we ever were?

By joint concentrated efforts a great deal can be accomplished nor would the philosopher take into consideration the fear of some of us that our neighbors would not think us loyal citizens if we put some of our energy in working for another land, as long as we harm no one and do the right thing for our brethren, they will only admire us for it.

Our God calls us a nation, but some of our modern prophets renounce us as such. At any rate the philosopher would not take this into consideration, but investigate it from all its angles thoroughly and scientifically and if found worthy to give its support to the idea and work for it.

Our Talmudists say that "since the destruction of our Temple the prophecy is given to the simpleton," etc. Well, I want to be the prophet long enough to say that we will live to see the day when the "Independent Order of B'nai Brith" will form an important part of our dreamer, Dr. Herzl's Society of Jews, as there is not another Jewish order more fit and better equipped to perform the function than our beloved order, "The Independent Order of B'nai B'rith. WM. SAUBER.

RUSSIAN JEWS BECOME TURKISH SUBJECTS.

The Jewish correspondent of the "Frankfurter Zeitung" reports that 20,000 Russian Jews have become Turkish subjects since the war broke out and that the Turkish government has absolved them from all taxes incident upon their naturalization.

FLIGHT OF BESSARABIAN JEWS.

A large number of Bessarabian Jews have suffered greatly by expulsion from their homes and cities. They sought refuge in Rumania but were denied admission. In Bulgaria they met with a similar reception. Finally the Bulgarian Jews succeeded in obtaining from the government permission for these unfortunates to settle in particular places in Bulgaria upon condition that they should not become a burden to the state.

NEWS FROM LONDON

By Our Correspondent Dr. M. Epstein

London, Nov. 22, 1915.

The hand of death has been heavy upon us. It has removed from the land of the living four men who, each in his own way, are known to their fellows as men of repute. The world is the poorer for their loss. Two were soldiers and the war cut them off in their prime; two were scholars and our mourning for them is only less keen. In the case of one we or the First Lodge of England are specially concerned, for he was one of our fellowship, Brother Ellis Paiba, in the beautiful words of the old Hebrew prayer, has gone to his eternal rest. Only thirty-six years of age he had a career of usefulness that was above the average. His principal interest was in our youth of Whitechapel, and ever since the Hutcheson House Club was started he was its heart and soul. And the boys loved him, for he had a part of that rare gift—a sunny temperament. We were particularly glad to have him in the lodge, and well do we remember the last occasion he was with us. He had just been commissioned lieutenant, and before joining his regiment in the country he was able to attend a lodge meeting. We had a house-supper that night and the chief Rabbi of Serbia was our guest of the evening. He spoke to us of the Jews in Serbia, speaking first in Hebrew and then in German. But before using the latter tongue he jocularly apologized to the Brother in the King's uniform for using an enemy language and as jocularly Ellis Paiba saluted in token of pardon readily granted. We shall not see him more; he fell in Gallipoli after only two weeks in the trenches. We mourn his loss as an unselfish character who gave of his best to others; we mourn his loss particularly as a brother, one of the younger brethren who would normally have carried on the tradition of our Order.

* * *

Likewise in Gallipoli another well-known Jew met his death—Captain Robert Sebag-Montefiore. He was wounded and taken to hospital and there succumbed to his wounds. The shock of the news was all the more keen inasmuch as it was first announced that the hurt was not serious. But though he was not of our band of brethren, he was a brother Jew whose record likewise was exceedingly honorable. Everybody has heard of the Sebag-Montefiores, one of our oldest and best-known families. Their country seat at Ramsgate is the house of their kinsman, Sir Moses Montefiore; and the traditions of that grand old man have been honorably maintained by his successors. Robert was educated at Balliol College in Oxford, and there had the reputation of a quiet student who though coming of a wealthy family had no "side" about him. There was no need for him to choose a career; so he was called to the bar and devoted himself to public work. He began with the London County Council, to which he was elected in the Conservative interest after a hard electioneering struggle. He has shown his capabilities in admirable fashion, especially in connection with the educational work of the Council. Be it remembered that the London County Council looks after the education of this vast metropolis, and Robert Sebag-Montefiore won golden opinions for his ability. Perhaps he had a natural liking for children, a liking which he shared with his brother Charles, whose fund of sympathy for boys is proverbial all over our East End. Everybody there knows Mr. "Charlie" Sebag-Montefiore (the diminutive is significant), and not a few knew "Bob" too. He was always proud of his Jewish origin. On one occasion during the last parliamentary election, he was a candidate at Hull, and his opponent attempted to make capital out of the fact that Sebag-Montefiore was a Jew. But the reply "brought down the house," and though Sebag-Montefiore was not elected that time, it was foretold that he would get in for Hull on some subsequent occasion. He has been nursing that constituency ever since, but alas! his place will know him no more. He was one of the most promising and influential of our younger communal "leaders" and his death is a sad loss to Anglo-Jewry.

* * *

Philosophers are bound to make the best of it all. But will the world learn the horror, the utter wickedness of war? But for the war these two promising lives might have reached their normal span to the advantage of mankind. There are many more like them. There are others, too, in what we technically term enemy countries. * * * And what for? We recall Southey's poem which ought to be circulated all over Europe just now. "What they fought each other for I could not well make out." * * * One cannot help harboring thoughts of this kind as one dwells on the cutting off of men like Ellis Paiba and Charles Sebag-Montefiore.

Death is always awe-inspiring; at any rate in the present conditions it is possible to draw a distinction between natural death and death in the war. A natural death was the lot of one of our foremost scientists in England who was also a Jew. Professor Raphael Meldola died quite suddenly last Tuesday at the age of sixty-six. His stock was Sephardi; his grandfather indeed was the famous Haham (or Chief Rabbi) Dr. Raphael Meldola. Since 1885 he was Professor of Chemistry at the Finsbury Technical College, one of the constituent colleges of the University of London. His speciality was coal tar products and dyes. "Meldola's Blue" is well known in the world of science and technology. In communal affairs he took no prominent part; nevertheless he was always a silent observer with no little sympathy. In 1911 he became president of the Maccabeans, and has held that office ever since.. He too was one of those Jews who, distinguished in the great world, were always proud of their race.

These three were ours—Anglo-Jewry's sons. But there is still another loss to mourn, and here we join with our American brethren. It was with keen sorrow that we read this morning of the death of Solomon Schechter. That great man was certainly yours, but we gave him to you. Wherever Jewish scholarship is valued and appreciated, there the death of Solomon Schechter will come like the ringing of funeral bells. Scholars are fairly numerous in Jewry; one could mention a score offhand, but scholars who are also men of genius are rare; and Schechter was one of these. His very personal idiosyncracies stamped him as original, but when you went to his books you were assured of it. We believe his first volume of "Studies in Judaism" will long remain a classic. The second, though good, of course, did not come up to the first. The latter was his first-born; it contains expressions of his many-sided genius—his scholarship, his humor, his sympathy, his capacity for fine writing. One cannot think of his equal. And that is why the grief at his loss is so poignant. We can only wish the Jewish Theological Seminary of America a worthy successor.

* * *

As far as our own community is concerned it will be one of the greatest blunders recorded in its history that Schechter was ever allowed to leave it. If sufficient good-will had been shown he might never have gone from England. Not that we grudge him to America. But it does seem significant that some of our best men we have allowed to go from us—a Schechter, a Joseph Jacobs, a Harry Lewis, a Moses Hyamson; and those we have imported do not seem to have turned out the success that we expected. Perhaps it is the atmosphere of England. It may be, though that reason hardly appears conclusive. We must have been unfortunate in our choice. Or perhaps it is both reasons combined. Our lay "leaders" (save the mark!), are English born and bred; some among them are very capable men, intelligent, far-sighted, wise. But they do not seem to be able to grasp Jewish questions in a broad way. It is the evil tradition of the last era; let us call it the Adler era. The personalities of that age, rich in interest, not without scholarship or charm, are no more; but the atmosphere of the epoch still continues among our lay leaders. Our religious leaders are foreign bred. That is no criticism. But the point is that two standpoints come into conflict not always without a jarring note. The struggle has become acute ine one of our institutions, in one moreover, where it ought by rights to be least expected—in our Theological Training College. Jews' College has a long, dull history behind it. It has been what its founders intended it should be. It has turned out average ministers, who, measured by the standard of first-rate Jewish theological colleges, did not quite come up to the mark. Some have continued their studies after they left the college and their achievements only show how much the college neglected to make the most of them. Some again who were above the average in gifts would not consent to remain in the calling for which the college was supposed to prepare them. They left and are now, many of them, adorning other professions. But be that as it may, when a few years ago it was necessary to fill the office of Principal, an honest attempt was made to start a new regime. It was then that Schechter should have been kept; then that his modern epistles to the Hebrews should have been listened to; then that the leaders of Anglo-Jewry should have shown their wisdom, if wisdom was with them. But, no; nothing of all this happened. Schechter went; his message with its "Lord, forgive them, for they know nothing!" was treated as a passing theme, and feelers were sent out in all directions to pave the way for a noble future for Jews' College. Negotiations dragged on; at length, Dr. Adolph Buchler, of Vienna, was appointed, and all the world waited. The world had reason to wait. Dr. Buchler was renowned as a ripe and gifted scholar everywhere; one almost expected an annual treatise from his pen. It was something to look forward to; for whatever he touched he adorned. He was moreover a man of pronounced views and not one of those who faltered in championing what he considered right. In a word, a strong man, a man who might have made Jews' College worthy of its sister institutions. He came and almost at once a change crept over the atmosphere of the college. There certainly was a great deal to make good, and Dr. Buchler appeared to be determined to succeed. Yet somehow the college authorities did not seem to show much understanding of the needs of the moment. Who ever heard of a college principal being kept occupied with all manner of petty things that a moderately paid secretary could well have seen to? Yet such was the case. Dr. Buchler had no time left for research; the college authorities, so it appears to the observer, seemed to regard their Principal as a kind of superior "dominee." Before long, too, cantankerousness entered into the board room meetings. A new Chief Rabbi came to England and some of us hoped that he would be able to pour oil on the troubled waters. The oil he did pour out was of the kind that made the fire blaze up still more fiercely. All tact, all forbearance, all patience, all desire to give and take appeared to have vanished. Today if you mention Jews' College, people shrug their shoulders significantly. And the worst of it is that every one seems to have forgotten the business of the college. The end in view is to train ministers worthy of the Anglo-Jewish community; the college authorities appear to give the impression of being busily occupied defending their honor, or quixotically consolidating an English point of view. In fine, just as Nero fiddled while Rome burned, so in London it would seem the Jews' College authorities wrangle while their college goes to rack and ruin. It is a curious fact, but the history of this institution in the last few years records every species of error and wrong-headedness. An excellent principal was available; the staff was reported strong; students were beginning to come in and the future was rosy. Well might we of Anglo-Jewry have said as did our ancient prophet: "What could have been done more to my Vineyard. that I have not done in it? Wherefore when I locked that it should bring forth grapes, brought it forth wild grapes?"

* * *

The truth is that the present in Anglo-Jewry is the Twilight of the Gods—"Goetterdaemmerung." The old traditions are dying; the old points of view are sinking out of sight. A new generation has arisen, knocking loudly at the door, demanding admission. Younger men are now matured; they want to guide the destinies of the community. But as always the old and the new are at grips, and while the struggle goes on the world gets out of joint. So it is now in Anglo-Jewry. That is one reason why the London Lodge should be specially alert. Even if it does not actually obtain some of the reins of power it will at least be able to influence public opinion in the sense of the Order's motto. The war, as it will be a dividing line in the lives of individuals, will also make a landmark in the history of communities. Anglo-Jewry after the war will hardly be quite the same as before. One can only hope that it will be a stronger, more effective, hardier Anglo-Jewry than in the pre-bellum period. Brotherly love and harmony may even yet be found at Jews' College; and the men we have we shall retain, recognizing their abilities, paying deference to their worth, giving encouragement to the best within them. The death of Schechter, of America's Schechter, should lead to healthy reflection.

* * *

Meanwhile the old is still with us, and part of that old is Mr. Leopold de Rothschild, who celebrated his seventieth birthday today. The Rothschilds are and have been a tower of strength. Their only fault is that they are of a past generation. Yet that is but in the nature of things. Nevertheless everybody's good wishes will go out to "Mr. Leopold," who is literally a "prince of benefactors." Many men have done charitably, it may be said of him, but thou excellest them all. The "Jewish Chronicle" has put into execution a tactful scheme for making a presentation to Mr. de Rothschild. It is organizing a collection to hand over to him on his birthday for him to do as he thinks best with. Perhaps he will devote it to the fund that is being raised for the wretched Jewish sufferers in the Russian war zone. Here the appeal is on a large scale; on opening the German papers one finds a similarly large appeal for the same object. The "Berliner Tageblatt" has a half-page advertisement signed by representative Jewish bodies, including the Grossloge fuer Deutschland, asking for funds for the Russian Jews. The irony of it is the common bond on the one hand and the political separation on the other. Truly we are a wonderful people.

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Certainly recruiting is proceeding apace and Jews are not in any wise behind. This is the message that the Chief Rabbi sent to the "Times" Recruiting Supplement, a general message: "None can now be so blind as not to see that our existence as an Empire—our presence on this planet as a force for liberty, justice and humanity—is today in deadly peril. And I envy not the man, able-bodied and free, who hesitates to range himself against his country's mighty foe. Be of good courage and let us play the men for our people and once more we shall see that, 'whatever may be the adventures of war, England is always certain to win one battle—the last.'" And this was his message specially intended for Jews: "In this solemn crisis of our nation's life when our beloved country is calling upon her children to fight her righteous cause, all my Jewish brethren will, I am sure, fully realize the supreme duty of the hour. Once more we will prove that the old Maccabean spirit is still alive among us. We will offer our lives to defend Great Britain's ideals of justice and humanity. In ever larger numbers we will continue to join the Army of our King." It is being satisfactorily answered.

There are two corrections I should like to add in this place. Our friend and Brother, Dr. Joseph Hochman, has not yet enlisted, though report has it that his intention is to do so. He has at present entered himself as a law student. The second rectification refers to the lack of Jewish military chaplains. The best authorities are agreed that while Austria has always made provision for Jewish Chaplains to the military forces, Germany has not. The other day, however, we came across a reference to a "Feldrabbiner." This looks as though the authorities in Germany are mending their ways. It may be, of course, part of a policy of general conciliation. If it is, it is devoutly to be hoped that it will last even beyond the war. It does seem strange that the German authorities should appoint Jews to Chairs at the Warsaw University, while refusing to appoint them to Chairs in Germany itself. It is to be hoped that this disability will vanish when the war is over. It is to be hoped that the authorities will recognize the self-sacrifice of German Jews, will appreciate such gifts as the I. O. B. B. Hospital Train, not only by the distribution of titles and orders, but by the true and full emancipation of German Jewry as a body. Let them throw open all offices and all careers to Jews and Gentiles alike. Let merit and character alone tell. And let it be said that not only in the United States and the British Dominions can a Jew become a Cabinet Minister, a Lord Chief Justice, a Governor of a State, a University Professor, even a High School teacher, but in Germany too. Some people assert that there is very good reason for believing that Russia, because of her alliance with England, will mend her ways and mete out more humane treatment to her Jewish citizens. It may be so; certainly it is worth hoping for. But in the same way, let us hope that Germany, because of her alliance with Turkey, will learn a lesson from the Ottoman Empire and grant full, ample and unrestricted rights to her Jews.

Julius Houseman Lodge, Grand Rapids, Mich. Celebrates B'nai B'rith Day

Julius Houseman Lodge No. 238 observed B'nai B'rith Day on November 1st. The entertainment committee, consisting of Brothers Henry Ely, Louis Wegusen and Herman Stern prepared an elaborate repast and furnished an enjoyable entertainment.

Splendid musical numbers were rendered by Stein's Orchestra, vocal selections by Brothers Glemby and Greenfield. Brother Greenfield, who came from Muskegon to attend the celebration, contributed much to the evening's entertainment.

Brother Herman Stern, chairman, announced that the principal speaker for the evening failed for some reason to put in his appearance and Brother U. S. Silbar did the honors impromptu creditably to the event and himself.

The next part on the program was an address delivered by the youngest member of the lodge, Bro. Julius Houseman Amberg, the son of Brother D. M. Amberg, an earnest Ben B'rith, who has held high and responsible offices in the Grand Lodge. Brother Amberg spoke on "College Life and College Experience."

His address was well received, as was evidenced by liberal applause.

Brother Theo. Collat read the following letters:

National Allied Relief Committee.
Fifth Avenue Building, New York.
October 18, 1915.

Mr. Theo. Collat,
Grand Rapids, Mich.

Dear Sir: Your sympathy with the great-hearted part America has played in the war—relieving the pitiful suffering brought upon defenseless women and children by the greed of Prussianized Germany—has helped to make possible the faithful performance of America's duty. Until the Allies have accomplished their part, have saved Europe from Prussian militarism, America must not falter. We need your continued help, and we shall continue to discharge faithfully the trust you place in us.

Sincerely yours.
(Signed) HENRY W. TAFT.

Grand Rapids, Mich., Oct. 29, 1915.

Mr. Henry W. Taft, Vice-President,
National Allied Relief Committee,
Fifth Avenue Bldg., New York, N. Y.

Esteemed Sir: In your letter of October 18, 1915, you state: "The greed of Prussianized Germany has brought about the present pitiful suffering of defenseless women and children, and until the ALLIES have saved Europe from Prussian militarism, America must not falter."

This ex-cathedra pronunciamento is a "slap in the face" to those American citizens who have like sympathy to your supporters, but dissent from your judgment. The idea of a termination of suffering by PEACE seems not to have entered your mind. Sympathy is kindled in every human breast, with an earnest desire to proffer succor to any individual or people whom misfortune has overtaken. Our citizens of Grand Rapids (and I am proud to be classed as one) have quickly and readily responded and liberally donated to the call for Belgian Relief and others. It was a general call and general sympathy was at once awakened to action.

Your call under date of October 18, 1915, addressed to me, failed in its purpose because of the language used. This letter contains language unbecoming an American, and is in direct violation of the Neutrality Proclamation issued by our esteemed President, Woodrow T. Wilson. William H. Taft, our worthy ex-President, upholds our administration, as should every American, whereas you, Mr. Henry W. Taft, and your co-workers: John Wanamaker, Gifford Pinchot, Hon. Myron T. Herrick, Norman Hapgood, Howard Elliott, Charles W. Eliot and August Belmont, representative men of books, business and finance, have so basely forgotten yourselves as to mingle expressions of ill-will and hate with a [illegible] sympathy call for help.

All societies organized to alleviate distress are commendable, but the true American spirit must be the single one of righteousness with a true ring of sympathy for all suffering humanity, without flying any color except "Old Glory," the emblem of JUSTICE and EQUALITY, the Stars and the Stripes.

A call clothed in such a mantle will appeal to every American, and not pro- [illegible] and hatred.

Very respectfully,
THEO. COLLAT.

[illegible] reading the correspondence, [illegible] Collat spoke in part as follows: [illegible] forget this letter overflows [illegible]etic appeal—*for the Allies.*

The letter so impressed me, that after due deliberation I concluded to reply to it. However, before reading the answer, let it be clear in the mind of every brother present, that I received the letter as an American Citizen and my stand in the answer is neither *pro*-German nor *anti*-Ally, but strictly and purely "American."

I made sure that the answer be *impartial, inoffensive* and within bounds of *legality*.

Who, I ask you, is protesting against the outrages now occurring in Armenia? *Who* is clamoring that Germany should put a stop to the Armenian massacres? THE *ALLIES.*

Who, I ask you, is taking up the cause of *our* suffering defenseless old men, women and children? The answer you KNOW.

But *who,* amongst all the warring nations, has raised a voice against the *Russian* brutalities and inhuman treatment perpetrated upon *our* defenseless old men, women and children, the *outrages* upon innocent girls.

If there exists any sympathy in the hearts of the French and English leaders, they would at least protest, aye, they would exert their right to *demand* of their ally to abstain from committing such crimes.

A word to the wise would be sufficient.

For *Russia—darkest Russia,* with her Siberia and the Yellow Ticket—could not continue her warfare without England's financial aid.

Alas! England has no Disraeli, that splendid type of Jew; and if anyone doubts Disraeli's staunch adherence to our glorious faith, we but refer him to his "Coningsby." Disraeli's Jewish heart would have gone out to his suffering co-religionists.

Whither, then, will the eyes be cast for sympathy and support? To the peoples of the world? Nay.

In the promised land will be heard their pitiful appeal for Emancipation. *"Talk not to me of Universalism or the Common Brotherhood of Man!"*

We shall hear and heed the call of our oppressed and distressed co-religionists as *no other ears will.*

We will endeavor to put forth our best efforts to obtain for them that cherished treasure, "Liberty."

We should call into service all liberty-loving peoples, to put out the fires of that unnatural caldron, and humanize the Russian heart.

How quickly would the schools and universities be filled by those who yearn for learning, the opportunities for which have heretofore been denied them. . . . And soon after there would arise from a dormant state—master minds and geniuses, such as we *have* had and *now* have in *other* lands—a Mendelssohn, Ehrlich and Israel; a Spinoza; a Cremieux, Baron de Hirsch and Bergson; a Disraeli, Sir Moses Montefiore and Sir Isaacs.

When *such* a time *arrives* and with good true Jews as leaders, THEN shall we be entitled to say that we have fulfilled another great part of our mission, that the Lord charged our forefathers with.

The awakening of interest in large work and attendance at meetings was eloquently expressed by impromptu remarks of Brother S. Clarence Weil. No man is too rich or too big to attend to his duties as a member of our Order, said he. He pointed with pride to the big men and rich men that took untiring interest in the work of the Order.

Brother Jos. Hart was pleased to see that the younger members are taking responsibilities upon themselves to care for the duties of the lodge, and though not a regular attendant emphatically declared that he is vitally interested in the work of the Order and is ever ready to promote its progress.

Brother Morris Levy, one of the oldest and most esteemed members whose activities in the lodge in the past were always of the kind to make the lodge better and broader, proved by his remarks that the fire of youth still keeps him close to the aim and purpose of our institution.

Reviewing the work of Julius Houseman Lodge No. 238 since 1875, Brother D. M. Amberg pointed out to the younger members the possibilities and opportunities of rising to higher offices in the Order.

The closing remarks of the evening were made by Brother Ely, who appealed to the members to manifest their interest in the Order and Judaism by doing concrete work on behalf of the needy and oppressed by rendering personal service in its truest meaning. He laid it to the hearts of every member that they should watch and work, work and watch and honors will come to them.

B'nai B'rith Day Observance by Minnesota Lodge of St. Paul, Minn.

Thursday, November 18, must go down in the annals of Minnesota Lodge as the banner day in its history. It was the occasion of the observance of B'nai B'rith Day with Brother Dr. Rudolph I. Coffee, Director of Social Service Department of the Order, as guest of honor. His attendance was noteworthy in that it was the first visit to another city undertaken by Dr. Coffee since the Social Service Department was organized.

On arriving in St. Paul in the morning, he consulted with Brothers Sylvan E. Hess, Chairman of the Social Service Committee for District No. 6, Gustavus Loevinger, Hiram D. Frankel and Milton D. Firestone, the committee in charge. At noon a well attended luncheon brought Dr. Coffee in personal touch with many members and lodge workers. At 1 o'clock, in the large room of the Commercial Club, he delivered an address on "Religion Tomorrow," referring to Dr. E. L. Trudeau and Booker T. Washington, as two great Americans who had just passed away. The speaker emphasized the common point in both lives. Each man unselfishly devoted himself to the service of his brother. The one, given up by physicians as hopelessly incurable with tuberculosis, not only lived on for 40 years, but became the leading figure in a campaign for fresh air, for proper ventilation and for conquering the ravages of consumption. Washington, born a slave, not only worked his way up, but became the leader in a national movement which seeks to put the colored man on his feet. Trudeau stands for the new vision which fights to prevent disease. Washington stands for the new thought which aims to abolish prejudice and race hate, substituting instead the religion of love and universal brotherhood. Judaism has always emphasized these two cardinal thoughts—clean living and catholic thinking. If we maintain that the golden rule of the world, as first taught by Judaism, is yet to come, all the more reason for us to hasten this epoch as did these two worthy men. The world is steadily growing better. Let our proud boast be that we are greatly contributing to this onward march." The address was heard by a large number of prominent St. Paul men and women who showed their hearty approval of the theme.

Dr. Coffee then went into a special conference with Rabbis, Social Service Workers and B'nai B'rith Leaders, mapping out, along general lines, how the Order could help and benefit the local philanthropies through the Big Brother movement, aiding released prisoners and finding work for the unemployed. A beautiful spirit of harmony and co-operation was felt throughout the session, and pledges of mutual good-will were expressed on all sides. The remainder of the afternoon was devoted to visiting sections of the city where the Jewish population preponderates, and this tour furnished Dr. Coffee with much material for his address at the banquet.

Promptly at 7 o'clock, the ladies and gentlemen sat down to the banquet in the Commercial Club. Few more representative bodies of Jewish people ever assembled in St. Paul. It is said to have been among the largest banquets of its kind ever held in the city. The toastmaster of the evening was Mr. Gustavus Loevinger, whose humorous introductions greatly enlivened the proceedings. The speeches were interspersed with musical selections. Dr. Coffee delivered the principal address, choosing as his theme, "Judaism and Social Service." He said in part: "There is a well-known proverb that charity begins at home. May I amend that by saying that Social Service for Minnesota Lodge No. 157 begins in St. Paul? This afternoon I visited the district where many of our co-religionists dwell, and was deeply pained to learn that the plan to have a new public school in that district has failed. Your duty is to interest the community to provide proper school facilities for the children, in waging a campaign for adequate playgrounds and doing all within your power to make this district as healthy as any other one in the city.

"This new department, let it be clearly understood, is not a charitable undertaking. Its aim is to enter social service. As you know, charity in the sense of alms-giving was not of Jewish origin. The Christian Church borrowed this from Greece, and it has come down into modern times as a most unfortunate survival. 'What a man wants is not charity, but opportunity. He desires a chance to make a living. This department realizes the need of charitable organizations for the weak, the helpless and those who have fallen by the wayside in the strenuous battle for life. For such people you have your very well equipped organizations in the Twin Cities. The aim of this department is to prevent people from requiring aid and assistance. When the Juvenile Court has a Jewish boy who needs a Big Brother, the I. O. B. B. will come forward and furnish one of its members to aid and direct the boy. This Big Brother will give to the boy, not money, but advice; not his purse, but his personality. Whenever a Jewish prisoner is paroled or released from jail, it is the hope of this Order to have some member step forward and give this person another chance in life by providing him with employment. Such work is not only constructive, but it at the same time affords opportunity for B'nai B'rith men to do active work in the field of Social Service."

Other speakers were Mr. Hiram D. Frankel, Chairman of the Propaganda Committee, who felt sure that the visit of Dr. Coffee to the poorer section of the city would result in positive improvements. Brother Sylvan E. Hess, Past President, pledged his loyal spirit to the new work. Dr. Myron Sherper said he felt much enthusiasm had already been aroused because of this visit to St. Paul, and Milton D. Firestone, President of the Lodge, assured Dr. Coffee that St. Paul appreciated the honor of paying his first official visit to its midst. St. Paul would show this appreciation through an increased membership and helpful communal work.

The concluding speaker of the evening was Rev. Dr. I. L. Rypins, for many years the honored spiritual head of St. Paul. His happy and felicitous words brought the banquet to its conclusion.

ACTIVITIES OF HOREB LODGE, NEW HAVEN, CONN.

Horeb Lodge No. 25 of New Haven, Conn., is in the midst of a membership campaign. Brother Joseph H. Ullman, Past President of District Grand Lodge No. 1 is head of the campaign committee and therefore there is no reason to doubt the results as he entered into the work with his usual earnestness and zeal and has the support of his entire committee. New Haven has a large Jewish population and it is the object of this campaign to secure at least five hundred additional members so as to double the strength of the lodge.

Under the auspices of the lodge, the New Haven B'nai B'rith News, a monthly publication, is called into life. Its first issue, dated November, 1915, is replete with interesting articles, and the entire publication is imbued with the B'nai B'rith spirit.

Horeb Lodge No. 25 initiated over sixty-five members at its last meeting. Brother Charles Hartman and Brother Joseph H. Ullman represented the District on this eventful occasion, President Asher having been absent on a trip to Chicago in company of Brother Samuel Fleischman, to attend a meeting of the Advisory Committee of the Order.

Mr. I. Irving Lipsitch, manager of the Hebrew Sheltering and Immigrant Aid Society, gave an illustrated talk on the work of the Hebrew Sheltering and Aid Immigrant Society before the lodge at one of its recent meetings.

BIRMINGHAM, ALA.

A joint meeting of the Birmingham lodges was held on Nov. 21, which was largely attended. Addresses were made by Brothers I. Shapiro, B. Gross, M. M. Ullman and Dr. Swedlow on the subject "The Stage Jew." Before the addresses, initiation of candidates was held and a class of four was enrolled as members of the Lodge.

Bro. Shapiro in his remarks illustrated that Jewish character being ridiculed on the stage is the individual of the minority and he urged the Jewish theatrical managers and producers to correct the evil.

Bro. Gross dwelt upon the development of the present dramatic productions down from the age of the miracle shows. Drawing a parallel between the Shakespeare and Milos Jew, he showed that the more familiar the producers were with the Jew the better is the light in which the Jew is pictured. A supposition was evident that Shakespeare had no personal acquaintance with any Jew, as in his day there were no Jews in England who acknowledged their faith.

Bro. Ullman in a very forcible talk suggested that education will eliminate the ridicule of one another including the "Hebrew comedian."

Bro. Swedlow emphasized the importance of the individual calling it to the attention of the manager of a theater whenever an objectionable performance is presented.

MOTHERS' AND CHILDRENS' HOME OF THE WOMEN'S SOCIETY OF THE BERLIN LODGES OF THE I. O. B. B.

The Women's Society of the Berlin Lodges (President Mrs. Minna Schwarz), whose activities during the past fifteen years have been exclusively devoted to the maintenance of the maternity hospital for poor Jewish women, extended the field of its labors by adding about five years ago, a maternity home to the Jewish invalid home, "Adath Israel."

The endeavors of the society were directed to the accomplishment of still larger benevolent undertakings. With the assistance of its large membership (some 3,300 active members), it has now acquired a home of its own at Brunnen Str., No. 41, wherein it has established a home for Jewish mothers with their infants. Poor expectant mothers are received in this institution where they get the best of care from six to eight weeks before their confinement is due. For the actual confinement they are transferred to the maternity hospital and are later on brought back with their infants to the home for mothers where they are nursed back to health and to the strength needed to again take up their vocations.

In order to meet all hygienic demands for the care of infants a new building exclusively devoted to this purpose was erected in the gardens adjoining the main building in Brunnen Str., No. 41, during the early spring of 1914.

The extraordinary demands made upon the services of the society by the outbreak of the war compelled the society to hurry the completion of the new addition, which was opened on November 15, 1914. The home furnishes accommodations for twenty-five mothers with their infants and in addition for ten expectant mothers, making no distinction between married and unmarried women.

The large number of fugitives from Eastern Prussia, Galicia and Belgium has imposed additional work on the society. It had to care for many women who not only were bereft of their husbands and support by this cruel war, but who also lacked the most necessary comforts for the hour of their trial. They arrived here destitute of all means and met with the most kind reception and treatment in the well equipped maternity home.

The facilities of the home already prove too restricted to meet all the demands made upon the society. It is hoped and expected. that, through the aid and assistance of the large numbers of patrons who are greatly interested in the work of this institution, it will soon be feasible to undertake the planning of another and larger addition permitting of a material increase of its capacity.

The home is open for inspection to all interested.

ACTIVITY OF DENVER LODGE.

Denver Lodge No. 171 of Denver, Colo., is recognized as one of the best and most influential lodges of District No. 2. The record of tne lodge since its institution is a good one. No appeal to alleviate unfortunates has ever been made to it in vain. The largest single contribution by the lodge was $1,500.00 at the time the National Jewish Hospital for Consumptives located in Denver was organized.

In all communal affairs Denver Lodge has been an important factor. It has encouraged every Jewish movement which stood for the welfare of the people in the community. The activities of the lodge are manifold. It co-operated in the movement to distribute immigrants so as to relieve the congested seaboard cities, and the lodge has been instrumental in locating hundreds of families in neighboring cities.

The employment committee of the lodge has been active in assisting deserving co-religionists in securing work.

Another agency for good work has been its anti-defamation committee, which has carried on a quiet but effective campaign against the caricaturing of the Jew on the stage and in the press.

From an intellectual standpoint, the lodge has gained much of an educational value through the monthly lectures by prominent members and educators.

Socially the lodge has endeavored to bring its members together in closer fellowship, and for this purpose has arranged social affairs which have proven very successful.

One of the latest activities of the lodge is that of social service. The standing committee is interesting itself in unfortunate inmates of institutions and this work promises to become of considerable importance.

With the addition of the large class of candidates, the membership of the lodge is nearing the seven hundred mark, and is composed of the best element of all divisions of Jewry. The forum has been made for discussion of Jewish questions.

CLASS INITIATION BY DENVER LODGE.

An important event in the history of Denver Lodge No. 171 of Denver, Colo., took place on Sunday, November 14, at El Jebel Temple, where 258 candidates were initiated by the degree team of the lodge.

The initiation exercises were presided over by Mr. Jacob J. Lieberman, vice-president of the lodge, who acted as president in the absence of President Sidney J. Rinds. Messrs. Samuel R. Zwetow, Arthur Friedman, J. E. Olcovitch and Simon J. Heller assisted in the ceremonies, while Mr. David E. Harlem beautiful ritual and the exposition of acted as master of ceremonies. The the high ideals of the Order made a distinct impression upon the initiates and refreshed anew the allegiance of the older members to the Order and its international works of benevolence. One could not but be struck with the high purpose of the B'nai B'rith as he heard the ritual recited in the effective and impressive manner by those officiating in the ceremonies.

Mr. Samuel J. Kornhauser of Cleveland, president of District No. 2 of the Grand Lodge, was the principal speaker of the evening. In a forceful address on the work and aims of the Order, he urged that the lodges throughout the district begin the campaign for a B'nai B'rith building in each large community. Mr. Kornhauser recounted the various ills at present besetting Israel and made a plea for harmony in Jewish circles and a united Israel in body and spirit.

Judge Ira Rothgerber made the response for the class of initiates in a short address in which he expressed the hope that the new members might be imbued with the spirit of the lodge and that they might be a credit to the Order of B'nai B'rith.

When the class of initiates were declared duly initiated the 500 B'nai B'rith retired for refreshments. The lodge hall presented an imposing appearance with the large class of initiates seated in the center, the members in the balconies, and the presiding officers and all past-presidents of the Order seated on the rostrum.

With 650 members of the Denver Jewry, representing all walks of life, banded together in a common purpose dedicated to the highest principles of brotherhood and welfare in Israel, Denver Lodge No. 171 is in position to take the helm of Jewish affairs in Denver and to add to the wonderful history of the international Order a greater contribution of achievement and aspiration than ever before.

B'NAI B'RITH ORPHANAGE, ERIE, PA.

The first quarterly meeting of the fourth year of the B'nai Brith Orphanage and Home for Friendless Children of District No. 3, Erie, Pa., was held on November 7th, 1915. Among the out-of-town governors in attendance were Mr. Joseph H. Reuben, McKeesport, Pa., and Mr. Louis Samler, Lancaster, Pa. The reports of the standing committees giving the activities of their variour committee work during the quarter were very interesting. Many important matters for the welfare of th Home were considered, among them the schooling of the children, the election of a superintendent, applications for admission and discharge and the building indebtedness. The Home is now sheltering twenty-nine children.

B'NAI B'RITH PROPAGANDA IN DISTRICT NO. 5.

At a recent convention of the District Grand Lodge, held in Norfolk, Va., a resolution recommending the employment of a field secretary was adopted and in pursuance therewith Mr. Adolph Brand, of Washington, was appointed to that office. In less than four months more than 450 members were added to the membership of District No. 5 through the efforts of Mr. Brand. As a result of his efforts Argo Lodge No. 413 of Washington, Rimmon Lodge No. 68 of Richmond, Va., Maon Lodge No. 172 of Norfolk, and other lodges throughout the District materially increased their membership. Gate City Lodge of Atlanta was particularly fortunate in having the benefit of the work of Mr. Brand, as more than 150 candidates were secured for the lodge through his efforts.

WORCESTER, MASS.

A big public propaganda meeting took place last Sunday which was largely attended. The meeting was addressed by President Herman Asher and Judge Gibbs of New York, Col. Harry Cutler of Providence, Hon. Charles M. Stern of Albany, Judge Abraham K. Cohen of Boston, President Maurice Katz of Worcester Lodge and several other prominent in B'nai B'rith activities.

STANDARD CLUB BUILDING NOW THE HOME OF CLEVELAND LODGE.

For years Cleveland Lodge No. 16 of Cleveland, Ohio, has discussed the possibility of being the possessor of a B'nai B'rith building. At last its dream has come true. The former stately Standard Club Building, located on Euclid Avenue and E Seventy-first Street, is now the home of Cleveland Lodge and it will also house the Jewish Men's Association. The building, including all its contents, furniture, equipment—in fact, everything hitherto owned by the Standard Club—has come into possession of the lodge.

The meeting of Cleveland Lodge, the first in the new building, was held on November 9 and before adjournment a sum approximating $20,000 had been subscribed by the members present. In the early part of the meeting a class of 200 candidates was initiated by the degree team of the lodge, after which the meeting was closed and the doors were thrown open to the public. At the open meeting Mr. A. A. Benesch, president of the lodge, presided. A large number of the members of the Jewish Men's Association availed themselves of the privilege to attend the meeting.

The acquirement of a club building was the principal topic of discussion. Mr. A. Leventhal addressed the meeting, outlining a plan whereby the building may be secured and maintained on a proper standard. He informed the lodge that the Standard Club members were willing to make sacrifices and favor the lodge so that it might become the possessor of the building at a much lower figure than offered by others.

On behalf of the Young Men's Association, its president, Raymond Weil, expressed himself in favor of affiliation and outlined a plan whereby this might be put into practice.

Mr. Martin A. Marks was the last speaker and his convincing arguments soon brought the matter to a close. He emphasized the necessity of not letting the present opportunity go by and urged the acceptance of the offer without any hesitation. After he concluded subscriptions were called for and, as already stated, more than $20,000 was subscribed within a very short time.

The shares will be owned by the members of the lodge and the holders will constitute the Fraternal Building Company, which will rent the entire premises to the lodge for its purposes.

It is intended to have a formal opening of the building with a banquet and a ball in the very near future.

LEO N. LEVI MEMORIAL HOSPITAL CELEBRATES FIRST ANNIVERSARY.

Under the auspices of the B'nai B'rith lodges District No. 7, the first anniversary celebration of the Leo N. Levi Memorial Hospital was held at Hot Springs, Ark., November 7th. Following an introduction by Gus Strauss, chairman of the board of managers, the principal address was made by Nathan Cohn, a prominent attorney of Nashville, Tenn., and president of District Grand Lodge No. 7, I. O. B. B. In reviewing the past year's work of the hospital, Mr. Cohn laid great stress on what it is doing for suffering humanity. Other speakers were: Rabbi Louis Witt of Little Rock, Chas. J. Haase, of Memphis, president of the Levi Memorial Hospital Association, Rabbi A. B. Rhine of Hot Springs, and U. S. Senator Joe T. Robinson of Arkansas. The service was a pronounced success in every respect. Dr. M. L. Lautman recently arrived from New York City to take charge of the hospital. He is to be assisted in the near future by J. M. Lipschitz, Technician of Beth Hospital, New York, who will engage in research work.

CONSOLIDATION OF ASARIAH AND MISHAEL LODGES, NEW YORK.

Asariah and Mishael Lodges were consolidated under the name of Asariah Lodge No. 164 on November 15. The amalgamation ceremony participated in by a number of prominent leaders in the District, was most impressive. The ceremony was followed by an elaborate banquet. Those who participated in the ceremonies were Bro. Edward Rosenfeld, Dr. Leo Schnepp, who is now the president of the united lodges, Bro. S. Marks, Bro. Isidor Simon, president of the District, Bro. Herman Asher, Bro. Charles Hartman, member of the Executive Committee, Bro. Joseph Rosenzweig, second vice-president of the District, District Secretary Dr. Bernard M. Kaplan, Bro. Mo. Minzesheiner, Bro. Myron Sulzberger, vice-president of the Home at Yonkers, Bro. Joseph Levenson, chairman of the Intellectual Advancement Committee, Bro. Sol. Sulzberger, the venerable treasurer of the District, and Bro. Henry Meyers, representing Washington Lodge.

B'NAI B'RITH OF PORTLAND.

What promises to be the most systematic and fruitful campaign for membership is being inaugurated by Theo. Herzl Lodge, No. 314. Ten committees of three each have been appointed and will compete for honors and a windup banquet is scheduled for the last meeting in December. The lodge has placed a class of 150 as the goal and the compaign will be conducted under the leadership of Brother David N. Mosessohn, chairman of the membership committee.

One of the finest meetings of the year was held by Theo. Herzl Lodge, No. 314, on Nov. 9. Thirteen new members were initiated. At the meeting the lodge decided to take active interest in the unemployed question and it was resolved to appoint a committee of seven to help secure employment for worthy cases.

The feature of the evening was a well-prepared paper on "Jehuda Halevi," by Dr. George Rubensein, which was both interesting and entertaining.

At the next meeting of the lodge, the members were the guests of the Daughters of the Covenant at a basket luncheon.

At a meeting of the Theo. Herzl Lodge No. 314, held on Nov. 9, 1915, Dr. George Rubenstein delivered an address on "Rabbi Jehuda Halevi, Philosopher-Poet."

The Country Fair held on the evenings of November 3 and 4, in the B'nai B'rith Building, under the auspices of the combined B'nai B'nai Lodges of Portland, was a brilliant financial and social success. Hundreds of people took the opportunity of visiting the building and taking part in the amusements. Between $500 and $600 was realized and will be turned over to the building. Everyone taking part in the affair put his heart and soul into it with the result that it was an event of unalloyed pleasure.

Theo. Herzl Lodge, No. 314, appointed a committee to aid in securing positions for the unemployed, with Brother Dr. A. Tilzer as chairman of the committee.

Portland Lodge, No. 416, gave an enjoyable vaudeville evening at the B'nai B'rith Building on November 16. The program consisted of singing, monologue numbers and recitations. Dancing closed the evening's program.

Theo. Herzl Lodge, No. 314, is now arranging the details in connection with the initiation of a large class of candidates to be held at the last meeting of the lodge in December. It is expected that two hundred candidates will be initiated by the degree team of the lodge.

GAN EDEN LODGE, TERRE HAUTE, IND.

Gan Eden Lodge No. 110 performed its part in the great membership campaign which has commemorated this year in District No. 2 by initiating eighteen new members at a meeting which in enthusiasm suited the occasion.

B'nai B'rith Day was suitably celebrated on November 7th by a banquet at which 100 men were seated. For this special occasion the Phoenix Club rooms were rented, and the regular monthly lodge meeting was held in the dance hall, after which the initiatory ceremony was ably performed by the regular degree team, composed of Brothers Luis. Brown. Goldstine, Elias Berkowitz. Abe N. Levin, Benjamin Blumberg, Joseph Blumenstein. Chester Abelowitz presided at the piano.

After the initiatory ceremony a splendid banquet was served in the dining room, at which Rabbi Marcuson, formerly President of District No. 5, presided as toastmaster. Stirring and eloquent speeches were delivered by Vice-President of the District Louis Bornstein, and Past Grand President Ralph Bamberger and Harry Schloss. Brother Feibelman, of Indianapolis, made an effective address on what can and should be done by the "High Private" in the rear rank. He was followed by Brother Sudransky of Greencastle, Ind., and Brothers A. Herz and Leo Joseph, of Terre Haute, who welcomed the delegation from Indianapolis and pledged active lodge endeavors for the coming years.

ATLANTA, GA.

An inspiring scene was presented on the occasion of the initiation of a class of fifty candidates at a well attended meeting of Gate City Lodge No. 144 of Atlanta, Ga., held in the vestry rooms of Temple B'nai Israel on October 31st. A special degree team was drilled for the occasion. At the conclusion of the initiatory ceremonies addresses were deliverde by Rabbi Dr. David Marx, Brothers Leonard Haas and M. Lichtenstein. In behalf of the new members Mr. Jos. Lazear made a happy response. At the conclusion of the program refreshments were served and an informal evening was enjoyed. Another initiation of nearly 100 candidates is expected to be held in the near future.

What Our Lodges Are Doing

RAMAH LODGE, CHICAGO.

An unusually well attended meeting of the Lodge was held on Nov. 11, 1915, on the occasion of a visit of Brother Victor Abraham of Cincinnati, President of the Court of Appeals of the Order.

Upon arrival in the city Brother Abraham was met by a committee of the Lodge and was escorted to the Hotel La Salle where an informal dinner was tendered him, which was participated in by the following:

Adolf Kraus, president of the Order; Judge Philip Stein, a member of the Executive Committee of the Order; Benj. J. Samuels, president of District Grand Lodge No. 6; Adolph D. Weiner, Wm. Wilhartz, Maurice Berkson and Julius M. Kahn, past presidents of the District Grand Lodge; H. I. Davis, first vice-president of the District Grand Lodge; Edward Sonnenschein, second vice-president of the District Grand Lodge; Judges Samuel Alschuler and Hugo Pam, members of the General Committee; Dr. H. A. Kraus, J. J. Gusfield, Edward Menkin, Director of Intellectual Advancement; Dr. R. I. Coffee, Director of the Social Service Department of the Order; L. L. Lewis, secretary of the Anti-Defamation League; S. J. Ascher, president, and J. Alter, vice-president of Ramah Lodge, and A. B. Seelenfreund.

At the meeting of the Lodge held subsequently, more than two hundred and fifty candidates were proposed for membership. The special order of business included a discussion on "Would Assimilation of the Jew be an Antidote for Anti-Semitism?" and was participated in by Brothers Rabbi Jos. Hevesh and Mark D. Goodman. The special features of the meeting was an address by Mr. Victor Abraham on "B'nai B'rith and American Israel." Brother Abraham's address was well received and at its conclusion the members present tendered him quite an ovation. At the close of the meeting refreshments and cigars were served.

The next meeting of the Lodge will be the annual meeting and will be held on Dec. 19, on which occasion election of officers for the ensuing year and delegates for the next convention of the District Grand Lodge will take place. The special feature of the meeting will be an address by Rabbi Isaac E. Marcusson of Terre Haute, Ind., on the subject "The Ark of the Covenant."

DAUGHTERS OF THE B'NAI B'RITH, CHAPTER NO. 1, NEW YORK.

One of the most interesting affairs of the season was the opening entertainment and dance, given by the Daughters of the B'nai B'rith, which was held at the West End, New York City, on October 19, 1915.

About five hundred (500) people were present, among them being Bernard M. Kaplan, Secretary of District No. 1, members of Maccabee Lodge No. 71 and many others.

The following participated in the entertainment:

Mr. Sidney Meths, accompanied by Juliette Joseph, sang popular songs.

Isabella Richter, a young girl, sang and played the piano.

Muriel Richter and Pauline Laurie, young children, gave exhibition dances.

Miss Ada Joseph, accompanied on piano by Juliette Joseph, sang some popular songs.

One of the Maccabee Lodge members also sang some popular songs.

The affair was pronounced a great success and everyone spent a pleasant evening.

This dance was the initial entertainment of a series to be given during the winter season by the Daughters of the B'nai B'rith.

The affair was instrumental in procuring many new members for this growing organization as well as for the B'nai B'rith Lodges.

The Daughters of the B'nai B'rith are endeavoring to organize a "Penny Lunch" movement in the public schools in the Hebrew districts of the City of New York. Numerous cases of starving children have been found in the public schools, where the parents of the children cannot afford to give them lunch, and where the distance is too great for them to walk home for lunch. The fulfillment of this movement will [illegible] the situation.

[illegible] are also doing a great deal of [illegible] service and settlement work. A [illegible] of Chapters of the Order will be [illegible] throughout the Eastern States.

WASHINGTON LODGE, WASHINGTON, PA.

Washington Lodge No. 576 may justly lay claim to the proud distinction of being one of the liveliest lodges in the District. Organized just eleven years ago in a small Jewish community—Washington in Pennsylvania never had over fifty Jewish families—the Lodge has a membership of about forty active, earnest men, almost every worthy Israelite within reach being enrolled under its banner.

The attendance at the regular meetings of the Lodge seldom falls below thirty—75 per cent of the entire membership. And this is easily accounted for, as Secretary Hanau says: "There is always something doing. Papers on interesting subjects are read by the members, addresses are made and discussions on some of the important questions of the day are engaged in. Everybody who can hastens to the lodge room, because he expects to be enlightened and entertained."

At the first regular meeting in September, opening the fall and winter campaign, the officers were installed by past president Bro. Rabbi Jacob Goldfarb. Incidentally this rounded out Bro. Hanau's tenth year of continuous service as secretary of the Lodge, and in recognition and appreciation of his untiring and disinterested devotion to the best interests of the Lodge, the brethren tendered him, after the routine business was disposed of, a banquet, at which toasts were proposed, speeches were made in laudation of Bro. Hanau's good work in behalf of the Lodge, and as a token of their esteem they presented him with a fine fountain pen.

The Lodge has established a Bible School and is represented at each session by a committee from its membership. They have organized a Vigilance Committee which succeeded in banning all objectionable matter, caricaturing and defaming Jewish life and Jewish character from the stage and from the screen. According to their means the members make very liberal voluntary contributions to a number of charitable institutions, and the Lodge has just sent a voluntary contribution to the Building Fund of the Children's Home at Erie, Pa.

Washington Lodge No. 576 is still growing in strength and in usefulness and will be often heard from in the future.

ANNIVERSARY CELEBRATION OF JOSHUA LODGE, PHILADELPHIA.

A well-attended meeting of Joshua Lodge No. 23 was held on November 9, and final plans were made for the sixtieth anniversary celebration to be held December 5. The ball room of the Majestic has been reserved, and prominent men from out of town have accepted invitations to be present. The Committee on Speakers, composed of the Hon. Jacob Singer and J. Solis-Cohen, Jr., reported that invitations had been sent to and acceptances received from Sigmund Livingston, of Chicago, who is chairman of the Anti-defamation League; Rabbi Rudolph I. Coffee, formerly of Pittsburgh, now of Chicago, who is director of the Social Service Department of the B'nai B'rith, and Col. Harry Cutler, of Providence, R. I., who is chairman of the Immigration Commission of the B'nai B'rith.

It has been many years since the B'nai B'rith has had such a splendid array of oratorical talent assembled for one of their meetings. Preceding the sixtieth anniversary dinner there will be a class initiation, and efforts are being made by the members of the lodge to secure at least one hundred candidates.

GRAND FORKS, N. D.

Under the auspices of Dacotah Lodge No. 731 of Grand Forks, N. D., an intellectual and social meeting was held on November 14, 1915. Hon. Tracy R. Bangs, one of the leading attorneys of the state, was the principal speaker. The following program was carried out:

1. Dispatch Deputy Grand Master Sigmund Wolff to escort Hon. Tracy R. Bangs.
2. Welcome to Hon. T. R. Bangs in behalf of B'nai B'rith.
   By President Max Rabinovich.
3. Vocal Solo.........Mrs. J. J. Issaccs
   Piano accompaniment, Miss Anna Rabinovich.
4. Response.........Hon. J. B. Wineman
5. Address...... .Hon. Tracy R. Bangs

DAVID FISH LODGE, CHICAGO.

A well attended meeting of the Lodge took place on Nov. 15. Excepting the presentation of a large number of petitions for membership which were acted upon, the regular order of business was dispensed with so as to afford ample time for the carrying out of the intellectual program. The meeting was formally closed and the doors thrown open to the public. A feature of the evening was a discussion of the subject "Would Assimilation of the Jew be an Antidote for Anti-Semitism?" Peter Sissman, a prominent attorney, delivered a very able discussion on that subject and the discussion was continued by members of the Lodge.

The special feature of the evening was an address by Rabbi Samuel S. Cohon on "After Nineteen Centuries of Christianity." Brother Cohon gave a delightful address and proved himself master of the subject. His brief review of Christianity since its inception to present date was keenly followed by all those present who were very much benefited by the instructive as well as the entertaining features of Brother Cohon's address.

At the close of the meeting refreshments were served and a general good time was indulged in.

HOLYOKE, MASS.

A class of 15 candidates were initiated by Holyoke Lodge No. 728 at a meeting in the Hotel Nonotuck on November 6th. The gathering took place in the small banquet room and there were many distinguished guests from out of town.

The degree team of Springfield Lodge worked the initiation, and there were a number of interesting addresses by the visiting officers.

The principal guests of honor were Herman Asher of New York, president of District Grand Lodge No. 1; Charles M. Stern of Albany, a past president and deputy attorney general of New York; Henry Lasker of Springfield, member of the general committee of District No. 1; Paul Kramer of Springfield, district deputy president; Herman Adaskin of Springfield, president of Springfield Lodge; Rabbi Samuel Price of Springfield, monitor of the Springfield degree team. The officers of the Springfield degree team are: President, Frederick Rabinovitz; march director, Dr. Myron Wessler; president of the degree club, Henry Goodman.

There were many guests present from Springfield, Pittsfield, Worcester, Hartford and New Haven, and a buffet luncheon was served at the close of lodge exercises.

MINNEAPOLIS LODGE, MINNEAPOLIS, MINN.

The annual meeting of Minneapolis Lodge No. 27 of Minneapolis, Minn., was held on Dec. 2, 1915. Election of officers took place at this meeting, as well as the election of delegates to the coming District Grand Lodge convention.

In keeping with the spirit of Chanukah, the Intellectual Advancement Committee of the lodge had arranged a Chanukah Festival, the principal part of which was an illustrated lecture by Mr. E. Avin, principal of the Talmud Torah.

The question of establishing a Jewish hospital and home for the aged as a joint effort of the Twin Cities was also discussed at the meeting.

At the monthly meeting of Minneapolis Lodge No. 271, held on November 4, officers for the ensuing term were nominated.

At the conclusion of the regular order of business, Rabbi C. D. Matt, chairman of the Intellectual Advancement Committee of the lodge, introduced Mr. J. R. Kantor of the Department of Philosophy of the University of Minnesota, who read a paper on "Philosophy and Its Relation to Everyday Life."

TACOMA LODGE, TACOMA, WASH.

The fall activities of the lodge are now in full swing. The meetings are well attended and the lodge is now engaged in a membership campaign, which promises much success.

The Sabbath School, adopted under the auspices of the lodge, has resumed its course again with a large attendance.

The last meeting of the lodge took the shape of an interesting social, for which the Intellectual Advancement Committee arranged a pleasing program. Cards and refreshments were the closing numbers.

AMOS LODGE, BOSTON, MASS.

A very enthusiastic and well attended meeting of the Lodge was held on Sunday, Nov. 14, at its rooms in the Intercolonial Hall. Several prominent young men in the community were initiated and about a dozen applications for membership were considered.

Much interest was shown in the preparations for B'nai B'rith Night, on Friday evening, Oct. 10, next, at the Temple Ohabei Shalom; and in the report of the committee of arrangements for the coming convention of the Grand Lodge of this District, next February, at Hotel Somerset.

At this convention there are to be about 125 delegates, representing about fifty lodges of this District, located in the principal cities of the State of New York and New England.

The exercises are to begin on Saturday evening with a reception to the delegates and their ladies, and concluded on the Monday night following by a grand ball in honor of the visitors.

The lady visitors will be in constant charge of a special committee who will endeavor to make their sojourn one of comfort, interest and enjoyment.

The official business of the convention is to be conducted by sessions during two or three days, but the evening of the first day, Sunday, will be devoted to a banquet in honor of the delegates.

RIMMON LODGE, RICHMOND, VA.

A regular meeting of Rimmon Lodge No. 68, I. O. B. B., was held in the vestry rooms of Temple Beth Ahabah on Sunday evening, November 21st, at which time six candidates were initiated, the work being conducted by the officers of the lodge, assisted by Bro. Harold S. Bloomberg, president of District No. 5.

Report was made to the lodge concerning the meeting held in Petersburg on Sunday, November 14th, at which time ten candidates were initiated in the city of Petersburg and addresses made by Bros. Henry S. Hutzler, past president of District No. 5; Joseph L. Levy, Charles Hutzler, A. Gellman, David S. Meyers and others.

The reception accorded the lodge in Petersburg was enthusiastic and every hospitality was extended to the visiting brethren. It is hoped that within six months there will be a sufficient number of members in Petersburg to warrant the formation of a lodge in that city.

ORIENTAL-HILLEL LODGE, CHICAGO.

On Nov. 22, the Lodge held its monthly meeting which was attended by more than two hundred members. Action upon the large number of candidates proposed at the previous meeting was taken and an additional large list of new petitions for membership was presented. After the conclusion of the regular order of business, the doors of the lodge room were thrown open to the public. Addresses by Miss Minnie F. Low, Francis Taussig and Ethel Kawin, social workers in various departments of the Associated Jewish Charities of Chicago, addressed the audience on their respective departments and the work accomplished by them. Their addresses were both instructive and entertaining and met with a hearty reception.

Light refreshments were served at the close of the meeting.

CLEVELAND LODGE, CLEVELAND, OHIO.

A large and enthusiastic meeting of Cleveland Lodge No. 16 was held on November 9th at the Standard Club Building. There were more than 700 members present. A class of fifty new members was initiated, bringing the membership of the lodge to more than 1,300.

The proposition of amalgamating the Jewish Men's Association with the lodge received further consideration. In case of favorable action, the membership of the lodge would be increased to 1,500.

The special feature of the meeting was the action taken in the matter of securing a permanent home and club rooms for the lodge. It was resolved to take over the Standard Club Building and the amount required to cover the present indebtedness on the building was readily subscribed by those present.

Among the speakers who addressed the lodge were Brothers Alfred A. Benesch, A. Lowenthal, Martin A. Marks, Raymond Weil and S. J. Kornhauser, President of District Grand Lodge No. 2.

What Our Lodges Are Doing

PRESIDENT ASHER TENDERS DINNER TO CO-WORKERS.

President Asher tendered a dinner to the leaders of the Membership Campaign on Nov. 7. Much enthusiasm prevailed. The guests offered their services to President Asher in his great campaign to increase the membership. There were some eloquent addresses on the occasion. President Herman Asher, Julius Levy of Lebanon, Joseph Levenson of Henry Jones, William Klapp of Rehoboth, Sanford J. Friedlander of Jordan, Samuel M. Roeder of Maccabee, and William Silk of Akiba were particularly happy in their remarks. Those who will be especially active in the campaign are: Myer L. Victorius of New York Isaiah, Julius Levy of Edward Everett, Henry Gutenstein, S. Moss, Alfred Weil, B. Frankenfelder, I. Blum, I. Oppenheimer and Dr. J. L. Blumenthal of Manhattan, Nelson A. Bartow of Hebron, George Rosenstein and Sam Tuchman of Maccabee, Dr. Leo Schnepp and Ed. Rosenfeld of Asariah, Henry Deill, Emanuel Stern and S. Gallinger of Chananiah, Dr. Max H. Hazay and William Silk of Akiba, Maurice P. Davidson and Clarence G. Bachrach of Flatbush, Joseph Rosenzweig and Sanford J. Friedlander of Jordan, Sol. Sulzberger, Myron Sulzberger and Charles Hartman of Zion, Joseph Levenson, Ely Rosenberg, Israel B. Scheiber and Abr. Anhalt of Henry Jones, Dr. M. M. Stark and Henry Meyers of Washington, Julius Levy of Lebanon, Philip Cohn of Canaan, J. Levin and Wm. Klapp of Rehoboth.

TWIN CITY B'NAI B'RITH COUNCIL.

The Twin City B'nai B'rith Council has been holding meetings regularly and is doing much work of benefit to the community. The B'nai B'rith library at the University is being added to from time to time and from reports from the librarian is being much used by the students.

Entertainments are again to be given this year for the Sunday School children at the holiday season.

Another undertaking of the council this year is assistance in organizing night schools for immigrants in St. Paul, as the public schools in St. Paul do not provide night schools for foreigners as they do in Minneapolis.

The council also intends to encourage the children of the various Sunday schools and Talmud Torahs by offering prizes to the best students.

INSTITUTION OF NAT STRAUSS LODGE, BRISTOL, TENN.

On Sunday, November 21, Nat Strauss Lodge No. 779 was instituted at Bristol, Tenn. Rabbi Miller and Mr. Goodman, of Chattanooga, Tenn., represented the District Grand Lodge and officiated at the institution ceremonies.

Thirty-two members, residents of Johnson City and Bristol, Tenn., and Bristol, Va. (this city is situated half in Tennessee and the other half in Virginia). In the afternoon Rabbi Miller delivered an address at the public meeting held at the Columbia Theatre, which was attended by a large number of people of all denominations and it was the first appearance of a Jewish rabbi before a public audience in that community. His address was received with marked approval and particularly so his appeal to the co-religionists to rally to the support of the Order, which has as one of its objects the maintenance of Judaism.

The lodge was named Nat Strauss Lodge in respect and remembrance of the late secretary of District Grand Lodge No. 7.

ANNIVERSARY CELEBRATION OF COVENANT LODGE, DULUTH, MINN.

Covenant Lodge No. 569 of Duluth, Minn., celebrated its eleventh anniversary at Temple Emanuel on Friday evening, December 10. The occasion was also used for the annual observance of B'nai B'rith Day.

The principal address of the evening was delivered by Mr. Hiram D. Frankel, of St. Paul, who chose for his subject, "The Other Fellow's Brother." His address was much appreciated by the large audience present. A musical program, appropriate to the occasion, was rendered by the Temple Choir.

The exercises were open to the public and at the close of the program an informal reception was held in honor of the visiting Grand Lodge officer.

OFFICIAL VISIT OF PRESIDENT OF DISTRICT GRAND LODGE NO. 4.

Enthusiastic receptions were accorded to Brothers Harry K. Wolff and I. J. Aschheim of San Francisco, President and Secretary of the District Grand Lodge No. 4, respectively, on their official tour visiting the lodges of the District in Southern California.

Bakersfield.

In Bakersfield the visiting Grand Lodge officers addressed the children of the Sabbath School on Sunday morning, November 7, and in the afternoon spoke before the members of Bakersfield Lodge, following the initiation of a class of candidates. In the evening they were honored guests at a banquet which was largely attended. The officers were accorded a hearty welcome, and had many conferences with the leading members of the Lodge relative to the work of the Order.

Los Angeles.

From Bakersfield the officers went to Los Angeles where they addressed a meeting of more than five hundred members, following the initiation of sixteen candidates.

Stockton.

On November 16th Hope Lodge No. 126 of Stockton, Cal., was visited. A public reception was tendered the officers at Temple Israel, which was largely attended by the members of the Order and the general Jewish community. On the following day, November 17th, a meeting of the lodge was held which was attended by practically every member and at which a class of thirteen candidates were initiated by the degree team of the lodge. In the evening a banquet was tendered to the distinguished Grand Lodge officers and incidentally during the serving of the courses, a collection was taken up for the benefit of the war sufferers.

Brother Harry K. Wolff delivered an address at the public reception in which he detailed the work accomplished by the Order, emphasizing its main purpose, that of securing a square deal for the Jew wherever he may dwell. Mr. Wolff recited the work accomplished by the Order through its Anti-Defamation League, whose aim is to prevent the unjust caricature of the Jew. He also touched briefly upon the charitable work undertaken and carried out by the Order. Regarding the attempt by the legislature to restrict immigration, Mr. Wolff declared that the B'nai B'rith stands for the open door and that it desires to make of the United States a land of opportunity for the oppressed.

Following Mr. Wolff, Grand Secretary I. J. Ascheim addressed the audience. He praised Stockton Lodge in the highest terms for its work and loyalty to the Order. Mr. Aschheim dwelt upon the new work undertaken on the Pacific Coast by the Order in the establishment of an immigration society to assist Jewish immigrants upon their arrival.

At the banquet table the following evening many addresses were delivered by members of the lodge in addition to those of the visiting Grand Lodge officers.

CHARLOTTE, N. C.

B'nai B'rith Day was fittingly observed by Charlotte Lodge No. 733 of Charlotte, N. C., on Nov. 14, 1915. About 200 members and their friends attended the celebration, which proved a great success, and as a result, the membership committee was enabled to secure a number of applications. The following program was carried out, at the close of which refreshments were served:

Programme.

Opening Prayer.

1. Musical Duet.....................
   Misses Hattie and Gertrude Smith
2. Our Sunday School...............
   ....M. B. Smith, Supt.
3. Solo.........Miss Rebecca Goldstein
4. Recitation...........Mrs. Joe Miller
5. God is in His Holy Temple......
   ....Sunday School Choir
6. The New Temple........Dr. S. Levy
7. Solo..........Miss Anna Goldstein
8. Dialogue.......................
   ..W. J. Paul and N. E. Weinstein
9. The American Jew...M. Kirschbaum
10. America.......Sunday School Choir
11. Solo............Miss Gertrude Smith
12. Opportunities of the Young American..................J. Goldstein
13. Solo..................Mrs. S. Miller
14. Good and Welfare of the Order....
    ....D. B. Paul

Misses Mollie Miller and Hattie Smith,
Pianists.

LOUISVILLE, KY.

Louisville Lodge No. 14 of Louisville, Ky., celebrated B'nai B'rith Day at the Auditorium of the new Y. M. H. A. Building, on Sunday evening, Nov. 21, 1915. There were about eight hundred persons in attendance and the celebration was one of the most successful in the way of attendance and enthusiasm ever given by the lodge.

The following program was carried out:

Opening remarks...Rabbi Joseph Rauch
Piano Solo.
Impromptu in A Flat Minor..........
......................Franz Schubert
Idyll in the Forest......A. Braumgardt
Miss Siddy Stein.
Violin Solo.
Fantasie of Oriental Lullaby...Tonoroff
Prof. S. Lipkin.
Address.
What Constitutes the Strength of Our Nation?
Rabbi Samuel Sale, of St. Louis, Mo.
Vocal Solo.
The Loreley..........................Liszt
Mrs. Lewis W. Cohn.
Accompanist, Mrs. Sidney Meyers.
Piano Solo.
Salut a Peste.................Kowolski
Variations ....
Miss LaRue Rosenthal.
Informal Talk..........Benj. S. Washer
Vocal Solo.
Prologue from Pagliacci...Leoncavello
Two Grenadiers (by special request)....
N. Simon.
Accompanist, Mrs. Sidney Meyers.

VANCOUVER, B. C.

On Thursday evening, Oct. 28, the first smoker of the season was given by Samuel Lodge, No. 668, of Vancouver, B. C., on which occasion the new club rooms of the lodge were dedicated. A program of musical, vocal and instrumental numbers was carried out and there were also short addresses by members. The lodge intends to have a literary evening combined with entertainment once a month.

The Daughters of the Covenant, Auxiliary to Samuel Lodge, met at the B'nai B'rith Club rooms on the 27th, and enjoyed a very congenial time.

B'NAI B'RITH OF SAN FRANCISCO.

Under the auspices of the Committee of Fifty representing the San Francisco lodges, a minstrel show was given on Nov. 28, at the Scottish Rite Hall, which was a great success. The purpose of the entertainment was to raise funds with which to improve the club rooms in the B'nai B'rith Building. More than fifty members of the local lodges and their ladies' auxiliaries took part in the program, which was full of catchy songs, novelty acts and surprise features. The evening's entertainment was closed with dancing.

The Committee of Fifty is active in the matter of securing new members for the class initiation on Dec. 8, which will be conducted by the crack degree team who appeared before the Constitution Grand Lodge at its meeting last Spring in San Francisco.

TOLEDO LODGE, TOLEDO, OHIO.

Toledo Lodge No. 183 observed B'nai B'rith Day on Sunday evening, Nov. 21, 1915. This was the most successful B'nai B'rith Day celebration the lodge ever held.

An audience of nearly six hundred were present and enjoyed the splendid address delivered by Brother Henry Levinson, who outlined the activities of the Order here as well as abroad, also an address on "Peace" by Congressman Isaac Sherrwood, and by the speaker of the evening, Rabbi David Lefkovits, of Dayton, Ohio, on the work of the Order. Brother Sol H. Calisch presided and introduced the speakers.

A splendid musical program was also carried out.

B'NAI B'RITH OF SEATTLE, WASH.

Hildesheimer Lodge No. 503 held its nomination of officers for the ensuing year at the regular meeting of the lodge on November 4.

Hildesheimer Auxiliary, the Daughters of the Covenant, met at the same time and after the adjournment of the two meetings, both organizations met and it was decided that a ball be given under the joint auspices on December 8.

On November 18 an entertainment was held under the auspices of Hildesheimer Lodge and its auxiliary.

WHEELING, W. VA.

B'nai B'rith Day was observed with a public meeting at the Loff St. Temple at Wheeling, W. Va., by Wheeling Lodge No. 615, on Sunday evening, November 28, 1915.

The following was the program of exercises:

Organ Solo—Herbstnacht (Frysinger)
.......................Miss Lena Kraft
Opening Prayer..Bro. Rabbi A. H. Silver
Address of Welcome................
......Bro. Vice-President E. M. Baer
Violin Solo—Salut D'Amour (Elgar)..
..................Mr. David Daniels
Reading (Selected).......Bro. Leo Wolf
Organ Solo—Toccata-D'Edry.........
.................Miss Jessie A. Wolfe
Introduction........Bro. Leon B. Stein
Address—"The Next Generation"....
..Bro. Rabbi M. C. Currick, Erie, Pa.
Vocal Solo—With Verdure Clad—(Creation) Haydn.......................
............Mrs. Elsa Gundling Duga
Benediction.....Bro. Rabbi A. H. Silver

KANSAS CITY LODGE, KANSAS CITY, MO.

B'nai B'rith Day was fittingly observed by Kansas City Lodge No. 184 on Nov. 24, 1915, in the auditorium of Temple B'nai Jehudah. A large audience was present and appreciated an instructive address of Mr. S. J. Kornhauser, of Cleveland, President of District Grand Lodge No. 2, who was the guest of honor. His address was followed with a talk by Miss Jeannette Miriam Goldberg, secretary of the Jewish Chautauqua Society.

The program was interspersed with several well rendered musical selections.

WM. McKINLEY LODGE, OMAHA, NEB.

At the November meeting of Wm. McKinley Lodge No. 521 of Omaha, Neb., the lodge celebrated what was known as "The Past Presidents' Night." In conjunction with the Ladies' Auxiliary, there was an attendance of more than one hundred, and fifteen past presidents of the lodge were also present. There were many novel features of an entertaining nature enjoyed at the meeting which made it a most enthusiastic and interesting meeting.

The lodge appointed recently a campaign committee which is now actively engaged in securing new members. The committee has secured the use of fifteen automobiles, which will be divided among the campaign committee members to make a canvass of the city in an organized way. The prospects for a large increase for Wm. McKinley Lodge is very bright.

ZANESVILLE, OHIO.

Gilhon Lodge No. 195 of Zanesville Ohio, initiated a class of twenty-six candidates on Sunday, Nov. 28, 1915. Its membership now numbers fifty-three. Much credit for this splendid result is due to the efforts of the president of the lodge, Mr. Morris Resler, and his committee, particularly so in view of the fact that the Jewish population in the community is rather small. Four Grand Lodge officers of District No. 2 honored the occasion with their presence, and assisted in the work of initiation.

In the evening a banquet was served in the Temple dining room under the auspices of the ladies of the members and at which a full attendance of the entire membership of the lodge was recorded.

Addresses were made by Brothers Alfred M. Cohen, Victor Abraham, Max Friedman and M. Hurtig, all of Cincinnati, visiting Grand Lodge officers, besides some of the local members.

The affair was in all respects a great success.

ERIE LODGE, ERIE, PA.

Erie Lodge No. 620 of Erie, Pa., observed B'nai B'rith Day in a fitting manner at the West Eighth Street Temple on Sunday evening, Nov. 28, 1915. A musical program of various numbers was the feature of the evening's exercises. The president of the lodge, Jacob Schaffner, presided.

The speaker of the evening was Mr. Max E. Meisel of Cleveland, Ohio, Past President of District Grand Lodge No. 2. In his address he outlined the mission of the Order, stating that its primary object was not to erect monuments to benevolence and charity, but to endeavor to check the growth of Anti-Semitism in this country. The large audience listened with attention to the eloquent address of Brother Meisel, and at the close of the program a reception was held to enable all those present to greet the guest of honor.

What Our Lodges Are Doing

(*Continued from page 15*)

DISTRICT NO. 1.

Maccabee Lodge will celebrate its Golden Jubilee in February. It expects to celebrate its 50th anniversary with a class of 50 candidates. Maccabee Lodge will more than realize its expectations if all the brothers of that estimable Lodge will co-operate with its worthy President, Bro. Dr. Herbert S. Goldstein, and Bro. Samuel M. Roeder, the energetic leaders of the two Maccabee Membership Teams, in true Maccabeean spirit.

President Herman Asher has visited and addressed the following lodges during the past month: Jordan, Henry Jones and Hebron Lodges in New York City; Abraham and Harmony in Bridgeport, accompanied by Executive Secretary A. B. Seelenfreund and Charles Hartman, member of the General Committee, and Springfield Lodge, accompanied by First Vice-President Judge Cohen and Past President Charles M. Stern.

District Secretary Bernard M. Kaplan visited and addressed during the past month the following lodges: Maccabee, Flatbush, New York Isaiah, Akiba, Washington, Edmond Everett. Hebron, Zion, Patchogue and Amos of Boston. Maccabee. Flatbush, New York, Isaiah, and especially Amos, were well attended and the meetings were very enthusiastic, auguring well for the future.

In accordance with the time-honored Hebrew custom of celebrating the feast of Channukah with games and enjoyable pastimes, Henry Jones Lodge is arranging a series of chess matches and tournaments to begin Channukah evening, Dec. 2, 1915.

All those who wish to enter the individual tournament, and such lodges as desire to challenge Henry Jones Lodge for the chess championship of the District, will please communicate with Israel Ben Scheiber, of 63 Park Row, New York City.

A joint meeting of the four lodges, Edward Everett, Washington, Zion and Akiba Lodges, was held on November 10, at the rooms of Edward Everett Lodge. A number of candidates were initiated and addresses on the occasion were delivered by President Herman Asher, District Secretary Bernard M. Kaplan, Vice-President Joseph Rosenzweig, Treasurer Solomon Sulzberger, Vice-President of the Home Myron Sulzberger; Mr. Maurice P. Davidson, Mr. M. S. Weeker and President Julius Levy of Edward Everett Lodge. Among the prominent members initiated were Dr. Max Girsdansky and Dr. I. Radin.

Chananiah Lodge held a memorial service in memory of its departed brothers on Sunday afternoon, Nov. 7, 1915, at Harlem Masonic Temple. The service was well attended, the following participating in the program: President Herman Asher, District Secretary Rev. Dr. Bernard M. Kaplan, President Henry Weiss of Chananiah Lodge, ex-President Emanuel Stern, Mr. Victor Freitag and Secretary Joseph Kraus. The musical program was in charge of Miss Ada Samptor.

New York Isaiah Lodge, which is the oldest lodge in the Order, initiated a large class of candidates on Wednesday evening, Nov. 10. The Lodge was addressed by President Herman Asher of the District, Secretary Bernard M. Kaplan and Mr. Max Stein, a distinguished visitor from Germany, brother-in-law of the well-known Maximilian Stein and brother of Prof. Stein of Berlin.

Flatbush Lodge of Brooklyn held a large public meeting on Wednesday, November 10, which was addressed by Rev. Dr. Krass, District Secretary Dr. B. M. Kaplan, Mr. Maurice P. Davidson, Clarence G. Bacharach and Bro. Morris Adler, past president of the District, and others.

District Grand Lodge No. 1, comprising New England States and the State of New York, will meet in annual convention at the Hotel Sommerset, Boston, Mass., the early part of February next.

A special committee has been appointed by the general committee to inquire into the Gary school system. The committee consists of Bro. Joseph Rosenzweig, chairman, and Bros. Rev. Dr. Joseph Silverman, Solomon Sulzberger, Joseph Levinson and M. P. Davidson.

A large public meeting, under the auspices of Jehuda Halevi Lodge No. 710 was held in New Britain, Conn., and was addressed by President Morris D. Saxe of Jehuda Halevi Lodge, Brothers Maurice P. Davidson and Dr. Bernard M. Kaplan of New York, Joseph Shapiro of Bridgeport and George L. Rapport of [illegible].

A meeting of Springfield Lodge No. [illegible] of Springfield, Mass., at which forty [illegible] were initiated by the able Springfield Degree Team, was addressed by [illegible] President Herman Asher, Judge A. K. Cohen, Charles M. Stern of Albany and several others prominent in B'nai B'rith activities.

Henry Jones Lodge No. 79, of which Brother Abraham Anhalt is president, initiated a large class at its last meeting, which was addressed by Brothers Joseph Levenson, Israel Ben Scheiber, Hon. E. Z. Medalie, Hon. Louis Fabricant, assistant district attorneys, and Brother Bernard M. Kaplan, secretary of the District.

The Thanksgiving service at the Home at Yonkers was particularly interesting and impressive this year. The addresses of Brothers Herman Asher, Henry Meyers and Maurice P. Davidson were very much enjoyed by the large gathering present.

Maccabee Lodge No. 71 and Washington Lodge No. 19 held a joint meeting which was largely attended. A feature of the meeting was a paper read by Brother Prof. Michael Sharlitt on the Gary School System.

Manhattan Lodge No. 156, through its chairman of the Entertainment Committee, Brother Isidor Blum, is arranging a concert and dance to take place at Hotel Marseille, Dec. 18, 1915. The affair promises to be a great social success, as are usually all affairs given by the lodge. Brother Henry Gutenstein, chairman of the Propaganda Committee, and leader in the District membership campaign, is bending every effort to add to the already big membership of Manhattan Lodge. At the last meeting of the lodge several propositions were presented and the meeting was very enthusiastic. An interesting address on the occasion was made by Brother D. Coenca of Constantinople, Turkey.

The Metropolitan Lodges of New York will hold a grand initiation at Hotel Astor, Wednesday evening, December 29, at which a very large class of candidates will be initiated. Brother Dr. Edward N. Calisch, of Richmond, will be the orator on the occasion.

Brother Bernard M. Kaplan, secretary of the District, addressed a public meeting under the auspices of Patchogue LodgeNo. 759 at Unique Theatre, Patchogue, N. Y. As a result of the meeting steps have been taken to organize a Hebrew school, in addition to the excellent Sabbath school, conducted by a number of noble women, who have volunteered their services as a labor of love in the cause of Judaism.

DISTRICT NO. 2.

On Sunday, Dec. 5, 1915, Louisville Lodge, No. 14, of Louisville, Ky., initiated a class of fifty candidates. The degree team of the lodge conducted the ceremonies. Recently the lodge initiated a class of sixty-eight candidates and with the initiation at the meeting on Dec. 5, the membership of the lodge has exceeded the four hundred mark.

Propaganda efforts are being made with a view of establishing lodges in Steubenville and East Liverpool, Ohio. A new lodge has been organized at Bellaire, O. All this work is being conducted under the supervision of Brother Edward Hemple, of Pittsburgh. His energetic work in this respect is so much more to be commended as the new lodges will not be located in the District of which Brother Hemple is a member.

At the meeting of Gihon Lodge, No. 195, of Zanesville, Ohio, held on Sunday, Nov. 28, 1915, a class of twenty-five new members was initiated. Brother Victor Abraham, of Cincinnati, secretary of the District Grand Lodge, attended the meeting and delivered an address.

On Sunday afternoon, Nov. 28, 1915, a class of thirty-two candidates was initiated by Kansas City Lodge No. 184 of Kansas City, Mo., in the presence of two hundred and seventy-five members.

Following the ceremonies, luncheon was served to all in the vestry rooms of the Temple.

The lodge has put into use at class initiations a song written by one of the workers of the lodge, Lewis Haar, and set to music written by Jack Sight.

DISTRICT NO. 3.

At the meeting of Rodef Sholem Lodge, No. 139, of Wilkes-Barre, Pa., held on Nov. 7, 1915, a class of six candidates was initiated by the degree team of the lodge.

DISTRICT NO. 4.

Through the efforts of Brother Edward C. Kahn, president of B. F. Peixotto Lodge No. 421, of Salt Lake City, a very pleasing and satisfactory meeting of the lodge was held on Tuesday, Nov. 16, 1915. Brother Wm. Rice delivered the first of a series of talks on one of the vital Jewish problems. At the conclusion of the address, refreshments were served and a social hour was spent.

Victoria Lodge No. 748, of Victoria, B. C., held a very interesting meeting on November 16, at which several candidates were elected to membership. At the following meeting held on Nov. 23, initiation was conducted, after which a social program was carried out.

Bellingham Lodge No. 756, of Bellingham, Wash., was honored by a visit of Rabbi Samuel Koch, of Seattle, at the meeting of the Lodge held on Sunday, Nov. 14, 1915. After the meetings of the Ladies' Auxiliary of the Lodge, and the lodge were concluded, they met jointly in order to listen to Dr. Koch's address.

A series of talks on vital Jewish problems has been inaugurated by B. F. Peixotto, Lodge No. 421, of Salt Lake City, Utah, with Rabbi Wm. Rice as the speaker.

Arrangements are being made by Los Angeles Lodge, No. 487, of Los Angeles, Calif., to organize a Ladies' Auxiliary. At this time forty-five women have signed a petition for a charter.

B. F. Peixotto Lodge No. 421, of Salt Lake City, gave a mammoth masquerade and dance at the B'nai B'rith hall on Tuesday, Nov. 30, 1915. Those who participated appeared in costumes impersonating and depicting famous characters in history.

The committee that had charge of the affair made elaborate arrangements for the entertainment and comfort of the guests and suitable prizes were awarded.

Through the generosity of Mr. Harry K. Wolff, of San Francisco, President of District Grand Lodge No. 4, $50.00 has been donated to Berkeley Lodge, No. 765, to be distributed as prizes for the best essays upon Jewish subjects.

Plans are now under way for the organization of a Students' Employment Bureau to be formed by Berkeley Lodge, No. 765, of Berkeley, Cal. It is the purpose of the lodge to assist Jewish students at the University of California to enable them to work their way through college.

DISTRICT No. 5.

As a result of extensive propaganda work in the District, 117 candidates were secured for Gate City Lodge, No. 144, of Atlanta. A large number of candidates were secured also for Rimmon Lodge at Richmond and Maon Lodge at Norfolk, Va.

A representative number of officers and members of Rimmon Lodge, No. 68, of Richmond, Va., gathered at Petersburg on Sunday, Nov. 14, where a meeting of the lodge was held for the purpose of initiating a class of ten candidates. Addresses were made by various visiting members of the Order.

The Propaganda Committee of the District is actively engaged in organizing new lodges. On Dec. 6 one was instituted at Danville, Va., and on Dec. 12 another lodge will be instituted at Newport News, Va.

District No. 5 is showing an unprecedented increase in its membership and the credit for this result is due entirely to the efforts of Brother Adolph Brand, field secretary of the District.

DISTRICT NO. 6.

At the last meeting of Dacotah Lodge, No. 731, of Grand Forks, N. D., held on Nov. 14, 1915, a propaganda campaign was inaugurated.

A movement has been started by Rabbi Eugene Mannheimer, of Des Moines, looking to the organization of a B'nai B'rith lodge in the city of Ottumwa, Ia. It is expected that the new lodge will be organized at the beginning of the coming year.

Des Moines Lodge, No. 330, of Des Moines, Ia., has suffered a loss in the demise of Brother Moritz Riegelman, who was a charter member of the lodge and who during his long life was active in behalf of Judaism.

John Hay Lodge, No. 634, of Fargo, N. D., held the first of a series of public meetings for Intellectual Advancement on Sunday evening, Nov. 21. The speaker was Professor Wallace N. Stearns, D. D., of Fargo College, who gave a stereopticon lecture on Palestine. A piano solo by Miss Sachs, and recitation, "The Old Man," by David Kopelman, which had won for him the State championship in a high school contest, preceded the lecture. The meeting was well attended.

Bay City Lodge No. 178, of Bay City, Mich., gave a ball and entertainment and appropriated the net proceeds of same for the relief of the Jewish war sufferers abroad.

Saginaw Lodge, No. 636, of Saginaw, Mich., is arranging to observe B'nai B'rith Day on Dec. 19, on which occasion a class of twelve candidates will be initiated. Brother Israel Cowen, of Chicago, Past President of the District Grand Lodge, has been delegated to pay an official visit to the lodge on this occasion and to deliver an address.

King David Lodge, No. 641, of Madison, Wis., observed B'nai B'rith Day on Dec. 5. 1915, with a class initiation. Brother H. D. Frankel, of St. Paul, Chairman of the Propaganda Committee of the District, the guest of honor.

B'nai B'rith Day will be fittingly observed by Lake Cities Lodge, No. 696, of Ft. William, Canada, on Dec. 19.

Under the auspices of Pisgah Lodge, No. 34, of Detroit, Mich., a lecture with stereopticon views, "Glimpses of the Holy Land," was given by Brother David E. Heineman on Monday evening, Nov. 8, at the K. P. Temple. The lecture was followed by a dance. This was the first of a series of entertainments prepared under the auspices of the Intellectual Advancement Committee of the lodge.

Calumet Lodge No. 502 of Houghton. Mich., held a well attended meeting in the Temple vestry rooms on Sunday, Dec. 5, at which the election of officers was held and the annual reports of the lodge were submitted. At the close of the meeting a smoker was held.

The lodge is arranging for the observance of B'nai B'rith Day on the evening of Dec. 25, and Rabbi Jos. H. Stolz, of Chicago, has been delegated to attend the celebration and deliver an address.

Reciprocating the successful program arranged for Minneapolis Lodge by the Intellectual Advancement Committee of Minnesota Lodge of St. Paul, the former lodge, through its Intellectual Advancement Committee, has arranged a program for the meeting of Minnesota Lodge, to be held on Dec. 13, 1915. The program consists of musical and vocal numbers, and a symposium—"Jewish Interests, How Best to Promote Them"—discussed from the standpoints of religiows by Rabbis Deinard and Matt; educational, Prof. Slobin; philanthropic and social, Mr. Weil and Miss Fensenthal.

DISTRICT NO. 7.

Brother Julien Miller, of Chattanooga, Tenn., is now engaged in an effort to establish a lodge at Knoxville, Tenn. Brothers Simon and Fox have recently organized a lodge at Wichita Falls, Texas.

Isador Strauss Lodge, No. 519, of Ft. Worth, Texas, held a well attended business meeting on Nov. 2, at the Hebrew Institute. The next meeting of the lodge was held on Nov. 16, at which a literary and musical program was rendered for the benefit of the families and friends of the members.

Mr. Myron M. Goldman, of New Orleans, has been appointed secretary of the Grand Lodge to fill out the unexpired term of the late Nat Strauss.

Nat Strauss Lodge, No. 779, of Bristol. Tenn., was recently organized with thirty members, and has been named in honor and in memory of the late Brother Nat Strauss, secretary of District Grand Lodge. No. 7.

Ft. Smith Lodge, No. 306, of Ft. Smith. Ark., lost an earnest and sincere worker in the death of Brother Simon Joel.

Dr. W. H. Fineshriber addressed an audience at the Poplar Avenue Temple in Memphis, Tenn., on Friday evening. Nov. 5, 1915. on the subject, "What the International Brotherhood, the B'nai B'rith Has Accomplished During the War."

The joint meeting of Ezra Lodge No. 134, of Natchez, Miss., with the Sisterhood Lodge, provided a very enjoyable evening. Previous to the joint meeting a business meeting of the Lodge was held and twelve new members were initiated. At the conclusion of the business meeting both organizations listened to a very able address by Rabbi Sternheim of Baton Rouge, La., and also enjoyed a Heine program given by the members of the Sisterhood.

Herzl Lodge No. 608 of Houston, Texas, will give its annual Hanukkah Ball on December 5, next, at the Beach Auditorium.

Nashville, Tenn., mourns the loss by death of Mr. Morris Block, who for the past ten years made his home in that city. Half a century prior to coming to Nashville he was a resident of Baton Rouge, La., and was a charter member of Abr. Geiger Lodge of that city. During the yellow fever epidemic that affected New Orleans and the surrounding country, Mr. Block was exceedingly active in the relief of the plague stricken people.

Beth Zur Lodge No. 84 has named the following Intellectual Culture Committee, to serve during the coming season: Leo M. Brown, chairman; Dr. A. G. Moses. H. U. Feibleman, V. T. Loewenstein, Moses M. Schwarz, Arnold Block, Sol Kahn and Mendel Goldstein.

The Lodge has also named the following brethren to serve as a local Leo N. Levi Hospital Board: Brothers Henry Hess, Leon Schwarz and A. G. Moses.

The German Jewish student fraternities, who number about 1,000 members, have 778 serving in the army, of whom 300 joined as volunteers. Six hundred and twenty-five are in active field service, while the others are assigned either to hospital or are in training. Thirty-six were killed in action and 127 were wounded or invalided home; 147 won the iron cross and 21 have been raised to commissioned rank.

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B'NAI B'RITH NEWS

BENEVOLENCE BROTHERLY LOVE AND HARMONY

Vol. VIII. JANUARY, 1916 No. 5

Entered as second-class matter September 16, 1913, at the post office at Chicago, Illinois, under the act of August 24, 1912.

Meeting of Executive Committee

Jewish Situation Considered

PLAN OF ACTION ADOPTED

The Executive Committee of the Independent Order of B'nai B'rith held its annual meeting in Chicago during the second week in January. Considerable time was devoted to the consideration of the proposition to hold a Jewish Congress in New York City and the status of Russian and Rumanian Jews, as well as Armenian Christians. It was decided that the President of the Order cable to Dr. ———, a leading citizen of one of the neutral countries, to visit without delay the capitals of the leading nations now at war for the purpose of ascertaining the most acceptable means of having presented to the Peace Conference, when it meets, the question of securing equal civil and religious rights to all inhabitants of European lands, and after securing such information to proceed to this country for a conference with the Advisory Committee of the Order. The Advisory Committee was instructed to consider at such conference plans for bringing to bear, at the proper time, through a national commission or otherwise, the moral weight of the people of the United States, without distinction as to creed, in support of the demand for equality of civil and religious rights for all the inhabitants of those countries where such equality is at present denied.

As to participation in the proposed Jewish Congress, attention was called to the resolution adopted on June 17, 1906, which reads as follows:

"Be it resolved, that the Independent Order of B'nai B'rith, while rigidly maintaining its separate identity in the fulfillment of the tasks it has undertaken, nevertheless, stands ready to co-operate temporarily in all critical emergencies with other recognized Jewish organizations for the achievement of immediate results in matters affecting the Jewish cause. At the same time, this Executive Committee deems it antagonistic to the principles of the Order and subversive of its mission to enter into any permanent alliance or federation with other institutions limited in their scope and lacking the universality which has ever characterized the B'nai B'rith."

In view of said resolution it was not deemed advisable to participate in the deliberations of the proposed congress, but it was decided that the Order co-operate as a unit with the Jewish Congress in its efforts to secure human rights to Jews in certain countries if in the opinion of the Advisory Committee of the Order the plan and method which will be adopted at such Congress, if held, shall be deemed practical and feasible.

A lengthy report of the deplorable condition of the Rumanian Jews was read and considered, also a favorable report from Denmark as to steps already taken to properly present the Jewish question to the Peace Conference.

Routine business was disposed of, some money was appropriated to various institutions in the Orient, complaint was read bearing date November 17 from Safed against the manner of the distribution of supplies and funds sent from America by the Steamer Vulcan. Ordered that the complaint be referred to the American Jewish Relief Committee.

President Kraus reported that during the month of December he received communications from District Grand Lodge No. 11, Constantinople, and from Brother Henry Morgenthau, American Ambassador, requesting financial aid for the purchase of food for the sufferers in the Orient. Mr. Kraus stated that he cabled twenty thousand marks. Action was approved.

:-: SITUATION OF JEWS IN THE ORIENT :-:

Appeal from American Ambassador and B'nai B'rith Grand Lodge. Report of Relief Commission.

AMERICAN EMBASSY,
Constantinople.

November 3, 1915.

Executive Committee of Grand Lodge of Bene Berith, 1248 Tribune Building, Chicago, Illinois.

Gentlemen:—I enclose herewith an appeal from the Grand Lodge of District XI of the Bene Berith, and I desire to add that they have in no respect overstated the necessities of the poor Jews in this district, due to the facts that so many heads of families have been called to serve in the army, and few, if any, have left their families any savings whatever. These people all live from hand to mouth; they are, therefore, absolutely in need of assistance, and anything that the lodge could do, would help to prevent the starvation which many of them are facing.

With my brotherly greetings to the members of the Committee.

Yours sincerely,
H. MORGENTHAU.

DISTRICT GRAND LODGE NO. 11, I. O. B. B.

Constantinople, Nov. 1, 1915.

To the Executive Committee, I. O. B. B., Chicago., Most Worthy President, Honored Brother:

We take the liberty to submit to you the enclosed appeal with the request to comply with it in the manner which you deem most proper. The rules of the official censor, alas, do not permit us to give you a complete detailed report, but in order that you shall be able to gain some clearer conception of the situation, we also submit to you within a report of the Dardanelles Committee, which we have called into life, and an account of the expended relief funds which you sent us.

Besides being addressed to you, our appeal has also been sent to other Jewish organizations. But we are convinced that our Order will be the first one to grant our request, because it is not only a question of human benevolence concerning Jews at large, but because this time it is a Grand Lodge of your Order itself that is appealing to the entire Jewry.

Among the signers of the appeal are to be found the Vice-President of the Grand Rabbinate and the representatives of the Ica and of the Hilsverein.

We believe that the appeal as well as the report of the Dardanelles Committee are fit to be published in the B. B. News.

With hearty greetings in B. B. L. & H.,
J. NIEGO,
President.
DR. ISRAEL AUERBACH,
Secretary,

APPEAL.

The fearful world-drama, which has been played for more than a year, has not only hit hard the Jews of the Empire of the Czar and of the Austro-Hungarian monarchy, but also those of the Balkan lands, and first of all the Jews of the Osmanic empire.

The wounds which former catastrophies, like earthquakes, cholera, many conflagrations, the Italian war and the Balkan wars, have inflicted, were not yet healed up when the new war evil fell over them with the fury of destruction.

The defense of the fatherland demanded heavy sacrifices in blood and in property—they gladly took them upon themselves. Communities were ruined and dwelling places had to be vacated in the war territory—in resignation they bore the unavoidable and started their wandering.

But the geographic political situation of Turkey has made their already very grievous condition still harder by adding to it a durable and insufferable severity. The closing of the Dardanelles, the tying up of all communication on the high seas on the one side, the shutting off of the important railroad line which connected the country over Servia with Europe on the other side, and the lasting tensions among the Balkan states finally had the serious consequence that commercial and financial traffic have almost become completely prostrated, opportunities for work failed and our Osmanic co-religionists lost very many sources of support.

Lately neighboring Bulgaria was also seized by the world-conflagration; and every day brings nearer the possibility that the rest of the Balkan nations—Roumania and Greece—may also be dragged into the whirlpool. When this happens then the dreadfulness of the economic catastrophe which threatens the Osmanic Jews can not be imagined. In addition to all this the winter is nearing which considerably increases the most common necessities of life, especially among the poorest classes.

The Turkish Jewry faces this dangerous condition helplessly. The tremendous sufferings of our brethren in Galicia and Poland have till now completely claimed the saving and relief activity of the entire Jewish community, so that the distress of the Osmanic Jews disappeared behind it and was forgotten. Up to the present day the Turkish Jews paid regard to the greater urgency for help which existed in the lands of the north, they permitted their own sufferings and needs to fall behind, they waited and were silent. All imaginable means of self-help have in the meantime been employed. Thousands of native Jews and numerous ones who were held back in Turkey by the war, mostly shelterless and breadless Jews, subjects of foreign countries, have been in this way scantily kept alive until now. The funds which flowed to us sparingly from abroad were administered with the utmost and strictest frugality.

But now, however, we have come to the end of our powers.

Our cry for help can no longer be kept back.

It is absolutely necessary that relief money is transmitted to us quickly and amply if great masses of the Osmanic Jews are not to be abandoned to despair and their economic distress is not to degenerate into irremediable ruin.

We address the hearty petition to the Jewish organizations and private individuals to consider the Turkish Jews in their relief work and to grant them their brotherly aid as quickly as possible.

The Grand Lodge of the Orient I. O. B. B. No. 11.

J. Niego, President,
Dr. Israel Auerbach, Secretary,
Em Carrasso, Deputy,
Bohor Eskenazi, Senator,
Dr. Markus, Chief Rabbi.

REPORT OF DARDANELLES COMMISSION.

Constantinople, Sept. 22, 1915.

Mr. President of the B'nai B'rith Society, City:

Six months have elapsed since on account of the events which are known to you the Jews of the Dardanelles, just like all the population of that place, found themselves obliged to abandon their homes and seek refuge in a certain number of neighboring places, such as Lapsaki, Gallipoli, Bigha, Constantinople and the villages of the Dardanelles.

Our co-religionists who mostly live from hand to mouth thus suddenly saw themselves deprived of all resources and without shelter. To increase their misfortune the feast of the Passover was very near, a feast which all Jews try to observe scrupulously. As the community of the Dardanelles had no time to prepare the unleavened bread which they needed, the rich as well as the poor risked being compelled to eat ordinary bread during the entire duration of the feast. Desperate appeals, all on behalf of the poor, were at that time addressed to the Chief Rabbi of Turkey and to the B'nai B'rith, who did not fail to give them consideration and to give the necessary assistance to these unfortunate families. The community of the Dardanelles disposed of some of their household things which brought about sixty Turkish pounds which were distributed among nearly all the poor and as equitably as the scantiness of the resources and the need of help to obtain unleavened bread would permit.

The festival passed, the condition of these families did not improve much. Their number, which kept on increasing, made things worse, as those who had some resources, were drained a little more each day and they augmented the number of the needy. It was impossible to abandon these unfortunates and leave them to themselves. It was absolutely necessary to provide them with their daily bread, although we knew that it would have to be done for a long time.

While the Chief Rabbi, with the members of the B'nai B'rith Society and the prominent parties of the Dardanelles, who were in the capital, endeavored to find the best means of bringing efficient help to these unfortunates, it was learned that their number has been doubled, perhaps tripled, the families of Gallipolis were also forced to abandon their homes, to lose their means of subsistance and to seek a place of refuge elsewhere. Some went as far as Rodosto, Tchardag and Lapsaki.

In consequence of the pressing dispatches and letters which arrived from all parts to the Chief Rabbi and the B'nai B'rith Society they voted 100 Turkish pounds as new aid, at the same time a special committee composed of the prominent people of the Dardanelles was formed under the auspices of said society and was instructed to gather information concerning the needy families, to collect donations and to make a judicious distribution among the different localities.

As soon as constituted the committee went to work to extend the most urgent help. It also addressed itself to the community of the Dardanelles and to the benevolent society of that place and decided to turn over to it all sums which are to be distributed there.

The Chief Rabbi interceded in behalf of two unfortunate communities with the United States ambassador, who did not fail to telegraph to a benevolent society in his country and to remit to us shortly after 2,500 dollars, which is in the neighborhood of 590 Turkish pounds.

This liberality permitted us to respond to all demands which we received. Every time the number of those in need of help was raised we had to force ourselves to greater economy if we did not wish our work to become useless.

We consequently decided not to grant more than 40 paras a day per person to families composed at the utmost of three members and 30 paras per person to families of more than three members.

Thanks to these precautions, we were enabled to extend aid to 1,764 persons during more than three months.

These unfortunates were scattered in the following twenty-one places:

	Persons
Mairamich	60
Bigha	44
Birgas	25
Bilinkeny	2
Dardanelles	23
Eusbec	120
Iapildag	76
Gallipoli	45
Isine	13
Kara-Djoglou	13
Kauguerli	48
Kemel	47
Kourchourlou	40
Icheclar	5
Lapsaki	200
Loussakeny	15
Pandemra	35
Sari-beyli	15
Suledje	30
Rodosto	708
Tchardag	200
	1,764

The relief funds were distributed by sub-committees presided over in Rodosto by the Director of the Alliance School of that city, in Lapsaki by the Director of the Alliance School of the Dardanelles and in Paderma by the Director of the School of Gallipoli.

Several persons of Lapsaki went in their good will to the neighboring villages of the Dardanelles and distributed the relief funds.

Although in the beginning only 30 to 40 paras per person were distributed, on considering the needs of each family it was, in fact, found necessary to raise or diminish this sum according to the ability of a family to procure other resources.

We are persuaded to think that we have performed a useful work, not only by assuring their daily bread to 1,700 unfortunates during more than three months, but especially by having helped a great number of heads of families to tide over the critical moments of the first weeks, of their arrival into the villages, so that they were able to resume little by little their usual employment, which was so suddenly interrupted.

It is not without sincere pleasure that we have learned that several of these heads of families without giving up hope and permitting themselves to sink down entirely have again put forth their endeavors and no longer depend exclusively upon our help for existence.

Thus our aim has been attained.

We credit the merit to the Chief Rabbi, who interested himself in these unfortunates, who encouraged us to form our committee and has not ceased giving us his wonderful and judicious advice; to his excellency, the American Ambassador, whose solicitude is for all unfortunates and for all deeds of humanity, who procured for us the material means for carrying on well our endeavors; and finally to the Order of B'nai B'rith, which our co-religionists consider more and more, and with good reason, as the good providence, which had taken the initiative to form our committee, furnished us the first funds, encouraged us with its counsels, made us profit by its experience, which did not cease to interest itself in our work and to stimulate our zeal. In the name of our two communities, as well as the unfortunates whom we have helped, we express our deep gratitude to all those who have assisted us in this great work of charity.

Today our funds are exhausted, although our aims and endeavors are unfortunately not yet finished. If some families are no longer in need of our help, there still are a great many widows, orphans and families of soldiers who have been deprived of all resources and [illegible] for our help just as our an[illegible] waited in the desert for the provi[illegible] Manna. What will become of [illegible] unfortunates during the time when we withdraw our help from them? What will become of them tomorrow when the great frosts will begin and who will provide them with their daily bread and procure for them fuel, clothing and a sanitary habitation?

Today many families live in barns or camp out in the field. Shall they rot during the rainy season, in the snow and in the wind? They will be forced to begin again their wandering, to start again on the way of exile, to go again into the unknown regions where other families more experienced than they find themselves utterly useless outside of the state. Is it not our duty not to abandon them in these critical moments and to occupy ourselves with their needs, to alleviate their sufferings as much as possible?

Must we not intensify our work today?

To the reasons stated above we should perhaps add that a military order was issued to the authorities to again send away the population from the places in the neighborhood of the theater of war. Those who have recommenced to earn their livelihood are again plunged into misery and will no doubt be forced to appeal to us. Are we to remain deaf to their demands?

We need greater sums than we had in the past.

We are convinced that the societies and the good individuals who have helped us until now will continue to lend us their co-operation.

Israel never had a better opportunity to prove his sentiments of solidarity and fraternity, for never was the misery so great among the disinherited by destiny.

This it is which leads us to renew our appeal to you, we count upon the charity of all our co-religionists for the purpose of bringing our difficult aim to a good end.

S. M. LEVY,
President.

M. CAUSSIE,
Secretary.

THE JEWS IN TURKEY.

Organization of an Ottoman-Jewish Union.

The Jewish congregations in Germany, as a testimony of their sympathies, have furnished the Turkish armies several carloads of sanitary supplies. Dr. Alfred Nossig, who superintended the shipment and accompanied it to destination, was given a hearty welcome by the Sultan, the heir apparent, Jussuf Izzedin, Enver Pasha, Talaat Bey and Halil Bey. The representatives of the government expressed their grateful appreciation of the loyalty of the Jewish population and assured Dr. Nossig of the continuation of the government's good will towards the Jews.

Dr. Nossig and Councillor of Commerce Simon, were favored by the bestowal upon them of the Medschidije Order.

During Dr. Nossig's stay in Constantinople a number of prominent and distinguished Jews, with the consent and full approval of the government, organized "the Ottoman-Jewish Union". The purpose of that society, whereof the representative Carasso is president, is, to secure a closer adhesion of the Jews with the other groups of population within the Turkish dominion. Furthermore the Union intends to devote its best energies to secure civil and economic betterment in the conditions of the Oriental Jews at the time opportune for international settlements at the termination of the war.

In relation to this subject an exchange of views has taken place between the Ottoman government and the German embassy and an understanding has been arrived at, according to which the Turkish government as well as the German and the Austrian-Hungarian governments are in accord and fully agreed to support with their best efforts all endeavors to obtain a betterment of condition of the Oriental Jews.

JEWS ALLOWED TO TRADE IN NON-PALE TOWNS.

After many months of resistance on the part of Governors and police officials outside the Pale, as well as of the subordinates of the Ministry of Finance, the official Government organ, the Pravitelstvenni Vestnick, has published a communication from the Minister of the Interior, the Minister of Finance, and the State Controller, informing the Senate of their decision to allow Jews to trade without restrictions in all non-Pale towns which were thrown open to them by Prince Tcherbatoff.

WARSAW UNIVERSITY HAS MANY JEWS.

The University of Warsaw, which was recently opened under German auspices, has an enrollment of 900 students. Jewish students form 34 per cent of the total enrollment. Nearly half of the total number have enrolled in the department of medicine.

The Next Generation

Address delivered before

WHEELING LODGE 615

on B'nai B'rith Day, November 28, 1915

By Rabbi MAX C. CURRICK, of Erie, Pa.

We live not for this, but for the next, generation. Strive as we may for ourselves and our selfish purposes, the time eventually arrives when we understand that we must relinquish all to those who are waiting to take our places. The miser leaves his hoard to be used or squandered by his heirs. He who has laid up a treasure of the spirit bequeaths to posterity something that has injured no one in the getting, but which helps to make the next generation better than this one. So whether we are stupidly living all of our life in and for today only, or whether we are conscious of our part in the cumulative preparation for the day that follows our night, each of us is daily and hourly helping to make or to mar the world of tomorrow. For after all, if we analyze the motive of all our education, all our labor, we see that it is but to make this generation better than the last and the next generation better than this. As history records the progress of humanity it testifies to the success of this effort; as it writes down human retrogression and decline it points its failure. True, there are those whose habit it is to bewail the degeneracy of these times and to exalt the excellence of the day that was. We are too much in the world to know whether they have the right perspective or not; but it is not the way of Judaism to look backward disconsolately to the perfection and the glory of the happy past; its retrospect of the glories that were is ever connected with the hopeful prospect of the better days to come in the upward march of humanity.

It is well to maintain this point of view even in spite of the dire happenings in the present world catastrophe. This war, frightful and savage beyond human experience, appears as naught but a frenzy of destruction both of human life and of human achievement. But it is only just to concede that the orgy of barbarism is, after all, only a perverted expression of the same human desire to make the world a better place in which to live, to pave an advantageous path for the next generation. The weaklings and degenerates with whom Europe will abound for generations to come will be living witnesses of the folly of a day that wrought such havoc in its sincere desire to assure itself that its descendants would have room and reason to grow strong physically and morally, but who will say that it is entirely vain?

We Jews have not needed to wait for modern science to teach us our duty to posterity. We require no new ethics to stress the importance of self-education for the enrichment of the legacy we have received and which we are to hand down. In Israel life has ever been an uninterrupted educational course. Life and Torah balanced each other in the equations of the rabbis. The Torah was continuously to be studied, taught and lived by the sons of the covenant of Israel. Abraham was chosen because God knew that he would command his children and his house after him that they should keep the way of the Lord. The injunction recited twice daily by observant Israelites commands us to teach diligently the words of God's truth unto our children. Israel, probably more than any other people of the world, has had a feeling of high responsibility and tender solicitude for its children. Its glory it understood as the reward of its faithfulness in this duty and its sorrow and downfall it interpreted as the swift punishment for its neglect of its children. Especially of the children of the poor has Israel been mindful. From them, more than from the children of the rich, went forth the Torah.

We, of the B'nai B'rith, have been told time and again of the debt we owe to the generation that has gone before us. We are the heirs of a yesterday that was loyal to the house of Israel. Strong in their faith in the God of Israel and in the place of Israel in the world, the men of that day joined hands that they might be fit to play well their part in the new environments in which they found themselves. The difficulties they had encountered they would save the next generation. And we, their successors, have reaped the benefits of their devotion. We see about us the fruits of their labors. From year to year we are called upon to celebrate their fame and recount their praise.

In no more effective way can we sound their praise, however, than by continuing their work and increasing their enterprises. It was they who in many instances awoke the Jewish people of the land to the duty and crying need for means of caring for unfortunate Jewish children. Children who had languished in want and neglect found homes in which love was lavished upon them and in which they received the benefits of a wholesome Jewish life and Jewish education.

Now that District No. 3 has established its home for orphan and friendless children, we may confess that up to this we have been remiss in this important work. It may be some solace that our tardiness has enabled us to gather the benefit of the experience of other districts, to profit by their splendid example and also from some of their unavoidable errors. The spirit of our time is running against institutionalism in philanthropy. We find no pride in great barracks that house hundreds, sometimes a thousand or more children. Ours the desire to place the orphaned and friendless child in a true home, amid normal family surroundings, where it may develop its individuality and grow physically, mentally and morally, with the same freedom and the same opportunities as its more fortunate comrades. The ideal method is then to find such a home for each child who is the unfortunate victim of harsh fate. Our district, not finding it feasible to conduct a home finding society, but realizing its duty to provide for unfortunate children outside of the larger Jewish centers which have their own asylums, has built two cottages on the hill outside of the city of Erie. We call this our home, our pledge to the neglected and forsaken Jewish children of our district that they are not utterly forlorn, that the Father of the orphans has not forgotten them.

Need I appeal to you, and to whomever in this district my feeble words may come, to stand loyally by our home, to support it in Jewish piety and generosity? Surely I may, without offense, urge upon you the personal duty of every Jew in this district to keep in mind our thirty children, who are now in very truth our children, for we stand for them in the place of father and mother. The cottages on the slope outside of Erie are testimony of our desire and determination to supply a truly Jewish home, not merely in the semblance, but also in the spirit. The life in the home will not estrange our little ones from the life of the parent or relative they may have remaining. That is why the regimen is kasher. In aiding our children we shall not hurt their elders by violating a code which is still held sacred by the majority of Jewry.

No finer buildings for residence stand in the entire county of Erie outside of the city. But we cannot honestly call them our own until we have paid for them. And I am therefore bold to remind you that upon you, too, with the rest of the district, it devolves to liquidate the debt of from $40.000 to $50,000 which rests on these buildings. I know of the endless calls which these stressful days make upon all of us, but the generation that fails to hear the cry of its forlorn children increases its own sorrow and earns the reproach of the next generation. Let, then, not another B'nai B'rith Day go by without your adding your portion to the funds that will lift the burden of debt from our children's home, that will lessen the heavy cost of carrying that debt. On occasions of joy or of sorrow, when devising wills and bequests, in instituting memorials, whenever, in short, your Jewish heart prompts you to share your pious feelings with the Jewish community, to give to Israel at large a part of the fine inspiration that is yours because of sacred joy, holy sorrow or pious memory, or whenever you may have some exalted Jewish sentiment, let our home be at least one of the vehicles for such noble expression. You need never doubt the blessing that will follow therefrom.

The rabbis tell us that the phrase "For his mercy endureth forever," occurs twenty-six times corresponding with the twenty-six generations that God created without giving them the Torah. This seemingly statistical statement is meant to imply that God judges mercifully those generations which have not had the benefit of the Torah, true religion. But for many generations we have been of those of whom it was written "and all thy sons are taught of the Lord," and to us particularly, therefore, must apply the rabbinical homily: "Do not read 'banayich,' 'thy sons,' but 'Bonayich,' thy builders.'" May great peace come to us, as lovers of the Torah, the peace of the knowledge that we have lived up to our high obligation, so that our "children" of the next and future generations may look upon us as the founders and "builders" of an enduring structure for the glory of the Torah in our care for "the children of the poor."

Situation of the Jews in Roumania

By Our Special Correspondent

Since the outbreak of the war I have not reported to you about the present aspect of this question. But as the situation is constantly growing worse instead of better and the Jewish population in Roumania finds itself face to face with problems which it is unable to solve alone, I resolved to go abroad in order to get into communication with you and to appeal for that support without which we could not continue to the fight any longer.

We, as well as the oppressed Jews of the other countries, place our hopes in the Jews of America, of whose action we not only expect material and moral help, but also political intercession with the government of the United States. An energetic attitude in favor of the Roumanian Jews assumed by the government of the United States at the present time, and before the impending peace congress, would have a deciding influence upon the settlement of this question.

We have noticed with regret that in most of the Jewish meetings and in the Jewish press of America in favor of the East-European Jews the question of the Roumanian Jews was either entirely neglected or was touched upon perfunctorily only.

Permit us to give a short presentation of the aspect of our situation as it is today.

Suspicion of Espionage: Expulsion from the Border Territory.

In spite of the fact that in case of necessity, 20,000 to 25,000 Jews will be fighting under the Roumanian flag, notwithstanding that during the Bulgarian expedition of 1913, the mobilized Jews were promised citizenship and that also at present many thousands of Jewish soldiers have for months been concentrated and their families find themselves in bitter distress, the Roumanian government has just lately assumed an attitude of the fiercest hostility towards the Jews. For instance, a few months ago it promulgated an edict according to which **strangers and Jews** are forbidden to reside in places on the Austria-Hungarian frontier. In consequence of this the Jews were driven out from places where they were born. The expulsions were carried out with special cruelty; the Jews had to quit their homes within a few hours and leave all their property behind. Even the naturalized Jews were expelled. Jewish veterans from the wars of independence (of 1877), who were distinguished by war-medals were driven out, solely because they are Jews. Numerous Jewish families were in this way ruined. Merchants who had factories or grain magazines on the frontiers were forced to depart hastily with their Jewish assistants and to forsake their property.

The reason for all this, which was conceded in a semi-official newspaper, was that the Roumanian Jews **are suspected of espionage in favor of Austria-Hungary.**

One can conceive how heavily this suspicion weighed upon the Jews, what attitude it creates among the population against the Jews, who are hated enough without it, and the dangers which this can bring in case of war.

The same suspicion has also ripened another highly humiliating measure, one which is dangerous in its consequences. Among the troops stationed on the Austria-Hungarian frontier the Jewish soldiers were separated from their regiments and sent into the interior of the country. This is the latest event and you just think of the fearful danger of such a measure.

Besides, the position of the Jews in the army has been for a long time and is now extremely hard. They are there persecuted, jeered at and abused just because they are Jews. Anti-Semitism in the Roumanian army has developed into a plague. The thousands of Jewish soldiers are exposed to insults, rudeness and every kind of prejudice on the part of the anti-Semitic superiors without the possibility of a defense. Jewish physicians and young men with academic education, occupy a position in the army subordinate to their Christian colleagues and the Jewish soldiers can not attain the least promotion (the grade of officer is by law reserved for the Roumanian citizens).

I possess a complete brief with all minute documents about this subject according to name and date, as well as the official orders and decrees concerning the above facts. I am ready to place the material at your disposal.

The Law for the Control of the Strangers.

The hardest blow recently dealt to the Jews was indisputably the **law for the control of the strangers,** politically unquestionably the most dangerous law and of the most harmful consequences among the laws for strangers, with which the Roumanian legislation is so richly provided, and which are aimed against the native Jews, as it is known **that these are considered as strangers, as homeless,** or, as the favorite formula sounds: **As foreigners without foreign protection,** a pearl of the Roumanian Byzantimism. So the Jews can be deprived of their rights and enslaved without the word Jew being used in any way.

The mechanism and the aim of this law for the control of the strangers is too complex to be presented here in detail. This shall be done in a separate paper which I will send you later and which shall be published, for it is necessary that the world shall learn the real object of the Roumanian State with this law.

Here is a brief statement of the general aims:

According to that law only those can be considered as Roumanian subjects—mark well not as Roumanian citizens—in the sense of the law, who can establish by documentary evidence that **they were born in Roumania, and that neither they nor their ancestors have ever been foreign subjects.** At first glance the distinction seems to be judicially free from objection, but the initiated know that 80 per cent of the Jewish population can not produce this proof merely because the records of the civil class were introduced for the first time in 1866, because ten thousand Jews have changed their names and just as many transferred their residence from the place of their birth to other parts of the country; more than 80,000 have migrated and only a few of the better situated and educated classes have preserved their family records. Under these circumstances also the Christian Roumanians would not be in a position to furnish this kind of proof.

As the greatest majority of the Roumanian Jews are not in a position to bring these proofs, they, therefore, can not gain the **recognition of their qualification as Roumanian subjects,** which has very serious consequences, for these persons will then, as strangers, have to apply for a **residence** permit, be subject to all burdensome restrictions of the right of a free man to move from one place to another, etc., and finally—and this is the real aim of the whole thing—in case a law of emancipation were forced upon her, Roumania would stigmatize the native Jews as strangers and be able to maintain that no Roumanian Jews exist. First of all such Jews cannot obtain any **travelers' passports.** The passports, of which I will treat later more minutely, have become a true curse for the Roumanian Jews. There is a passport law which contains grievous regulations for the Jews. Since the promulgation of the law for the control of the strangers, the government demands that the Jews who wish to obtain a passport shall not only comply with the prescriptions of the passport law, but also with those of the law for the control of the strangers, which have nothing to do with the passport law, and which, as stated above, 80 per cent of the Jews are unable to comply. This is a regime of chicanery and of arbitrariness, such as has hardly ever existed elsewhere.

In the second place, the law of control has led to a number of vexatious imprisonments, expulsions and condemnation of Jews. The law compels those strangers (i.e., Jews), who can not prove that their parents were never subjected to foreign protection to apply within a short space of time to the proper authorities for a **residence certificate,** that is to commit an act by which their qualification as **strangers** is being **officially certified to.** Many Jews whose parents were not foreign subjects, but who could not produce this documentary evidence, were arrested and sentenced to pay fines, were driven out from the villages because they had not applied within the legal space of time for the residence certificate. Among those who were forced to take these strangers' certificates are many Jewish soldiers, such as took part in the Bulgarian expedition and who in case of a war are sent to the front to shed their blood for Roumania. An unheard of violation of right and justice.

Emigration in Masses.

This situation, the unceasing violences, annoyances, persecutions and abasements have called forth a desperate frame of mind among the Jews. It may be taken for granted that if the present events will not bring emancipation, tens of thousands of Jewish families will have to emigrate from Roumania. This will lead to a veritable catastrophe.

Foreign action may save the Roumanian Jews. It is a moral duty and a demand of solidarity that their American co-religionists shall now venture everything in order to attain the emancipation of the Jews of Eastern Europe. The Roumanian Jews cannot continue to exist without emancipation. The question of the rights of citizenship has become for them plainly a life-and-death question. The anti-Semitic legislation for strangers in Roumania has so far succeded and has extended itself over so many districts that the Jews are no longer able to stir because they are considered as strangers.

The American co-religionists are just the ones who are appointed to accomplish great things, because the government of the United States can now appear with greater force and authority than ever before.

MASS MEETING OF PROTEST IN CLEVELAND.

A mass meeting under the auspices of the Jewish organizations was held on Monday evening, Dec. 6, 1915, at the Auditorium of the East Technical High School. The hall was crowded and at the close of the meeting, a resolution was adopted protesting against the oppression of Jews in certain countries in Europe.

The chairman of the meeting was Judge John H. Clarke, of the United States district court, and the speakers were Rev. Father Francis T. Moran, pastor of St. Patrick's Church. Max Hayes, editor of the Citizen; Miss Florence Allen, representing women's organizations of the city; Judge Willis Vickery; President Bascom Little, of the Chamber of Commerce; Rev. Dr. W. W. Bustard, of Euclid Avenue Baptist Church, and Mayor Newton D. Baker.

Father Moran said: "Love your neighbor as yourself. I say to you tonight that we of the Christian world ought to be ashamed of ourselves. That men can arm themselves and go out to slaughter other men certainly doesn't do any credit to Christianity. And then to turn the vials of their wrath on a race whose only crime is that of being weak and oppressed, that's simply unspeakable."

Mr. Hayes paid his compliments to "discredited and disgraced" Russia; Miss Allen held that it is the duty of every American to make protest; Judge Vickery urged that the voice of protest be loud enough to be heard around the world; Mr. Little's address was strong and vigorous. Dr. Bustard, speaking of the first shot of the American revolution, fired at Lexington, said "out of meetings like this will go from America another shot of liberty that will be heard around the world."

Mayor Baker declared "whether there be peace or war in the world, there is no day and no hour in which we ought not to be remembering the hatefulness of prejudice and opposing it and all its works."

Ex-Congressman R. J. Bulkley read the following resolutions, after moving their adoption, which were adopted by a rising vote:

Whereas, it has been the good fortune of the people of the United States to be free from the horrors of the European conflict now raging, and from the hatreds and prejudices, and

Whereas, every form of oppression and discrimination is contrary to the spirit of the American people, and

Whereas, the people and the government of the United States can exercise a beneficent influence in aiding the world to lay a foundation for a durable and permanent peace which is to be based upon justice to all peoples and nations, and,

Whereas, in a number of European countries, the Jewish people, notwithstanding their great sacrifices for the countries of their birth, are deprived of all civic, political and national right, and

Whereas, the Jewish people are subjected to outrageous and inhuman atrocities at the time when they shed their blood on the battlefields of Europe; therefore,

Be it resolved, at a mass meeting assembled this 6th day of December, 1915, in the city of Cleveland, state of Ohio, that the Congress of the United States and the government of the United States be petitioned to use their friendly offices with the governments of the nations of Europe to bring about the complete emancipation of the Jewish people, and be it

Resolved, that copies of this resolution be sent to the president, secretary of state, speaker of the House of Representatives and to the Senate of the United States.

At the close of the meeting Chairman Clarke said that the American protest would accomplish results "because the governments abroad realize they have to account after this war to the righteous spirit of the world."

THE JEWISH CHAUTAUQUA SOCIETY.

The reports of the proceedings of the Twenty-fourth Annual assembly of the Jewish Chautauqua society, held during the last week of December, 1915, at St. Louis, Mo., were widely printed in the daily press. From these, it must have been noted that the program attained a degree of excellence, which reflected high credit upon the participants. Apart from the able addresses, however, it may be well to record the fact that the young men and women, active teachers in our religious schools, traveled from all sections of the country to share in the discussions, receiving information most helpful to them. The assembly was most inspiring, and the great community of St. Louis responded to its appeal in a most generous and enthusiastic manner. Dr. Sale declared his participation quite rejuvenated him, and he regarded the constructive work as being unexcelled by any other endeavor.

Among the practical achievements of this assembly were the preliminary steps taken by the teachers of Kansas, Missouri and other states to form a branch association. This is another evidence of the influence of the society in holding its assemblies in the various parts of the country. These have stimulated into existence State Teachers Associations. A number of these held their sessions during the last week in December, and in several instances had representatives in St. Louis.

Another notable influence of the assembly was the unification of sentiment and effort of the St. Louis community. Union services were held in the three temples on Sabbath eve, Sabbath morning and Sunday. The thrilling sermon given by Dr. Heller in Dr. Harrison's pulpit to a vast congregation, the masterly effort of Rabbi Feuerlicht on Sabbath morning in Dr. Thurman's pulpit, and the inspiring words of Rabbi Bernstein in Dr. Sale's pulpit left a profound impression on all. The extraordinary generosity and hospitality of the St. Louis community during the visit of the delegates gave to the social side of the assembly marked distinction. The membership list of the society was doubled through the efforts of Mr. Aaron Waldheim, and Mr. M. C. Reefer of Kansas City, in an enthusiastic telegram contributed $1,000 to the cause.

The social service and synagogue department of the society was ably expounded by Dr. Bogen of Cincinnati and Dr. Goldstein of New York. The second session of the summer school at the metropolis is being planned, and will no doubt draw a large constituency.

Dr. Berkowitz and Dr. Rosenau, at the head of the Chautauqua movement, were untiring in their guidance of the work throughout the sessions. The indefatigable efforts of the secretary, Miss Goldberg, won the enthusiastic acclaim of all.

During the course of the session a tribute was paid to the memory of the late Solomon Shechter.

The Jewish Chautauqua Society of America accounts it a sad privilege to add its voice of mourning to those who deplore the sudden removal by death of Professor Solomon Shechter.

PROF. SOLOMON SHECHTER.

Imbued as the society is with the sacredness of every endeavor to promote education, its members have ever looked up to him as an exemplar of the highest Jewish learning who in search for truth went even into the hidden recesses and brought forth material which has wrought wonderful changes in the estimate of our ancient books. Both here and abroad, Solomon Shechter made himself a name by his vast erudition, his original thought and his popular presentation of Jewish truth. He was a great sage in Israel. Personally modest in demeanor, his erect figure and penetrating eye concentrated attention upon him wherever he appeared. His geniality and his demeanor towards all of us, who regarded ourselves as his students, endeared him to all hearts. His contributions to Jewish thought and literature as made by his books will forever keep his name alive in the hearts of his disciples and of the studious of all lands.

He gave his encouragement to our efforts to conquer ignorance and prejudice by disseminating a knowledge of the history, life and literature of Israel. His presence as instructor at our summer sessions in Atlantic City, N. J., instituted the first attempt at a Jewish summer school.

With profound appreciation of what his life has meant to the Jewish Chautauqua society, we seek to put on record our sorrow at his taking off and place this minute upon our archives, and a copy thereof in the hands of the family of the bereaved, to whom we beg to offer our sincere condolence.

Sixtieth Anniversary Celebration OF JOSHUA LODGE, PHILADELPHIA, PA.

Addresses by

Dr. R. I. COFFEE on Social Service Work :-: SIG. LIVINGSTON on Work of Anti-Defamation League

One of the most inspiring celebrations of the Order ever held in Philadelphia occurred on Sunday, December 5, 1915, when leading members of the Order assembled to make a fitting record of the sixtieth anniversary of Joshua Lodge No. 23.

In the afternoon at a meeting of the Lodge initiation of a class of thirty-six men was held in a most dignified manner by the degree team of the Lodge. At this meeting Brother Jacob Singer, member of the Executive Committee of the Order, spoke briefly introducing Brother Harry Cutler, of Providence, R. I., who addressed the newly initiated members on the critical problems which now confront Jews and Judaism the world over. He spoke of the many blessings which the Order could confer and pointed out how the individual members might be most helpful in strengthening Judaism.

On behalf of the new members Prof. Dr. Max L. Margolis was called upon and responded in a few well chosen words. He emphasized the larger significance of these ceremonies and deeply impressed not only the candidates but the large assembly by his appropriate words.

At the conclusion of the initiatory ceremony the members adjourned to the large banquet hall of the Majestic Hotel where in the evening the B'nai B'rith of Philadelphia sat down to a most enjoyable banquet. Hon. Jacob Singer, of Philadelphia, acted as toastmaster. The guests of honor of the occasion were Dr. Rudolph I. Coffee, of Chicago, Director of the Social Service Department of the I. O. B. B., and Brother Sig. Livingston, of Bloomington, Ill., Chairman of the Anti-Defamation League. An outline of the speeches made during the evening follows:

Dr. Coffee on the Social Service of the I. O. B. B.

The Rev. Dr. Rudolph I. Coffee, Director of Social Service, Chicago, said in part:

"For seventy-three years the Independent Order of B'nai B'rith has been active in the field of philanthropy. Orphans have been reared, the aged have received shelter, and hospitals have been established for the consumptive and rheumatic. Henceforth, the Order will enlarge its field of usefulness. Instead of laying stress on building new institutions, members will be asked to give their personal efforts to improve conditions affecting Jewish people.

"We are anxious to protect the growing Jewish child. In the large cities, our poorer children are seriously handicapped. Witness the State of Illinois. Only one Jewish boy from the interior of the State is at the reformatory, yet the crowded West Side of Chicago, where the majority of Jewish people live, has sent seventeen. These boys are not bad. They are victims of circumstances. To meet this condition, the Big Brother movement has been started in Chicago. It is hoped that this movement will spread all over the country and thus save the Jewish children from reform schools and penal institutions. All over the country the B'nai B'rith is winning new members. St. Louis has just added 1,100, Cleveland 1,000, Chicago hopes to add another 1,000 this month, and so on. What does the B'nai B'rith offer these new members? I answer: An opportunity to serve, and one such avenue for service is the Big Brother movement. You in Philadelphia are now starting the larger aspect of this fine preventive work. Let the Jewish branch be one specific part. This Big Brother work will greatly minimize juvenile delinquency. The Big Brother will be asked to give his time and his energy toward developing the character and manhood of the lad in his charge. The Big Brother will be asked to give not of his purse, but of his personality; in short, he must give himself. As a result of this Big Brother movement, we confidently believe that, in a large measure, the reign of juvenile delinquency among our Jewish boys will be a thing of the past.

"Another very important work is with released prisoners. Public opinion frowns on the man who has served a term in prison. Last week, in Chicago, twenty-one Jewish employers were vainly besought to give employment to a released prisoner before a single man would open his shop to this paroled prisoner. A prominent attorney informs me that twenty-five per cent of those in the [illegible] would never be there had [illegible] properly defended. The Jew [illegible] by choice is exceedingly rare. [illegible] are paroled or released from [illegible] should be a helping hand to [illegible] employment for them. Therefore, this department will build a machinery so that a committee of Jews will take care of every man departing from prison. The I. O. B. B. will have a committee of its members near every penitentiary and reformatory in the land, so that the man who has served his term will be given a position and started again on the road toward useful living.

"Still more important is to prevent Jews from going wrong. The I. O. B. B. must do all within its power toward that end. That member of our faith who is interested in commercialized vice, or lives through illicit gain, is not only a disgrace to us, but a dangerous foes to the liberty we Jews now enjoy in America. That our freedom is absolutely safe no one will assert. Let him who thinks there will be no restriction on immigration remember that seventeen times a bill has passed one or two houses of Congress, only the veto of a strong President preventing restriction from becoming the law of this land. To continue liberal immigration Jews must live pure lives and we must be the first to bring the law-breaking Jew into justice. The law against the "white slave traffic" was passed through the personal efforts of President Adolph Kraus. He realized how dangerous such traffic was to our Jewish reputation. We Jews intend to clean house from within. Let the Jew know that no one loathes a Jewish lawbreaker more than Jews themselves.

"In every city of the land there should be a social service committee of the I. O. B. B. Too often the recent Jewish arrivals inhabit a most unsanitary part of the city. No playgrounds are available for children, and the public school equipment is much inferior to that in other sections of the city. Why should the child suffer these extra handicaps in addition to the poverty of the household? This social service committee should work with city officials to provide the same advantages as obtain in other sections of the city.

"The industrial situation will concern this department. Israel ever honored labor and the artisan, but in America Jews have fallen short of our historical ideals. All too many strikes have occurred in which the majority of employers and strikers have been Jews. Why should not this Order, in which are enrolled both employers and working men, do something to prevent strife, bloodshed and even loss of life? Is Israel, which produced Karl Marx and Ferdinand La Salle in the nineteenth century, bankrupt of prudent, conservative and wise economists in the twentieth? Our critics say the Jew only knows how to make money. Let us prove that in whatever industrial field the Jew enters he sets a higher ideal, pays better wages, and creates a cleaner standard of ethics.

"Then, this department will concern itself with the very serious problem of unemployment. In Chicago this Order has conducted an employment agency for five years. Now, we shall spread out and try to place Jewish people in all manufacturing towns within a radius of 100 miles. When that is working properly, the field will be enlarged so as to provide employment for the greatest possible number of Jews. Then we shall have agents in every city prepared to provide for the influx at the close of this horrible European war.

"In other words, this department aims at constructive and preventive philanthropy. There are fine and splendidly equipped charity organizations throughout the land. The Jewish Federation of this city is an honor and credit to you. Our department, however, will continue where you leave off. We are not concerned with charity in the sense of alms-giving; our aim is to prevent the need for such a condition of affairs. You take care of the orphans; we shall endeavor to prevent those conditions which make this child an orphan. You equip a magnificent hospital; we shall seek those measures which will diminish sickness through wiping out improper environment. Charity is a Christian concept which has come into the world by way of Greece.

The Mosaic legislation made no provision for charity. The word "charity" is not even found among its pages. True, we read in Deuteronomy XV-ii: "For the needy shall not cease out of the land." This merely meant that people whose ancestors had been slaves for centuries could not become independent and self-supporting in one generation. In the New Testament this phrase was utterly misunderstood. In three places this sentence was interpreted to mean that "the poor ye have with you always" (Matthew XXVI-ii, Mark XIV-7, and John XII-8). For eighteen centuries the Christian Church has believed in and taught this wrong interpretation, mightily influencing mankind and hindering its progress. The Mosaic legislation could never have taught such a doctrine. Only a few verses before, in the same chapter of Deuteronomy, we read, "IF there be among you a poor man" (v. 7). Moses did not believe there was any necessity for poverty or poor people if righteousness and justice ruled the nation. In this spirit Moses legislated for his people. Christianity taught that the poor are as much a part of this world as the ocean, the mountains and the lakes. By handing to the poor small pittances in charity, men could receive pardon for their sins.

It has been said that the greatest discovery of modern times is the "re-discovery of the Old Testament." Its ideals are being understood and correctly breathed into life. We now know that poverty is absolutely unnecessary. It will be abolished, surely abated, as soon as we are determined and resolved that this disgrace of modern civilization shall be wiped out. Scientific management has transformed the Panama Canal strip from a malaria jungle to a healthy district. Typhoid fever, smallpox and other forms of death-dealing diseases were formerly considered as visitations of God; now we know they result from the criminal negligence of society and can be prevented by proper sanitation. So, in every way, mankind makes progress and overcomes obstacles to life and happiness. Remove the causes of poverty and the need for charity ceases. This department is called into existence to do all within its power to abolish poverty and render charity unnecessary. It is highly significant that a recent publication on the "Abolition of Poverty" was written by a Jew, Professor Hollander, of Johns Hopkins University. Let this be our contribution to American freedom, that we give of our strength and of our best to blot out those conditions which make slums, the tenement districts, and for the continued need of doling out charity.

"Our Jewish people have come to America and have increased in wealth, but the acquisition of money has not decreased prejudice against us. We thought that when our Christian neighbors would learn the truth about the slanders against our Jewish people, when they realized that the Jews did not kill their God (as if any god could allow himself to be killed), the prejudice against our people would fall away. Events proved to the contrary. The university clubs in the different cities of America, where culture and education should obtain, are practically unanimous in denying admission to Jewish people. The sure method of preserving our liberty in America is to offer to America such ideals as the Jew possesses and this country needs. To this task this new department consecrates its service. We hope that this Order will vitalize and strengthen Jewish interest throughout the land, and by breathing nobler ideals into them, bless America and strengthen its citizenship."

S. Livingston on Work of Anti-Defamation League.

Sigmund Livingston, of Bloomington, Ill., Chairman of the Anti-Defamation League of the B'nai B'rith, spoke as follows:

"The Anti-Defamation League was founded a little more than a year ago under the auspices of the B'nai B'rith. Its aims are two-fold: First, it deals with specific cases of abuse, defamation and discrimination against the Jew; secondly, it does constructive work so as to prevent as far as possible antagonism against the Jew. For years volunteers would arise to defend the good name of Israel, but never before was there a systematic effort made to resist and counteract the defamation of the Jew in its various forms. The league, at its very start, organized a complete office under the management of Leon L. Lewis, its secretary, a university graduate and splendidly equipped for this work. There has not been a day since the opening of this office but that strenuous work for the protection of the good name of Israel was not demanded. The results accomplished thus far are even beyond the most sanguine hope of the founders. We have found by experience that nearly every form of defamation in this land is caused by ignorance rather than through malevolent spirit. We have found that the people in general desire to do what is right; that in nearly every instance where the Jew has been defamed, when the author of the defamation has been properly approached and shown the error of the accusation and the possible injury resulting, correction has been made.

"The moving picture situation was the first to demand our attention. When we started our work it seemed that whenever a film manufacturer desired to depict a hard-hearted money lender, a blackmailer, a firebug, a depraved gambler, a swindler, a grafter or a white-slaver, they made a Jewish type. Thus we had the films of "The Fire-Bug," "The Missing Diamond," "Izzy," "A Pass-over Miracle," and many others, all of which depicted the Jew in a most miserable manner. The fight against films of this nature lasted more than six months and it required the united force of the league with its auxiliary organizations to finally succeed. Every film producer of stability has now entered into an agreement that films of this character will no longer be produced. The National Censoring Board, which refused to act in matters of this kind claiming that its powers were limited, were finally persuaded to increase its power so that now they have complied with our request and have included within objectionable features such pictures as give offense and traduce any religious sect or people in this land.

"The press, which had for years reported malefactors as Jews in describing their crime, was made to see the injustice of this practice. It was shown to them that malefactors who happen to be Catholics were not described as Catholics; that malefactors who happened to be Methodists were not so described; and that it was wrong and an injury to the Jewish sect to describe malefactors as Jews. The Associated Press adopted our view and sent instructions to their various offices throughout this country in reference to the misuse of the press in this regard. Mr. Ochs, of New York city, edited rules as to the proper use of the word "Jew" in newspaper reports for the guidance of reporters, and these rules have been printed by the league and distributed to the newspaper offices through the country. The newspapers have made splendid use of the same and in most offices the same has now a prominent place upon the wall of the editorial rooms.

"Magazine articles which have appeared and which were defamatory have received attention, and in most instances our request for an article setting forth the correct status of the Jew has been printed in the same magazine so as to reach thte same reading public and thus correct whatever evil has been done as far as possible.

"These are but a few illustrations which serve the purpose and which show the work which has actually been done. Within the space of a little more than a year we have gathered in the office of the Anti-Defamation League the largest collection of anti-Jewish literature ever collected within that space of time. The only way to correct a wrong done through public opinion is by public opinion. We have, therefore, taken upon ourselves the burden of even corrective measures. The minds of the young are even saturated with the poison of Jew hatred. In the very first literature that the child reads—the Mother Goose rhymes—the seed of Jew hatred is sown:

Jack sold his egg
To a rogue of a Jew,
Who cheated him out
Of half of his due.

We have succeeded in having these offensive verses omitted from some of the editions of this child literature.

"The child in school, through the histories used, is taught to hate the Jew. In the Sunday Schools this prejudice against the Jew is accentuated, and the study of 'The Merchant of Venice' caps the climax. If the graduates this year of the universities of this land were asked to name a Jewish philosopher, a Jewish statesman or a Jewish poet, but few could answer a single one of these queries; if, however, those same graduates were asked to name a Jew in fiction, every one would answer Shylock. We are now in the midst of a campaign to withdraw from the course of studies 'The Merchant of Venice.' Heretofore the objection made was that this was a college entrance requirement. We have obviated this, and after submitting our protest to the committee in charge of arranging the college entrance requirements, they have placed the study of 'The Merchant of Venice' as an elective rather than as a required study. Many of the high schools in the various cities have already complied with our request. We admit that there is much beauty in this drama; but we, however, insist that to the mind yet undeveloped the one feature accentuated is the cruelty, the hard-heartedness and the usury of Shylock.

"The discrimination against the Jew in hotels, clubs, laboring unions, fraternities, may not injure the individual except to the extent that it might bring embarrassment. If a hotel does not desire Jewish patronage, we can go to others; if a certain club does not invite Jewish citizens who measure up to the full standard in all requirements they can forego this privilege. Yet there is, as a result of this, an injury to the Jew as a body. Through these discriminations he is set down as an undesirable, as lacking in the requirements of culture, refine-

(Continued on page 16)

THE KEHILLAH, XIX

By PROF. GOTTHARD DEUTSCH, Ph. D.

The second part of the nineteenth century is a highly interesting period of Jewish history, because it presents to us most vividly the difference between medieval conditions and those that developed after the French Revolution. The Austrian empire, under the able but bigoted Maria Theresa, presents perhaps again the most impressive specimen of the terrible sufferings, humiliations and persecutions under which our ancestors, the great-grandfathers of the present generation, lived.

When Maria Theresa came to the throne in 1740, her empire faced a terrible crisis. According to the law of succession, in existence up to the time of her father, Charles VI, the succession was limited to the male descendants of the ruler. Charles VI, having no male heir, changed this law so that his daughter, Maria Theresa, should succeed him. He made treaties with all powers to recognize this change of the constitution, but after his death his daughter, a young woman of 23, found that treaties were even then "a mere scrap of paper," if not supported by military power. From all sides attempts were made to grab part of her territory. The most formidable enemy of all was Frederick the Great, who had succeeded to the throne of Prussia in the same year in which Maria Theresa succeeded her father. His contention that he was entitled under the old feudal law to the possession of Silesia does not interest us at all. The main point is that without waiting for any legal decision, he occupied the territory by military force. Austria was unprepared. The whole empire was in danger of disintegration, and in the moment of crisis the Jews came in for their share of suffering. One of the important points of defense was Bruenn, the capital of Moravia, with its fort, the Spielberg, afterwards so famous as a place where political offenders were imprisoned and tortured. The commander of this fortress, Baron von Seherr-Thoss, an old soldier, implored the empress to relieve him of his command, as he knew that he was unable to hold the fortress, and he did not wish to close his long military career with the disgrace of a surrender. His request was not granted, and the first thing that the commander did in order to raise the means for putting his fortress in shape for defense, was an order issued to the Jewry of Moravia to raise 40,000 florins under penalty of pillage in case of refusal.

The fact is noted in the Yiddish of these days, freely mixed with Hebrew, in the records of the Nikolsburg congregation. The Jews were terror-stricken, and did what always was done under similar conditions. They sent two men to Vienna, the Landrabbiner permitting them to violate the Sabbath. They rode on horseback day and night under great peril through the country already overrun with the advance guard of the enemy, and in the capital obtained the aid of the influential court Jews, the Landrabbiner Bernard Eskeles and the banker, Baron D'Aguilar. With their aid, they finally succeeded in having the order of the commander temporarily suspended, but in the end had to pay the desired amount anyhow, but not with the threat, or with the insinuation that they were enemies of the country, but merely as a special war contribution.

This Baron D'Aguilar requires a more exhaustive presentation. Diogo Lopez, or as he afterwards called himself, Baron Moses Lopez D'Aguilar, is a romantic figure in Jewish history. His real story has not been investigated, and what is told of him is full of legends. The poet, Ludwig August Frankl (1810-1894), gives us a story which he heard from the Haham of the Sefardic congregation of Vienna, Reuben Baruch, which is so romantic that even without examining it by comparison with otherwise known facts, it shows its legendary character. According to this story, Diogo Lopez was a Maranno, who had been educated by his parents for the priesthood. This was indeed often done by the Spanish Jews, compelled to profess Christianity, in order to protect themselves against the Inquisition. In the course of time, Diogo rose to high rank and became grand inquisitor. One evening he received the visit of a woman who demanded to see him privately in order to give him some confidential information. When she was alone with the powerful ecclesiastic, she threw her arms around him and said, "I am your mother, and among the victims, condemned to be burned at the stake as secret Jews, is your sister." These words made a terrible impression on the grand inquisitor. He sent hurriedly to the prison to have the young girl brought into his presence, but the order came too late; the poor child had suffered her fate on the morning of the same day. Deeply shaken by this horrible experience, Fra Diogo at once made his plans to leave the country secretly with his mother, and under great perils reached Austrian territory. There his mother died, and he sent a letter to the Empress Maria Theresa, accompanied by a glove which she had given him on her visit to Spain as a child, when he entertained her. This symbol of friendship had the desired effect. The empress invited him to Vienna, where he obtained an important position in the Department of Finance.

The story has many faults, the main point being that Baron D'Aguilar was in Vienna as early as 1775, when Maria Theresa was a child and her father, Charles VI, was emperor. The latter had confirmed his Spanish baronetcy, and had given him the explicit right to practice his religion openly in Vienna. Furthermore, Maria Theresa, to the best of our knowledge, never was in Spain.

What really is back of the story, we do not know. It seems from the incoherent basis of information that we possess that the baron was one of the numerous families of Marannos, who in order to save themselves from the Inquisition, had left Spain secretly, and settled in Amsterdam, where they were permitted to practice their religion. The baron, in course of time, established a banking firm in London from where he obtained a contract for the exploitation of the tobacco monopoly in Austria. This, as stated above, was done under Charles VI, and Baron D'Aguilar continued his activity under Maria Theresa for some years, and when his contract ended, and the state took over the business, the empress gave him a flattering testimony as to his integrity, and the efficiency of his administration. He returned to London, where he died in 1760. Of his numerous family—he left ten children—not one remained within the Jewish fold. The last of his descendants, of whom I have any record, is a great-grandson, Sir Charles D'Augilar, a general in the British Army, who died November 5, 1912, at the age of 91, and to whom his Jewish descent was a distant memory: Jewish sources refer to him as a proselyte, and praise his interest in his Jewish brethren.

This interest was manifested in a tragedy, which is not found in Graetz, or any other popular history, deserves special mention as typical of the conditions under which our ancestors in the Eighteenth century lived. In the little town of Aussee, Moravia, a young priest entered a synagogue on Yom Kippur eve, 1722, and interrupting the services, began a tirade against "the Jewish superstition," which believed to propitiate God by fasting and lamentation, instead of approaching him by the only means of salvation, through the faith in his son, who died on the cross as an atonement for the sins of mankind. The poor Jews were naturally not in a position to answer these arguments, but politely reminded His Reverence that imperial laws and privileges had given them the right of worship in their synagogues, and they would respectfully ask His Reverence to withdraw for the present, and postpone his discussion for a more opportune time and place. The priest, however, pounded the "Mahzor" which was on the pulpit, and declared that he had to obey God more than man, and did not care for any privilege, whether it bore the seal of king or emperor, as long as his duty demanded that he preach the truth and fight error. Unable to gain anything by persuasion, four men took hold of the priest's arms, and while he still fought them, succeeded in pushing him to the vestibule. When they reached the door, the priest made a supreme effort to break loose from the grasp of the men, and in the struggle the heavy door was slammed, leaving the struggling people in darkness, and therefore unable to throw the heavy bolt back. Outside of the synagogue, a Christian woman was stationed, who acted as "Shabbes Goye," to be on hand if a candle should fail, or another such accident should require the putting out of fire. She heard the shuffling of feet and the struggle in the dark vestibule, and becoming frightened, ran through the town, yelling, "The Jews are murdering our priest!" In a few minutes the whole town was alive with people, arming themselves with axes, scythes, clubs and whatever they could find, to save the life of the priest, or to avenge his death.

Fortunately, by the time the infuriated mob had arrived, someone had succeeded in throwing back the bolt, and the priest appeared in front of the synagogue, surrounded by the four men who had forced him to leave the place, but aside from the signs of the struggle in his disarranged garments, entirely unharmed. The mob, a little disappointed at the loss of the opportunity for pillage and murder, asked, "Did these Jews do you any harm, Your Reverence?" "No, they merely forced me out when I tried to preach to them the truth of the Gospel." Voices of the mob answered: "Good for them! If they should have turned one of your hairs, we would not let one man, woman or child of them live to tell the tale!" So the matter ended for the present. The Jews continued their worship, and after the services, sent a committee to the Amtmann, the representative of the lord under whose protection they lived, filing charges against the priest for disturbing their services. To the Amtmann the whole incident was inconvenient. He obviously did not care to get into trouble by filing charges for breach of peace against a priest, which, according to the laws of that time, would have meant a heavy sentence in the penitentiary. He, therefore, dismissed the case, saying, "You were allowed to continue your services and tomorrow you can do the same. There is no action needed on my part, and if you have any complaints to make, you can present them in writing after your holy day."

This gave to the matter a different aspect. The priest, who in the hearing of the whole town had declared that he had suffered no bodily injury, and that he had brought the trouble upon himself now changed his attitude and declared that when he entered the synagogue for the sake of teaching the Jews the error of their ways, he was assaulted. This at once changed the aspect of the matter, and the four men who had so unceremoniously ousted the priest were indicted for assaulting the sacred person of a Roman Catholic priest. The church authorities, who, while probably not approving of the young man's conduct, would under no condition tolerate that a priest should be sent to the penitentiary for preaching the gospel, backed the indictment with all their power, and in spite of all efforts on the part of the Jewish community, backed by their influential co-religionists, the sentence was rendered that the synagogue should be demolished and the Jews should never be allowed to build another one, and that of the four men who had forced the priest out of the synagogue, three should be branded with hot iron and exiled, while the fourth one, who was 74 years old, was sentenced to penal servitude. This sentence was carried out and remained in force for more than thirty years, when in 1753 the Jews of Aussee made an effort to obtain a grant for the building of another synagogue. They sent a committee to Vienna, and with the aid of prominent financiers, amongst whom was Baron D'Aguilar, did obtain the right to open a new synagogue, but it was not to be a separate building, marked as such by its appearance. It should consist of only three rooms, have no ornaments such as a specially designed ark or candelabras, and in this way the memory of the crime committed against a priest of the Holy Catholic Church should be atoned. Maria Theresa upheld in all other respects the policy of her father. The latter had decreed that a ,Jew marrying without a special license, should be publicly flogged and expelled from the country. His daughter amplified the law by extending the same punishment to the rabbi who would officiate in such a case.

The most severe crisis, however, began after the disastrous second Silesian war in 1744. Austria had suffered an ignominious defeat. One of the most flourishing provinces was lost. Some culprit had to be found. It would not have been very difficult to point to the real cause. Austria had since the latter part of the Sixteenth century, when the death of Maximilian II, who was leaning considerably towards Protestantism, decided the victory of the Roman Catholic church surrendered all power into the hands of the Jesuits. Under the influence of this party, the ecclesiastic interests were absolute and supreme, and when in 1620, the battle near Prague suppressed the rebellion in Bohemia, the grip of the Jesuits on the affairs of the state was definitely secured. Patriotic and industrious citizens were exiled. Estates held by Protestants were confiscated and bestowed on loyal Catholic nobles, in this way increasing the wealth of an idle class and impoverishing the masses, so that commerce and industry in Austria constantly retrograded. The financial administration was guided by the same principles. The wealthy landowners were practically exempt from taxes, while the poor peasant had to work for them as serfs. Churches were built extravagantly at public expense, while roads, river improvements and national defense were neglected. Corruption was so openly practiced that judges in attending to plain duties like probating a will exacted graft openly and family connections, or the protection of the high nobility were qualifications for public service. None of these causes, however, would be admitted as responsible for Austria's defeat. A scape-goat had to be found, and the Jews, as always, were most convenient in this respect. In the last days of 1744, and in the first days of 1745, the empress issued an order that "for grave reasons" she found herself compelled to exile the Jews from the Kingdom of Bohemia, which included the provinces of Bohemia, Moravia and Silesia. It is not stated which these important causes are, but it is evident that the Jews were accused of having aided the enemy. It is the same history that we have experienced lately in Russia. Jews are the most convenient scape-goat for the sins of tyranny.

MR. JACOB FURTH ADDRESSES THE SOROSIS OF SEDALIA, MO.

During a visit of Mr. Jacob Furth, of St. Louis, Treasurer of the Order, to Sedalia, Mo., on the occasion of the B'nai B'rith Day celebration by Queen City Lodge No. 258, of that city, he was requested to stop over for a day to address a Ladies' Sorosis—composed of the very best element of Sedalia society, numbering about 250, with just two Jewish members. Mr. Furth accepted the invitation and named as his subject, "The Jewish Problem as Seen by a Jewish Layman." He was confronted by a splendid audience and in addition to the ladies, there were present nearly all of the Protestant ministers of Sedalia to hear the Jewish Problem discussed.

The "Social Messenger," the official paper of the club, gives the following account of the meeting:

"Mr. Jacob Furth, the Treasurer for the Benevolent Order of B'nai B'rith, a Jewish organization, addressed the ladies of this club Monday afternoon. Mr. Furth was introduced, most felicitously, by Mrs. Frank Leach and whatever proportions the Jewish problem, in the way of prejudice, may assume elsewhere there was absolutely none on Monday, as all were charmed and delighted with Mr. Furth personally and intellectually.

"The organization which Mr. Furth represents has for its aim charity and, as he so ably pointed out, charity is not a limited term but infinite in its scope, for is not charity love in its true analysis? And who can limit, coerce or bind love?

"Mr. Furth said the Jewish problem is the prejudice felt in general against the Jew, both socially and commercially, and that it antedates Christianity. He said most of the faults of the Jew were those his Gentile neighbor had forced upon him and showed by history the justice of his claim. He spoke of the bitter persecutions in Russia causing the enormous influx of Jews to this country and the problem it was to their fellows here to care for them. The Order of B'nai B'rith will petition the President to use the influence of our country to compel Russia to take care of her Jewish population in the right way on their own soil by the enactment and enforcement of better laws.

"Mr. Furth asked why the Gentile hates the Jew and the remedy. We would suggest that the remedy has already begun to be applied when Mr. Furth, a Jew, will give a heart-to-heart talk, as he did Monday, for no prejudice could live long in such an atmosphere of true brotherliness. Love is the fulfilling of the law and love comes from knowing our brother, his aims, heartaches and sorrows and in that mutual understanding the unworthy will disappear. We have never known it to fail that when we put ourselves in our brother's place but what we ever had sympathy and compassion for him. It is only the self-righteous, condemnatory thought that can hold prejudice. We believe that the beginning of the end of all hatred is here and that the present war is, in some sense, the purgatorial fire that will burn up much of the dross in human character. Out of it will come respect for mankind, the image and likeness of God, irrespective of race, religion, color of geographical location.

"In the discussion following Mr. Furth's address, Rev. Davidson and Rev. Kokendoffer spoke most feelingly and many of the club members asked pertinent questions that were ably answered. The point was well established that the Jew was a Jew by religion, just as the Baptist is a Baptist, or any other religious denomination and that Judaism was not a nationality. The Jew is a citizen of the country in which he lives. He is an American without a hyphen.

The B'nai B'rith Its World Mission

Address by Hon. Tracy R. Bangs, Ex-U. S. Attorney for North Dakota

Delivered before Dacotah Lodge

Concluded from Previous Issue

I do not want to be understood as ascribing to the Jewish people any inherent power greater than that possessed by the balance of the civilized world, for it seems to me that with the exception of minor characteristics the whole people average about the same. True, each nation of the earth has its own peculiarities, and without doubt the Jewish nation had and have theirs, but they, with each and every other nation or people drop or modify these essentially racial or national characteristics when they freely mingle with the people of other nations.

A Jew is just the same kind of a man that a Gentile is—is moved by the same emotions—he has the same feeling, the same affections—the same loves and the same hatreds, and the same ambitions, in fact, he is just a normal man.

We know that there has been attributed to the Jewish people peculiarly shrewd traits as traders, and we have heard it claimed that in this respect they had certain characteristics essentially their own, at least to a greater degree than is found in any other people.

I can not agree to the truth of the charge as applied to them as a race, although we may admit that among the Jewish people may be found those and possibly many who have developed some special traits of shrewdness in business affairs that might well be modified. But the same thing is true of the non-Jew.

The Jewish people are and have been traders for hundreds of thousands of years, and no one questions their shrewdness. Any particular or special trait of shrewdness, however, thus developed has been forced upon them by reason of the discrimination that has been practiced against them, because of the fact that they have themselves been made the victims of the cupidity of others until they have been obliged to develop such characteristics, such methods in defense of themselves and their property, and have become so accustomed to their use, that it is but little wonder if they use them for acquisition as well as defense.

The acquiring of a shrewd trading ability is not confined alone to the Jewish people. We find it in our own country and such traits of character as were developed in some parts of the New England states has given rise to the designation of a shrewd business deal as a "Yankee trick." The term "Yankee" is one applied to the residents of New England, a portion of this country settled by people from England, the term coming, it is believed, from an Indian mispronunciation of the French designation "Anglais."

In parts of New England, the soil and climate were both inhospitable. The early settlers were obliged to undergo great privations and hardships. None of that easy attaining of the means of livelihood that we, in this western country know, were there known. Those people, living in that inhospitable place, were obliged by stress of circumstances to practice the strictest economy, to develop the shrewdest kind of trading instinct and to make every penny count for its utmost. By the development of that shrewd ability they became trading people.

New England, today, is one of the greatest trading centers of the world and the greatest trading center of this country. But through this shrewdness there developed, they became known, not only as shrewd, but at times as a little bit too shrewd, and the people of the south and of the west particularly, where everything came easy—where money was figured in larger amounts to the common individual, these habits of thrift—these little traits and tricks of the trade were held in some contempt and scorn, and so, whenever anyone is guilty of a little shrewdness, even though it may not amount to trickery, it is commonly designated as a "Yankee trick," and, so we hear that in other portions of the world at least, shrewd tricks of the trade are not infrequently designated as "Jewish tricks."

Like the New Englanders, however, the Jewish people were not originally endowed with this special shrewdness, but were forced to adopt these methods as a matter of self protection.

In this connection, I am minded to call attention to the disposition on the part of all of us, to charge individual peculiarities or individual traits of character, when not up to the standard, to the group to which the offending one belongs, and the more exclusive the group the more prone are we to indict [illegible] group. [illegible] we not infrequently hear the whole legal profession scored and maligned because of the conduct of a few disreputable shysters; we hear the medical profession condemned because of the conduct of a few who fail to grasp the ethics of the profession.

We know how the shortcomings of a churchman are rolled as a sweet morsel under the tongue of the street corner philosopher, and pointed to as a sure sign of the hypocrisy of the whole mass, while the fall of one preacher is enough to damn the whole religious structure.

And so it is, that the people of your faith, constituting a distinct group in the public mind, are charged with all the peculiarities of the individual, and this, without regard to the manner of their acquirement.

Had we the time to consider the characteristics, the customs and manners, as well as the religion of the different nations of the earth, we would, when all was told, agree that fundamentally there is no more of a Jewish problem than there is of a German, French or Scandinavian problem. We all belong to the great white race. We are, or at least should be, brothers of the human family, and the only problem is that of equal rights and justice to all.

To bring about that condition, and to establish in the world that feeling of universality among all of the white inhabitants, that will guarantee to the Gentile and Jew alike, as well as all of the various and varying denominations of the Gentile and different congregations of the Jews, not only religious and political freedom, but business and social community of interest and existence, requires the most earnest, honest efforts, not only upon the part of the Jewish people, but as well on the part of the Gentiles.

It requires an educational enlightenment not yet attained by the great masses of either, and one of the greatest undertakings of your society, in fact, its greatest undertaking, is that of bringing about such mental, moral, material and cultural development, among the people of your faith, that it influences and educates the whole people of the civilized world, thus establishing on a firm foundation a rational, educational and mutually acceptable assimilation.

The Jewish Encyclopedia in speaking of B'nai B'rith or Sons of the Covenant, says:

"It was founded in New York in 1843 for the purpose of instituting the principles of morality among the followers of the Mosaic faith, uniting them on a platform upon which all could stand regardless of dogma and ceremonial custom and of inculcating charity, benevolence and brotherly love as the highest virtues."

It tells us the religious and political discussions were to be barred forever in order that harmony and peace might be preserved in the deliberations of the Order.

In a little booklet, issued by District Grand Lodge No. 1, of your Order, I find the purpose of the Order defined as follows:

"Of uniting Israelites in the work of promoting their highest interests and those of humanity; of developing and elevating the mental and moral character of the people of our faith; of inculcating the purest principles of philanthropy, honor and patriotism; of supporting science and art, alleviating the wants of the poor and needy, visiting and attending the sick, coming to the rescue of victims of persecution, providing for, protecting and assisting the widow and the orphan on the broadest principles of humanity."

In this same pamphlet, I find a list of institutions either maintained, supported or materially aided by your Order. Among them are homes for the aged and infirm, orphan asylums, hospitals, schools and institutions of various kinds intended to lend both material and sentimental aid to all classes and conditions; and, a glance at the list shows a great many of such institutions, not only in this country, but in Germany, Austria, Roumania and the Orient.

Among these institutions, each and every one of which has its purpose, we find many employment bureaus, and agencies for the purpose of furnishing the people of your faith proper, healthful and remunerative employment. While it is not for me to place any one activity above any other, yet I can not help but feel that in the final accomplishment these institutions that place deserving people in the way of earning an honest livelihood, will have to their credit a greater substantial showing than any other class of aid societies, for they are not only rendering temporary service, but they are doing work for the future, in that they are maintaining the self-respect of the individual aided, they are taking him and his out of the debit column, and putting them among the producers, and in that way rendering aid not only to the persons directly involved but to the entire community. They are building up substantial citizens.

While I do not want to minimize in the least the great charitable work of this society, and while I realize the great good that is accomplished by institutions such as the orphanage at Erie, the Leo N. Levi Hospital at Hot Springs, the Home for Orphans at Atlanta, the Home for the Aged and Infirm at Yonkers, the Jewish Orphan Asylum at Cleveland, the Home for Widows and Orphans at New Orleans, the magnificent National Jewish Hospital for Consumptives at Denver, and all the other numerous institutions being carried on for the purpose of aiding those who are in need, yet we must realize that all such work is in its nature temporary. It reaches the comparative few and while it is a necessary, and a highly creditable work, yet all such work and all of the other charitable work carried on by the society is but an incident to its great world mission, which has to do not with the present ailments of a comparative few, but has to do with the whole political and social structure of twelve millions of your people now and for all future time.

I feel that I am safe in saying that no society was ever better equipped to accomplish the purpose for which it was organized than is the B'nai B'rith. With its wide range of influence, with its committees on social service, intellectual advancement, immigration, legislation, as well as its different committees on its various forms of charitable work, with its free employment bureaus, libraries and other institutions, each and all looking to the betterment of conditions among the people of your faith, together with the work of your Anti-Defamation League, which I am pleased to note was organized as the result of the recommendation of a member from this District (Sigmund Livingston), this society has an equipment for effective work that guarantees success in its undertakings.

Those in whose interest or for whose greater interest this work is to be done are distributed throughout every known country of the world. The greater number in any one country being, as I have said, in Russia. We find, however, that during recent years there has developed a markedly increased migration on the part of the Jewish people and toward the west, and that of all the countries the increase in Jewish population in the United States has had the most noticeable growth in recent years. Dr. Ruppin tells us that at the time of our civil war, fifty years ago, there were only about fifty thousand Jews in the United States. That twenty-five years ago this number had been increased to approximately two hundred and thirty thousand, while today, as I have already said, there are more than two million Jewish inhabitants in the United States, and at the rate that the Russian Jew is coming to this country, it will not be a great many years until we will have more of the Jewish population native of Russia, and the descendants of natives of Russia, in the United States than there are in Russia. In fact, it has been jokingly suggested by one of the Jewish writers, I have forgotten whom, in speaking of the great Jewish settlements in this country, and the fact that there were in New York City more than a million Jews, that this must be the "Promised Land," and New York the "New Jerusalem."

To bring about the desired political and religious condition requires a personal touch and influence throughout all Jewry that can by your society be accomplished where it would be much more difficult if not absolutely impossible of accomplishment with the scattered people of any other nation, for, if I understand aright, while the Jews of the world may be divided to some extent, yet there is a fraternalism, a cohesive religious autonomy that extends out and encompasses all people of the faith, and through that agency every man may be reached.

I am not unmindful of the fact that there are those among you, not only in the ordinary walks of life, but among your great writers and thinkers who express great fear that the assimilation of the Jew, especially in America, will result in decadence of Judaism.

I prefer, however, to believe with Dr. Joseph Jacobs, who in his introduction to Dr. Ruppin's "The Jews of Today," rather takes issue with Dr. Ruppin, and says:

"Does it altogether follow that the advance of modern culture among Jews must necessarily destroy their specific characteristics and ideas? Modern civilization in some of its chief aspects, is based upon the Hebraic ideals, and the rapid manner in which Jews have acquired modern culture is itself a proof that there is no incongruity between the Jewish folk soul and European civilization. In England, France, Germany and America, the Jew, in the immediate past, has shown himself quite capable of being strongly and patriotically English, French, German and American, but still retaining his devotion to his faith, his interest in the fate and misfortune of his fellow Jews throughout the world. Such Jews have had a duplex culture, and their nature has, in consequence, become richer and more irridescent. So far as this is so, both Jews and world have gained by their adoption of modern culture."

So that, it seems to me that there is no danger to the faith in bringing about a world wide business, political and social assimilation, and speaking of assimilation it has occurred to me that the complaint of discrimination is the result to a considerable extent of the Jewish self isolation, and when the Jewish people themselves abandon their own seclusive customs they will go a long way toward breaking down forever the bars that have been erected. To have community of interests, and sentiments, we must have community of associations. For as it has been well said, "No man can wrap his cloak about him and say that he will stand alone, that his life shall not influence, or be influenced, by other lives." It is not always because of the intentional wrong doing that injury results to an individual or group of individuals, and I doubt not but that the Jewish people have ofttimes suffered from governmental rules that were not primarily meant for them. We were close to such an incident in this country a few years ago in connection with the passage by Congress of a restrictive immigration bill, which, while aimed at unquestionably undesirable citizens from Southern Europe, in its terms embraced a very large percentage of the Jewish immigration. However, through the activities of your society such a mistake was averted.

I say mistake—because while there are a great number of people who firmly believe that the restrictive legislation referred to was necessary for the protection of this country against the great influx of illiterate, dangerous and criminal classes who seek our shores ofttimes for the purpose of establishing the same disturbing and criminal agencies here that had been the cause of their flight from other countries, and while we may all agree that the digestive operations would be more regularly performed, if all of the people coming to this country were peaceful, law-abiding men and women, seeking a new home with the honest intention of lending themselves to the building up of peaceful, law-abiding communities, yet, I can not but feel that this great government, with its well organized departments and agencies for its protection and the protection of its people will be able to handle, without serious inconvenience all the disturbing elements that enter our gates, and, even though not so able, we may better encounter even serious difficulties in the assimilation of some of our immigrants than that we would put one obstructing straw in the pathway of any considerable number of well-meaning, God-fearing, peace-loving men and women, seeking out hospitable shores for the purpose of building a home for themselves, and their children.

There are those also, who, if they do not believe, at least profess to believe, that the great influx of Jewish people will result in building up in this country an organized society of great strength and influence that will be antagonistic to American traditions and principles. I can no more agree with them than I can with those who believe that the Americanization of the Jew is inimical to the faith of Judaism.

It would seem to me that the accession of a large Jewish population, when conditions are so framed that they with all the other of our adopted citizens pass through that crucible of assimilation, the great human melting pot of this land of freedom will result in improvement not only for the Jew, to the German, to the Frenchman and to every other of the numerous races and nationalities that come to us, but the product will be an improvement and an advancement of the standard of American citizenship.

In this connection I would suggest that we of this country are drifting away from the tower of strength that has for so many years distinguished us among the nations of the world. A nation is no stronger than its people. It has been well said "The life of a nation depends entirely upon the life of those of whom it consists." It follows that if

(*Continued on page 16*)

The Things We Quarrel About

By DR. MAX L. MARGOLIS

Written for the B'nai B'rith News.

This is not really the time for us to be reminded of our quarrels. There is enough of war and carnage going on in the world just now, and whether we are immediately interested in the struggle or act merely as spectators, we all long for surcease to the strife and all that has resulted therefrom. And when the mind is so preoccupied with the peace that ought to come it is jarred by the mention of dispute and controversy. Yet even in the belligerent and near-belligerent countries ministries are divided and whiie all are bent upon the weal of the people, statesmen differ as to what road should be pursued and what policy should be adhered to. Certainly the neutrals go about their business in the routine manner and party strife is rampant and here in the United States the discord of the presidential election is already casting its shadow. The Jewish people naturally have their differences likewise. In the forefront of our problem stands now our task imposed upon us by the war and its sequel, the adjustments that the war will necessarily bring about. We are united in the wish that our brethren in Europe and the Orient may fare well. But we are divided as to the means that shall be adopted, the plan that ought to be followed. American Jewry seems to be rent in twain on the question of Conference and Congress. It is not, however, merely a question of expedient. It is rather one of principle. It goes to the root of our conception as to the place and destiny of the Jewish people. It is a question of opportunism on the one side and radicalism on the other. The Conference people are realists in politics and strive after the attainable. The Congressionals taunt the other party as men endeavoring to impose their policy from above; they themselves claim to stand for democracy with all its modern attributes. There is probably a middle road, a happy medium. But just now the strife is on and the noise and the clamor of calling names is upon us.

The quarrel is an old one. Naturally it has taken on different forms in the course of our history. In the dim past of the beginnings of our people there were the opposite tendencies of tribal segregation and national unification. It was the counterpart of what in modern times we call state rights versus the central government. The tribes were jealous of their own independence which preceded the state. The tribal chief was loath to cede his authority to the king. Scarcely cemented through the necessity of withstanding the foe without, they fell out again. North and south were in a constant feud: Manasseh devoured Ephraim and both fell upon Judah. In the cantons the older tribal constitution died hard. The monarchy was checked at every turn by the grandees and the classes stood against the masses. The politicians formed entangling alliances; the people would have preferred to live their own life. The priests attached themselves to vested interests; the prophets constituted themselves tribunes of the proletarians. The priests made much of temple piety and the observance of ritual; the prophets denounced the priesthood and raised the cry of social justice as paramount. The priesthood has at all times been aristocratic; the prophets were democrats. The priests maintained relations with neighboring powers, the small and the great; in Greek times they forfeited their position because they coquetted with the pagan civilization. The people arose in rebellion; the Hellenized capital was purified by the pious patriots from the country towns. In Roman times the nation was again divided. The victorious center made peace with the enemy and was satisfied to forego nationhood if religious autonomy was secured. The synagogue was heir to the prophetic conventicle and cultivated a piety of its own different from the sacramental variety of the temple. The synagogue was at first thoroughly democratic: there were no stated officials, there was no clergy. Only at a late date the rabbinical office was evolved and while it first went against the grain of Judaism the rabbi became a salaried officer. The chief rabbi was a sort of bishop. The layman laid hold on the secular administration of the community, the things spiritual were left to the rabbi. Still the ghetto boasted of an educated laity and the rule of rabbinism had its limitations. Today the synagogue no more unites the house of Israel. Intersynagogal activities must perforce be carried on by other institutions which are laic. In the club and the lodge room the differences of ritual disappear. But here again social distinctions manifest themselves. We are still more or less unsafe in our position. So we are led from above. We have our self-appointed spokesmen. But the spirit of democracy is upon us. We would not be saved vicariously. We want to have a voice in the handling of our business. The people clamor for representation.

The rift that exists shall here be merely pointed out. I am not taking sides. I am viewing things as they are. It is now a hundred years since the ghetto broke up in Western Europe. The new status called for adjustments. It was one thing for the Jew to be an outlaw in the feudal system of medieval Europe and quite another to be the citizen of a modern state. Akiba Eger was honest enough to prefer the old status to the new; but his position was clearly untenable. Orthodoxy could no longer be of the naive character. The newer kind of orthodoxy chose to make peace with the new and novel conditions. It clung to the past which was at outs with the present. It still persists in demanding observances which are consonant with seclusion. It must shut its eyes to the breach which is inevitable in modern conditions. While the people transgress the rabbis almost solely carry on the traditions of Jewish piety which brook no compromise. Neo-orthodoxy is a church, an ecclesiastical body, and so is reform. Reform is consistent enough in its adjustments, though some of them were strictly speaking uncalled for. But once the bars were let down and individualism became rampant, there was really no limitation upon whim or fancy. Time-honored customs were swept aside. There was much rubbish accumulated in the centuries of stagnation. But Judaism was turned inside out and upside down. While the more timid halted and made of inconsistency a virtue, the radicals had the logic on their side. The modern synagogue boasts of its indistinguishableness from the church in externals. The rabbis put the question themselves, "Wherefore the seclusion?" and each answers the question in his own way. If externals count for naught and dogmatic differences play no important part in the religious tendencies of our times, the future religion which shall be neither Christian nor Jewish, seems to be knocking at the gates of church and synagogue.

Yet the reform leaders would discountenance the charge that they are paving the way for the dissolution of the Jewish people, and rightly so. They have settled down to a dispersion permanent, yet they honestly mean the Jewish people to live on indefinitely. They believe that the synagogue has a place by the side of the church. They consider the dispersion as God-willed and as a blessing. They see in it a means for Judaizing the world. They may be wrong in their estimate of the vitality of Christianity. It may also be argued that the religion of the majority has a better chance of engulfing and submerging the minority. Reform, nevertheless, will answer that with God and the truth it is not a question of majority and minority. Reform means the Jew to stand as the eternal protesant, the vindicator of the right of religious minorities, the upholder of the freedom of conscience. And if we turn away from the questions of theology and look at things square in the face, the reform synagogue has held the German Jew pretty well within the synagogue. But of late the line of cleavage has changed. It is no more reform versus orthodoxy, but reform versus Zionism. Reform need not change its name. It started with throwing overboard the hope of restoration and it abides thereby. What goes by the name of liberal Judaism is a misnomer, it means our own article re-imported under a fresh label. Otherwise liberal Judaism might be consonant with dispersion as well as restoration, it might have its adherents in America or England or Palestine as well. Reform is honest enough to put itself squarely against re-nationalization. Zionism finds itself at one with reform in discarding Messianism as medievalism. There are Zionists who throw Jewish observances away as lightly as do the reformers. From the point of view of orthodoxy as well as of reform, Zionism is a heresy. The inherent philosophy of Zionism places it in antithesis to the synagogue. There is also a tendency on the part of Zionists to set themselves above the necessity of knowing Jewish lore and Jewish literature. The logical Zionist is a species of new Jew to whom all that is old is outworn. He makes a clean sweep and would start Judaism anew from a clean slate. Many Zionists will disclaim such tendencies, just as the reformer will gainsay that he is destroying Judaism. But a movement is to be judged by what it means if it were carried to its logical conclusions. We are more or less inconsistent, for life is a bundle of inconsistencies. We, the people, have a right to be inconsistent, but the leaders are committed to stubborn principles which admit of no compromise. There are among us the race Jews and the faith Jews and the nationalist Jews. Perhaps the normal Jew is all in one. But the quarrel is on, and the house of Israel is muchly divided.

MOBILE, ALA.

Captain Peter F. Alba, a well known citizen of the Catholic faith, who died at Mobile recently, made a number of bequests to charity, and among them, his will recites "To the Jewish Widows' and Orphans' Home at New Orleans, five hundred dollars, as a slight testimonial to that wonderful people, among whose members I have had many warm friends."

A few years ago, when the B'nai B'rith Lodge at Mobile furnished a new hall, Captain Alba asked to be allowed to donate valuable furniture.

Reason and Remedy for Conditions in Judaism

By Dr. Julius Rappaport

A physician is called to the bedside of a patient. He gives the sick man a thorough examination. He finds unmistakable symptoms of disease and soon detects the seat of the sickness. He is sure of the graveness and seriousness of the malady. But in order to make the right diagnosis the doctor must find more than mere symptoms. He must discover the cause of these danger signals, the cause and origin or else he will never be able to cure his patient.

Assuming that you agree with me that the religious aspect in Israel of today is not as satisfactory as it might be. Assuming that the note of lament and complaint about indifference which we hear from pulpit and platform is not altogether exaggerated. What are the reasons for this indifference, this lack of interest, this apparent apathy? The symptoms are undenyable. The signs are all too evident. The most urgent appeal of the synagog is unheeded is disregarded. The sons and daughters of those who were ardent supporters of religious institutions, are cold, callous. Now what is the reason of this change of heart? What is the cause of this apathy and indifference of the modern Jew? Why does the appeal of the synagog leave him cold and irresponsive? To remedy the evil we must look deeper than at the mere symptoms on the surface? We must know their cause, their nature and origin.

One of the mainsprings of the evil—namely, the economic and industrial conditions, which make observance of Sabbath and holidays almost impossible and thus work havoc and ruin in our ranks, I can not consider here at all. These are conditions beyond our control, and we must adapt ourselves to the inevitable best we can.

Another reason I find in the extreme difference of the aspect and appearance of religion as it is practiced in Europe as compared with that in America. Especially is, in this connection, the suddenness and abruptness wherewith the Jew is uprooted from Europe and transplanted upon American soil conducive towards creating chaos and confusion in his mind. Place yourself, if you can, in the position of the Jew coming from Kovno or Krakow, Kolomea or Kolozsvar. Imagine the bewildering effect it must make upon him when he enters for the first time an American Temple. In the old "Shul" he saw only men—the women were hidden behind a high banister on the gallery—men, each one wrapped in a Tallith, men chanting their prayers with an ardor, fervor and glowing warmth that was bound to inspire and enthuse. There may have been a lack of order and decorum, judged from our standard of propriety, but the Jew was not aware of the fact. He simply felt as much at home in the House of God as he did in his own home. Now, he comes to our Temple. He is immediately struck by the cold, frigid atmosphere. He beholds men sitting alongside of women. None of the former wearing a hat, none of the latter wearing a "Sheitel." For the first time also he hears a pipe organ accompanying the chant of a mixed choir of men and women—a woman's voice he never heard in the synagog. He hears the rabbi droning out the prayers in a somber, sleepy, monotonous voice, while the congregation sits there in a quiet, indifferent, cold, uncomfortable silence. Is it any wonder, then, that this sudden, abrupt change of the unaccustomed sight will shock and repel rather than attract him? Such a service to him is far from inspiring and elevating as there is little to remind him of what to him is Jewish.

Not that he is right in his estimate. Not that his judgment is correct. I simply try to analyze his mind. Those of us who know the history of Judaism know full well that it has undergone many and diversified changes. For progress is the essence of all life. We realize that stand-still is impossible in this world, spiritual as well as material. Eternal change, everlasting growth and development is the irrevocable rule of life. We know that the trend of thought in the priestly period of Judaism was different from that of the prophetic times. We understand that the aspect of religion of the post-exilic, Asmanean times was not the same as it was later during the life and work of the Tannaim and Amoraim, while the viewpoint of the Mishnic times was considerably changed during the Tosafist period. Again the conception of the Spanish religious-philosopher is as distinct and different from that of the pilpulist and casuist as is the reasoning of the mediaeval ages unlike that of the modern thinker. For while we find the Talmudic interpretation alongside of the Midrashic allegorist; while we meet the philosophic view side by side with that of the Kabbalistic one, and while hand in hand with the sharp and hair-splitting pilpulist goes the Hassidic dreamer, yet there is everywhere noticeable a constant growth and everlasting development. However, the development was always along natural lines. The growth is gradual and not abrupt; progressive but not sudden. While the change in the life of the immigrant Jew is unnatural, sudden, abrupt. Hence the bewilderment. Hence the repudiation.

Again, I blame for the attitude of the modern Jew towards the synagog his bend and bias toward individualism. And this propensity of the Jew is intensified by a widespread misconception of the meaning of democracy, an erroneous interpretation of liberty and a false view about independence. Democracy is misunderstood for: each to be law unto self. Liberty is mistaken for license and independence for disregard for other peoples' opinion. It is this false notion which breeds contempt for authority and disrespect for law. It is an undeniable fact that the American children treat their parents with the utmost lack of respect and consideration. It is also undeniable that lawlessness in our country is so common that we have become accustomed to it, and when we read daily about robbery, hold-up and homicide, we are not surprised. When we hear a man like Judge Kavanaugh make a public statement, as he recently did: "Chicago is the most dangerous city to live in," we are not at all disturbed. When we read that in the year 1913 there were in Chicago 221 murders, it does not startle us a all, as we read every day of so many murders. But let me show you what it means, what it ought to mean to you and to me. New York city, with a population twice as large as that of Chicago, had during the same year only 198 homicides. In other words, New York, with a population of about five millions, had 198 murders, while Chicago, with a population of two and a half millions, had 221 murders. But disregard for law and life will be even more startling if we compare it with conditions abroad. Thus during the same year Germany had 5 murders for every million inhabitants; England had 9; Canada had 13; the United States had 90. What wonder, therefore, if the disregard for civil law is so common that the religious law is disregarded altogether? It is the false notion about independence, an undue sense of individualism that breeds contempt for the law.

This disregard for authority is also apparent in the lack of American Jewish literature touching upon caustic questions or Sa'aloth U'teshuboth. To illustrate: Israel Abrahams in his masterful presentation has given us an extremely interesting description of "Jewish Life in the Middle Ages." And this wonderfully vivid and luminous picture of Jewish life during the ages of mediaevalism as it manifested itself in private and public—home and street, shop and market, play and work, dress and speech, individual and social life—all this he has gathered not from special books on these subjects, but from indirect allusions to it as it is reflected in the casuistic literature of that period.

Viewed from a cultured standpoint, the questions there asked are extremely interesting, proving beyond doubt how not alone customs, but the ethical value

(*Continued on page 16*)

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JEWISH CALENDAR

5676-1916

Rosh-Chodesch Shehbat	Thursday, Jan. 6
Rosh-Chodesch Adar	Saturday, Feb. 6
Second Adar	Monday, March 6
Purim (Feast of Esther)	Sunday, March 19
Rosh-Chodesch Nissan	Tuesday, April 4
Passover (Pesach)	Tuesday, April 18
Passover (Seventh Day)	Sunday, April 24
Rosh-Chodesch Iyar	Thursday, May 4
Lag-B'Omer	Sunday, May 21
Rosh-Chodesch Sivan	Friday, June 2
Shabuoth (Confirmation Day)	Wednesday, June 7
Rosh-Chodesch Shebat	Thursday, Jan. 6
Fast of Tammuz	Tuesday, July 18
Rosh-Chodesch Ab	Monday, July 31
Fast of Ab	Tuesday, Aug. 8
Rosh-Chodesch Ellul	Wednesday, Aug. 30

6677-1916

THE PRANKS OF THE CALENDAR.

We Jews still keep to the lunar and our neighbors to the solar calendar. In the distant past our moon calendar was adjusted to the sun calendar. Our new year is not movable like the Mohammedan; it falls always in the autumn. Still there is enough variety. There are some who seriously consider the necessity of reforming our calendar so that our chief holidays shall not occur too soon when the majority of our synagogue members are still summering in the cool mountain resort or are enjoying the ocean breezes. When Hanukkah and Christmas occur in the same week, there is rejoicing. Jews and Christians may then celebrate the season conjointly. We exchange presents and label them Hanukkah gifts. The ultra-assimilated forget the associations of the holiday and the Christmas tree cheers Jewish abodes. To them Hanukkah is indeed an unknown festival. But for the majority of Jewish households the coincidence of the two festivals is a boon. When they fall apart, there is difficulty. Jewish organizations have Hanukkah entertainments out of season, in the Christmas week. More prevalent is the celebration of the first of January. It is the civil new year, as we call it. We keep our own in the autumn with the shofar blast. We blow the horn and revel in unseemly noises on the civil day. We see the old year out and the new year in. We frequent public places of amusement. We have our new year balls. But when, as it happened this year, the eve of new year falls on the eve of the Sabbath, shall the Sabbath be set aside and the horn be blown and the dance proceed and the merriment be indulged in? In times past Jewish scholars were wont to be approached to settle difficulties of their own calendar. In the temple the shofar was blown on the Sabbath day, in the provincial synagogue it was not. When the temple fell it was decreed that in Jabneh the shofar might be blown on the Sabbath day, but not elsewhere. Now the rabbi is confronted with a query arising out of the clash of two calendars. The Jewish club is the disturber of the peace. The trustees of the Jewish clubs are often also the trustees of the synagogue. Is it permissible for the congregation to adjourn from the Friday evening service to the club, from the rabbi's sermon to the president's allocution in the club, from the worship of God to the terpsichorean whirl? But club trustees are the servants of the membership; how shall they dictate a [illegible] and unpopular? Trustees [illegible] of the members' con- [illegible] each man and woman is [illegible] and all kinds of amuse- [illegible] it is brought home to the governing body that the desecration of the Sabbath on the part of individuals is one thing and quite another when a corporate body of Jews publicly make light of a Jewish institution. In more staid communities the difficulty has been solved by transferring the ball to Saturday night. But in the smaller communities a nidheh ball is an unheard-of thing. Their ancestors may have postponed fast-days; shall the children have a new year's ball after new year? What a pity that the old-fashioned rabbi did not deal with these modern difficulties! How much casuistry could have been spent? But it is really not a matter for quibbling. The modern Jew will not quibble. Where the Jewish sentiment is still alive and there is present a sense for decency the decision ought not to be equivocal. A new year's ball on Friday evening is a clear case of bold defiance of Jewish opinion. What a private man may do for himself is no criterion for a body of Jewish men and women. We are told that country clubs are kept wide open on the day of atonement and much pastime beside a good meal is indulged in. Here is a field for our rabbis who, be it said to their credit, are for the most part shocked by so flagrant an offense. But where the rabbi is lukewarm and chooses to equivocate, there are enough laymen in each congregation who are alive to the desecration of the name. They are perhaps in the minority, but theirs is the right attitude. It is a question of public decency pure and simple. There is no room for splitting hairs. Self-respect demands that public Jewish organizations do not flaunt their utter disregard for customs and institutions universally cherished by Jews. It may be hard to forego amusement. It is hard to swim against the current. But the world will respect a little stubbornness which is of the right kind. The double calendar must needs be fitful. But there cannot be a divided Judaism. There must not be a public desecration of the Sabbath. There must not be a public desecration of our holiest day. Public opinion will be on the side of the rabbi and layman who dares to protest in the name of Judaism against the vagaries of misguided organizations. We all wish to build up in our children a strong Jewish consciousness; shall we suffer it to be undermined when the elders refuse to sacrifice a little amusement for the sake of Judaism? It is bad enough that business rides rough-shod over the Sabbath; shall the dancing madness do away with what little is left of it?

THE BACK DOOR TO APOSTASY.

There is no religious organization that will not have its renegades. There is no state that will not lose one or the other of its citizens through expatriation. The wanderlust lays hold of an individual and transplants him to strange and distant countries. The bulk of mankind of course consists of stay-at-homes. The normal citizen is rooted in his soil. Religious traditions likewise hold the greater number of men. We remain that into which we were born. If we look askance at the expatriate, we condone the change where it really amounts to exile. Masses of people are often driven to leave their birthland because of persecution. Even economic betterment is above reproach. But when a man shifts from one political party to another we call him a deserter. And so when a man renounces the faith of his fathers we call him an apostate. We readily make allowance for the notable exceptions when a man is impelled by conscience to foreswear his religious affiliations. All religious bodies stand ready to receive proselytes. Some to be sure are more prone to admit converts. External conversion is frequently taken in lieu of the inner change of heart. Motives are not always inquired into. Sometimes it is confidently hoped that the new associations will in due season work the transformation from within. But the body that is the loser by this transaction cannot rest satisfied with the baser motives. If men turn their back upon us we should wish to have them do so for good reason; indeed, for a reason that will stand scrutiny. Still more ignoble is the defection which is of a circuitous character. Leave our house if you please by the front door, but do not sneak out by the back door.

We Jews have always had our apostates. To be a Jew at all times involved hardships, and if some lacked the strength to endure they succumbed. When the leash from without relaxed the secessions were few and far between. The road to fame beckoned weaker members away from their moorings. When persecution became intolerably pressing the number of deserters increased to an abnormal extent. When the exodus from Spain took place great masses sought safety in the Church. Today in Europe where restrictions, legal or otherwise, hem in the Jew, conversions en masse are sapping the strength of the Jewish body. In some countries the children at a tender age are led to the baptismal font while the elders merely withdraw from the community. This is a species of backdoor apostasy. Too shamefaced to subscribe to convictions which they do not share, they merely cease to be Jews. Indeed, they have ceased to be Jews before the step is taken which severs them from their people. And for this severance of relations they expect to be repaid with one prize or another.

In America the prize is neither economic nor professional; it is purely social. Jewish men and particularly Jewish women with the social bee in their bonnet believe they can climb easier without the trammels of Jewish associations. The fewest choose the front door by going over to a fashionable church. But quite numerous in every community are they who merely abandon Judaism without embracing Christianity. We have even back-door organizations. Their purpose is avowedly to fuse Jews and Christians by taking them both out of the religious bodies with which they were affiliated. It is assumed quite lightheartedly that Christianity and Judaism have outlived their usefulness. A new religion is manufactured for the convenience of our backsliders. For the most part these societies are composed of Jews, with perhaps a sprinkling of non-Jews. They are provided with ex-Christian leaders who tell them that ethical conduct takes the place of religion, is religion. The ethicals are in truth no more moral than the members of the positive churches. The only difference is that where the one listens to a sermon the other takes in a lecture. Both are merely passive. The life without is inexorable, and the ethicals are just as apt to fall from grace. Ethical hypocrisy is not a whit better than the religious variety. But the ethical Jew is snug in his having emptied himself out of the Jewish consciousness. A pogrom affects him as little or just as much as an Armenian massacre. We who remain within abhor all sorts of violence practised against the dissenter. But there is no denying the fact that the misfortune of our brethren touches us to the quick. Let the veil be removed. Shams have no place in dealing with so vital a concern as religion. If you wish not to be of us, go over, but do not remain on the frontier. But the ethicals are not quite as bad as the near-ethicals, those who have not severed themselves from the synagogue and yet coquette with the insidious movements marking out the synagogue for their target and laying the axe at the roots of our Judaism and Jewish organization. We should discountenance all manner of apostasy, most of all the backdoor variety.

U. S. SENATE FAVORS JEWISH RELIEF DAY.

Senator Martine's resolution asking the president to set aside a day as Jewish Relief day for Jewish sufferers was adopted today after Chairman Stone of the foreign relations committee had said that while he approved such a cause in relation to the Poles and Jews, who, he said, were without a government of their own, he hoped it would not extend to any of the organized nations.

JOS. KUHN.

Mr. Jos. Kuhn, one of the pioneers of Champaign, Ill., suddenly departed from life on Dec. 28, 1915, at the age of 79. During his long career he was personally acquainted with almost every family in the county, and the community lost one of its biggest men and most successful personalities. In his demise the Jews and Judaism lost an earnest and devoted champion, the Order of B'nai B'rith one of its oldest members, who was active in molding the history of the Order and shaping its destiny. He was simple, unassuming, unpretentious, enthusiastic, energetic in all matters pertaining to his people and to his faith. He left behind him the crown of a good name that will never lose its luster and will never tarnish.

NOBEL PRIZE AWARDED TO JEWISH ARTIST.

Leon Bakst, a Russian Jewish painter, who had been living in Paris for a number of years, has been awarded the Nobel art prize. Bakst has made himself famous by his paintings of mythological scenes, especially for sceneries in theatrical productions. He is especially noted for his skill in the combination of colors to produce the desired effect.

VICTOR H. KRIEGSHABER.

Mr. Victor H. Kriegshaber, one of Atlanta's most prominent citizens and active Ben B'rith, was honored by election to the presidency of the Chamber of Commerce. There is hardly a civic or communal activity of which he is not a part, whether it be Jewish or otherwise, and it is expected that the incumbency of Mr. Kriegshaber will have a tendency to banish much of the antagonistic spirit if such existed in the city.

ANOTHER JEW WINS NOBEL PRIZE.

The Academy of Sciences of Stockholm awarded the 1915 Nobel prize for chemistry to Dr. Richard Willstatter, professor at the University of Munich. Dr. Willstatter, who is forty-three years of age, began his career in Zurich and later in Dahlen. He was called to Munich as ordinary professor of chemistry only recently, after his fame as one of the foremost chemists had been established.

PROMINENT JEW APPOINTED HOME SECRETARY.

Mr. Herbert Samuel, Postmaster General, has been appointed Home Secretary of the British Cabinet, succeeding Sir John A. Simon, resigned.

B'NAI B'RITH OF DISTRICT NO. 1 OPPOSES RELIGION IN SCHOOLS.

At the monthly meeting of the General Committee of District Grand Lodge No. 1, held in December, 1915, the following resolution was adopted regarding the religious feature of the Gary Schools:

"While we recognize the imperative duty of training our children according to the divine precepts of religion, and while we sympathize with all legitimate efforts that may be made towards the religious education of our young, we feel called upon to express, in unmistakable terms, our disapproval of bringing into our school system as part of the school day, of any plan whereby religious instruction may be deemed part of our public school curriculum. We feel that the association of the teaching of religion with the regular public school hours in any manner whatsoever, directly or indirectly, means the introduction of sectarianism into our public schools. This we believe not only to be contrary to the letter of our laws, but absolutely opposed to the spirit thereof, and indeed, in direct opposition to the fundamental principle of the severance of church and state, which we consider the cornerstone of our form of government. Furthermore, inasmuch as the children would necessarily have to go to schools provided for that purpose by the different denominations, the intrusion of this creedal feature into the schools would destroy that feeling of unity which we have always prided ourselves was instilled by our public school system, and instead, religious prejudice and even hostility would be likely to arise among the children of the various denominations. We deem the attempted introduction of the religious phase of the Gary system to be fraught with grave danger to the democratic spirit of our Public Schools, which it is the patriotic duty of every American citizen to oppose."

The committee consists of Herman Asher, Abr. K. Cohen, Joseph Rosenzweig, Sol. Sulzberger, Samuel Fleischman, Bernard M. Kaplan, Maurice P. Davidson, Louis Kempner, I. Irving Lipsitch, Edwin J. Goodhart, Henry Lasker, Charles H. Shapiro, Joseph Levenson, Dr. Joseph Silverman, Joseph H. Ullman, Charles M. Stern, Charles Hartman and Harry Cutler.

Letter of Brother Dr. Paul Nathan *of Berlin to* Brother Grand President Timendorfer

DATED NOVEMBER 9, 1915

May I call your attention to the B'nai B'rith News of September, which has just reached me?

In the "News from London," the author of which is Brother Dr. M. Epstein, there are a number of statements which are in a most regrettable manner calculated to spread errors about the attitude of the German government towards the Jews.

Brother Dr. Epstein maintains that the German commandant of Lodz has published a proclamation in which our coreligionists in the city are informed that the wearing by the Jews of the long coat, a custom prevailing in the East, "offends the feelings of the German soldiers".

I myself was in Lodz, and the closest relations exist between the Hilfsverein der Deutschen Juden and our co-religionists in Lodz. But I have never heard that a proclamation like the one indicated was published in Lodz, and I therefore most emphatically dispute that a publication of that kind was ever issued in Lodz.

Brother Dr. Epstein then asserts that the German empress has, indeed, visited "all the hospitals" in Berlin, "but the Jewish hospital, where there were many wounded soldiers who expected the empress, she, however, passed away."

Also this statement is false. We all know that the German empress has paid a visit to the Jewish hospital of the Chevra Kadisha Adass Yisroel in Berlin, exactly as she inspected the hospitals of the Catholics and the Protestants. (The empress also visited the Jewish Institute for the Care of the Sick in Breslau, on which occasion the noble lady distinguished the nurse of the Grand Lodge employed there, by conversing with her. (The Editorial Committee of the Monthly Reports of the Grand Lodge.)

Brother Dr. Epstein also asserts that England, France Italy and even Austria-Hungary have Jewish field-chaplains in their armies. He adds: "German Catholics and Protestants may receive spiritual consolation upon the field of honor. German Jews can only die upon the field of honor." In other words: Jewish chaplains are not admitted in the German army.

Also this assertion is absolutely untrue. A great number of Jewish field chaplains is to be found in our armies in the East and in the West, and a few of them have already been distinguished with the Iron Cross for their deeds of sacrifice. As much as we know, fourteen Rabbis are active as field chaplains in the German army, namely, Baeck of Berlin, Emil Lewy of Berlin, Sonderling of Hamburg, Italiener of Darmstadt, Saenger of Berlin, Salzberger of Frankfurt, Wilde of Magdeburg, Chone of Konstanz, Rosenack of Bremen, S. Levi of Breslau, Taenzer of Goeppingen, Arthur Lewy of Berlin, Lewin of Leipzig, Baerwald of Muenchen. The first eleven are members of our Order. (The Editorial Committee of the Monthly Reports of the Grand Lodge.)

Brother Dr. Epstein asserts finally that a great number of Germans were not interned in England, but have retained their freedom, while "in Germany all Englishmen were interned".

This assertion, too, is not true. There is in Germany a considerable number of Englishmen who were not interned, and the Hilsverein der Deutschen Juden has been in the position to obtain freedom for a number of our English coreligionists by becoming security for the peaceful behavior of the respective persons.

I may positively state that every one of the assertions by which Brother Dr. Epstein seeks to lower the respect for Germany in the world, can be proven to be untrue. Not one of this kind of assertions in the offensive article is true.

Far be it from me to suppose that Brother Dr. Epstein intentionally spreads biased information about the conditions in Germany and about the attitude of the German Government towards the Jews. Whoever lives in England, whoever permits himself to be daily influenced by the untruths of the English press, is too easily exposed to the danger of taking for truth the invented statements contained in the English newspapers.

Although I believe that I should point out this fact, it is not done out of the joy of writing a cheap criticism. Neither am I that kind of a German chauvinist who makes use of every pretense to display noisily his national feelings. Nothing is farther from me than such demeanor, although as a Jew I claim for myself the right to be a good citizen of the German empire, just as Jews in England or in the United States claim this right for themselves.

When I call attention to the letter of Brother Dr. Epstein in the "B'nai B'rith News" I am induced to do it for a twofold reason: as a member of the Order of B'nai B'rith and because the great and responsible mission of the United States must not be prejudiced by false information.

As a brother of the Order, it is my duty to fight against pernicious errors and false perceptions like those that are being disseminated by Brother Dr. Epstein. And then I entertain the idea that under the political condition of today the terrible sufferings of the Jews in Russia can before everything be mitigated and perhaps eventually completely removed through the endeavors of our coreligionists in the United States. But how shall the Jews of the United States consider in a fitting manner that which can be done and which must be done when they receive a false picture of the international situation and of the condition of the German Jews, when they are forced to believe that the German Government and the German influential circles are accessible in a high degree to anti-Semitic agitations?

DR. PAUL NATHAN.

THE UNION OF AMERICAN HEBREW CONGREGATIONS.

Annual Meeting of the Executive Board.

The annual meeting of the Executive Board was held on Sunday, December 12, at the Hebrew Union College. President J. Walter Freiberg occupied the chair and Secretary Lipman Levy was at his post as usual.

Very complete reports were presented from all the officers and the various Boards of the Union showing the work that has been done during the past year. The Hebrew Union College is in a very flourishing condition, there being at this time ninety-five students in attendance, the greatest in its history.

The Board of Delegates on Civil Rights and the Board of Managers of Synagog and School Extension each presented full reports showing their extended labors during the past year and the splendid work they have accomplished in their respective spheres of usefulness.

The question chiefly under discussion was the one of finances. The increasing activities of the Union quite naturally result in larger expenses but the income does not show corresponding augmentation. The members present at the meeting pledged themselves to use their best efforts for the purpose of obtaining a larger revenue.

The Committee which had been appointed for that purpose presented a complete revision of the laws governing the Union, which after a full discussion, were recommended to the next Council for adoption.

The Board adjourned until the next regular meeting which is to take place in June, 1916.

MISERY OF THE JEWS IN RUSSIA.

The Berlin "Tageblatt" publishes special correspondence from Stockholm relating to the present condition of the Jews in Russia, stating that:

"The Governor of Poltawa has ordered some 12,000 Jewish refugees to immediately depart from that government district. In the government of Tambow some 30,000 Jewish refugees fared even worse, as they were forcibly deported from that district and they are now tramping along the highways without food and not knowing where they can find a hospitable asylum. Jewish inhabitants of Setschinsk had prepared food and provision for the use of such Jewish fugitives as were being transported through that place. The Russian officials, however, forbade the carrying out of that humane intention, and either spoiled or completely destroyed the food collected for that purpose.

"Jewish women, who tried to leave the cars, in which they were being forcibly transported, for the purpose of buying some food for their starving children, were prevented from leaving these temporary prison cars.

"All the Jews are being exiled from Kieff.

"As reported by the 'Rjetsch,' anti-Semitic prints have been circulated among the inhabitants of Iwan Wosnessensk, wherein the Jews are being accused of treason.

"It seems evident that the open accusations against the government officials' participation in such unlawful and pernicious deeds, made during the recent session of the Duma, have not had the least salutary effect."

AN OPEN LETTER.

Jewish Publication Society of America,
Philadelphia, Benjamin Alexander,
Secretary.

Dear Sir:

Some of our brethren have seen fit to interpret literally the words "The absence of the Bible in the Temple," used in my earlier communication to you. They have strenuously denied the physical absence of the Bible from the Temple. It is true, the Bible is to be found in the Temple, and frequently a text for a sermon is drawn from it, but it is still absent so far as the people are concerned. Of what benefit is the Bible in the Temple or in any place of worship if it is not used; if it is not brought home to the people? They have also objected to individual prayer for fear that the medley of voices would give rise to a great disturbance. Has it never occurred to them that silent prayer is equally effective—if not more spiritual? Has the value of self-indulged prayer never presented itself to them?

The individual is recognized as possessing a conscious mind and a subconscious being, of which the latter is much deeper. Religions to the conscious mind has lessened, and undoubtedly is lessening, its hold. But, to the sub-conscious, quite the contrary; to it religion is as strong today, if not stronger, than at any time in the past. The materialism of the age makes the sub-conscious being of the individual especially active and, hence, it is not only susceptible to, but it requires the influence of religion. It must, however, be reached, and self-indulged prayer is the practical way to reach it. Those who continue, in a materialistic age, to administer to the conscious mind, at the neglect of the sub-conscious being, will find themselves barren of response.

Our Rabbis, along with others, have complained of the Jews taking to Christian Science. They have bitterly arraigned them, yet, has it never occurred to them that Christian Science has not fallen from the sky; that its growth is not out of the thin air; that there must be something in it that appeals to the people—especially to the Jew. Have they never sought to learn something of the nature of this cause—why it appeals to the modern Jew?

Why is it that Christian Science has made such little progress against Catholicism and Orthodox Judaism? Because both are fundamentally grounded upon self-indulged prayer; hence Christian Science—which is but a practical utilization of the psychology of prayer—does not appeal to them; it offers them nothing new, nothing which their own service does not permit of—but, to the so-called modern Jew, whose energy is much applied—self-prayer, the natural instinct in moments of distress—appeals mightily. Now, self-prayer is equally effective to the individual whether it is offered in the Temple, in the Church or elsewhere, and no read or recited prayer by the Rabbi will ever be as effective spiritually, physically or mentally. Self-indulged prayer is not practiced and observed by the modern Jew; it is not encouraged by the Rabbis in any respect. They believe their reading and recital of prayers from the prayer book is sufficient. It is not! It is not meeting fully the issue which this materialistic age presents. The Jew, as many another, has the right to ask for self-indulged prayer with all its benefits, whatever they may be—spiritually, physically and mentally.

Prayer for oneself is the instinctive basis of all religion. No faith or creed has any monopoly upon it. When the modern Jew goes elsewhere to indulge in self-prayer he does so without any less faith in his own religion—he is but seeking the relief which self-prayer gives unto all mankind irrespective of his faith. This is abundantly proved by the fact that the great mass of Jews who attend the Christian Science church are to be found in the Temple on the Jewish holidays and in their days of mourning. They are not lost to Judaism—they are but seeking the relief, the comfort, of self-indulged prayer, which they have a right to ask of their own religion, but which is not practiced or encouraged in its present-day service.

Certainly, it is not non-Judaic to indulge in self-prayer!

There is nothing wrong with the attitude of the people—the fault lies elsewhere.

DAVID E. EINSTEIN.

December 9, 1915.

INFORMATION DESIRED.

The B'nai B'rith News has been requested to endeavor to ascertain the whereabouts of one Abr. Lederer, a member of Jephtah Lodge No. 143, of Paterson, N. J., this brother having joined the lodge on November 23, 1910. Anyone in possession of information regarding this brother will confer a great favor upon his family by communicating with Mr. Joseph Lederer, 1430 Main St., Bridgeport, Conn.

DISCRIMINATION AND SOCIAL OSTRACISM IN THE ARMY?

Emphatic denial that boys of the Jewish faith are made victims of race discrimination and social ostracism at the West Point Military Academy is made in a letter addressed to Representative Chandler, of New York, by Secretary of War Garrison.

Mr. Garrison's letter was written in reply to a communication by Mr. Chandler. In his letter to Mr. Garrison the New York congressman wrote:

"During my terms in Congress, I have held several preliminary examinations after due notice to all the people of my district to fill vacancies at West Point and Annapolis. Very few Jews have taken part in these examinations.

"In this connection it has been repeatedly brought to my attention that there is a belief among the people of this race that it is difficult for a Jew to gain admission to West Point or Annapolis; that if he does succeed in entering he is met by race discrimination and social ostracism more or less and that if he succeeds in graduating the same race discrimination and social ostracism follow him into active service.

"I am writing to ask if there is any real foundation for this belief. Will you let me know whether there have been any well authenticated cases of race discrimination against the Jews at West Point? History records that in every age the Jews have furnished able officers and brave soldiers to all the armies of the world and it is a matter of personal official interest to me to learn whether our great and free Republic is being denied the benefit of their military services on account of race discrimination that violates at once the letter of our laws and the spirit of our best and noblest traditions."

Replying to Mr. Chandler, the secretary of war paid a high tribute to the Jew as a soldier. Secretary Garrison quoted from a report made by the superintendent at West Point in which alleged discrimination against Jews at this institution was discussed. The superintendent reported in part:

"No consideration of any kind is given at West Point regarding religious faith or belief of any candidate for the academy, nor is any such consideration given in acting on the case of any cadet at the academy.

"In my more than ten years' personal connection with the academy I have never observed or heard of a case of social ostracism at West Point because a cadet was a Jew or a member of any other religious faith. No record of any kind is made at these headquarters as to the religious faith of a cadet, and I cannot say whether there is one Jew or many Jews in the corps of cadets.

"In the social relations between cadets I do not believe that the question of religious faith ever enters in the slightest degree. It is purely a question of personal character and the elements of agreeable fellowship that social relations are intimate, cordial or unfriendly."

Secretary Garrison recalled that in 1899 reports appeared in the newspapers stating that cadets of the Jewish faith were being hazed and ostracized. An inquiry, he wrote, demonstrated that the reports were "absolutely false." With the report made in 1899 was a statement by a cadet in which he wrote:

"I am of the Jewish faith, and my relations with my classmates and the members of other classes indicate that this fact has nothing whatever to do with a cadet's standing in the eyes of other cadets."

Secretary Garrison wrote further that a select committee of the Home which investigated hazing at West Point in 1901 reported that "Hebrews are usually treated with respect, and this conviction is strengthened from the fact that there are two Hebrews now at the academy, both of whom testify that they have never been subjected to any maltreatment whatever on account of their race or religion."

Concluding his letter, Secretary Garrison wrote:

"The Jewish faith has undoubtedly furnished many able officers and many brave soldiers to all the armies of the world, and I am satisfied that many such are now in the army. In justice to them and the military service of our country generally it will be a matter of gratification to me if you will take some means to dispel and discourage the erroneous impression to which you refer, for I assure you that so far as I am aware no such distrimination or ostracism now exists in the army, and that while I am secretary of war no such discrimination or ostracism will be permitted."

ONE-THIRD ARE JEWS.

More than 900 students are enrolled in the new Warsaw University which has been opened under German auspices, of whom 34 per cent are Jews. Nearly one-half the students enrolled will study medicine.

:-: :-: The Jewish Farmer :-: :-:

Abstract of Address Delivered By Colonel HARRY CUTLER of Providence, R. I.

At the Seventh Annual Convention of the Federation of Jewish Farmers of America, Held in New York City, December 5, 1915

To look into the faces of this peaceful gathering of husbandmen, bent on promoting contentment and prosperity by sweat of brow and labor of hands, one can not help but contrast the picture with the hideous one in human blood now being spilled on the European canvas. On the one hand is our beloved Union, spelling equal opportunity to the nations of the world, and particularly to our Jewish citizens—a land, enriched by Almighty God with blessings for mankind. where all are born equal, regardless of race or creed. On the other, a war, inspired by that human frailty, commercial aggrandizement, is recording on the pages of our civilization such horrible destruction of God's gifts in land and people that our minds refuse to grasp the awful holocaust, and reject the harrowing details of this tremendous conflagration.

In all the belligerent lands our co-religionists are displaying a patriotism which compels admiration. In Russia particularly, where you and I were born, where our people have been and are suffering unjust persecution and discrimination for devotion to our faith, the "flesh of our flesh" "bone of our bone," and "blood of our blood," are going through a wholesale martyrdom unparalleled in the history of the world.

This contrasting view should in a large measure compensate for some of the social and economic shortcomings so bitterly complained of by many of our Jewish farmers and with which this convention will undoubtedly be concerned. The discussion of questions arising from soil, seed and crops, or poultry, dairy and live stock, each vital to your interests, I shall leave for the men qualified by experience and training, who will take part in your deliberations with encouraging results, I am sure, but on the larger, general question, as it affects the Jewish farmer or colonist. I beg leave to submit several observations, some of which are not new, but nevertheless, can not be emphasized too strongly or too often. In all professional, industrial and commercial pursuits, the majority of failures are the "misfits," those who, figuratively are a round peg in a square hole, who misjudge their aptitude for a given vocation.

The misfit in agricultural life is found in larger proportion than in any other walk, and consequently a greater number of "failures" result. The chief reasons are over-ambition on the part of both applicant and organization to populate and work the land; hence, this zeal overlooks many essential fundamentals. Does the individual or the organization, or both, give sufficient thought to the fitness, physical and tempermental, of the would-be farmer? Does it properly appraise his handicaps—lack of knowledge of the English language and of our American institutions and traditions, ignorance of customs, methods, laws and regulations of a new country, and all the other tribulations of the pioneer farmer, who starts a stranger in a strange land? I sometimes feel that these matters are too often forgotten or ignored in our eagerness to stimulate the "back to the soil" movement. When this negligence is coupled with the impatience of the farmer after the first season or at most the second year, because the acres of copper pennies planted have not yielded sections of gold dollars, but instead have provided only a bare living; when the interest on his mortgage must be met and insurance paid, or a silo built, when his potatoes have been damaged, his cattle attacked with hoof and mouth disease, his orchard invaded by the gypsy moth, or the numerous misfortunes which make war on and retard the progress of his farm from immediate fortune building, he loses courage, then hope, and finally comes failure.

Also to be considered, is the family group, consisting of several sons, who long for the social intercourse of the city, and soon tire of their humdrum existence. Perchance the family is blessed with a daughter of marriageable age, whose thoughts are not congenial to dairying, fruit preserving, or chicken feeding, whose fate is bemoaned by a doting mother and father. Then does the call of the ghetto become so strong that the agricultural ambition of this family is a pronounced failure.

My friends, it requires a stout heart and indomitable courage to overcome apparently insurmountable obstacles. In all ages, the Jew has displayed these qualities and by persistent thrift and immeasurable energy will ultimately win out. The Jew whose agricultural instinct has been suppressed by discrimination and laws of persecution, which for hundreds of years denied him the right to own land, will at least, in this blessed country, again come into his own. You are sowing now, not for yourselves, but for your children's children, whose lot will be cast in happier places than was yours, your father's, or your father's father.

You are engaged in a vocation, which today is dignified with all the virtues of all professions, and will perform a mission in solving the problems of our people, as no other calling ever can hope to accomplish. The fifty thousand Jewish men and women, who are today tilling the soil, are doing more for our people than the million Jewish men and women, who are making garments, laying brick, painting homes or doing any of the variety of occupations in mill, factory or sweat shop. The fifty thousand Jewish farmers are today doing more for the future of our people than the hundreds of thousand of doctors, lawyers, Rabbonim, Shochtim and teachers. This does not mean that we should undervalue the importance of the Jew's place in the professions, in business, commerce, education or manual labor, but it does mean that we must properly appreciate the importance of the Jewish farmer, and his influence for good on the future American Jewry. The presence here today of the second generation of Jewish farmers, taking part in this important convention, is in itself an indication that you are overcoming obstacles and conquering handicaps, and that your mission to take a part in the agricultural development of this country must be realized for your benefit and ours, as well as the advantage of the land of our adoption. Dr. Johnson said, "Agriculture not only gives riches to a nation, but the only riches she can call her own."

The pertinent matter of my discussion, however, must deal directly with the immigrant Jewish farmer; for after all is said, it is the newcomer, escaping from the tyranny of oppression, who looks to this country for refuge, and depends upon you and me for counsel and aid in settling upon the soil to carve his own career. Shall we be unmindful of our responsibility? Shall we, through lethargy or because of the tremendous task, follow the line of least resistance and permit him to drift into the ghetto, behind the push cart or into the sweat shop to increase the present over-crowded congestion in the large cities thereby inviting further restrictive legislation, both state and federal—un-American in its scope, and inhuman in its application —or shall we by every effort possible aim to ameliorate a condition, the disadvantage of which we ourselves are first to recognize?

I believe the later plan demands the activity and attention of every Jewish organization in this country whether akin to the farmer or not. Every philanthropic or altruistic society can and must have part in this program, especially at this time when after the cessation of hostilities our shores will be called upon to receive the thousands from Russia, Galicia, Austria, Rumania, the Balkan States, Turkey and other countries, who escape the process of extermination, engendered by this appalling war. Since the question of immigration is fundamentally a problem of distribution, it becomes our duty, without delay to engage in a policy of preparedness in which every detail shall be considered and plans adopted for the practical fulfillment of our duties as American citizens and Jews.

The first step should be a conference of representatives from the Federation of Jewish Farmers of America, the Immigrant Publication Society, the Immigrant Aid Society, the National Americanization Society and many kindred organizations and individuals, whose talent and capacity are not only desirable, but necessary.

The I. O. B. B. created a Commission on Immigration at its convention in San Francisco last May, which declared these principles:

"As American citizens, we re-affirm our belief in the true American policy, the exercise of which has contributed to the prosperity of the American nation—a policy which, in harmony with the traditions of our country, has extended a hospitable welcome to those immigrating from other countries, whether as voluntary immigrants or as the involuntary refugees forced to leave their native land by persecution of a religious or political nature.

"Upon us devolves the sacred duty of insisting upon the maintenance of this principle, particularly as it effects our brethren who come to these shores, whether from choice or as a result of political or religious persecution.

"We recognize in the problem of Immigration one of the greatest problems before the nation—a question whose solution requires not only clearness of vision but also high-mindedness and bigheartedness. There is no doubt that the exclusion of the physically, morally and mentally unfit, is imperative for the safeguarding of our country's interests; to that end, the existing immigration laws are sufficient and have our unqualified approval. On the other hand, it is equally obvious that the welfare of our country demands the admission of all those who can add by brain and brawn to the idealism and the national prosperity of our country.

"Our gates should be kept open to those who seek these blessed shores as the door of hope and opportunity for the upbuilding of themselves and at the same time contributing their share to the Commonwealth.

"We maintain that the problem of immigration is essentially one of distribution, and we earnestly recommend that as patriotic citizens we should devote our best efforts to the study of the best means of diverting our immigrant population from the larger cities, especially the ports of entry, to the sparsely populated sections of our country—more particularly to the vast tracts of uncultivated lands, which if put into cultivation would support millions who besides maintaining themselves would change many a desert into a garden spot.

"The opening of the Panama Canal, the economic questions involved through industrial congestion in large centers of our population, the remedial measures to be accomplished by the 'back to the soil' movement, the advantages of reclamation of abandoned farms in New England together with the tremendous opportunities which the vast unpopulated sections of the middle and western parts of our country presents; the encouragement for the enactment of such laws as may tend to open up the immense landholdings now out of use and unproductive, the dissemination of true information regarding our immigrant laws and industrial conditions, often misrepresented at the ports of embarkation, but which can be corrected through the machinery of our European districts, and the entire subject affecting the stream of immigration to our shores—to deal with these matters and to formulate a preparedness on our part both here and abroad that shall put into practical form our mission with respect to this very serious problem requires a special commission regardless as to whether the conclusion of hostilities abroad will increase or diminish immigration."

In harmony with these principles, the Commission on Immigration of the I. O. B. B. cheerfully offers to co-operate in any and all movements calculated to aid the Jewish farmer in promoting his religious, educational, social and economic welfare, in so far as the machinery of this international Jewish fraternity will permit, and if it be your desire will initiate the call for a conference to develop preparedness, not of offense nor defense, but preparedness for the reception, the distribution, and the assimilation of future American citizenry, which will add glory to our nation and contentment to untold numbers of our co-religionists.

In conclusion, it is fitting to note that this convention is held on Chanuka, the festival commemorating the victory of the Maccabeans, who gave their lives to cleanse and save our holy institutions from pollution and destruction, and made possible, by their bravery, the endurance of our ideals.

Today, Israel, whose mission is peace, is none the less heroically shedding his blood and the blood of his brothers for another ideal—that of loyalty to the country under whose flag he finds shelter, notwithstanding the fact that often times that shelter has meant persecution and extermination. Therefore, you are asked to strive with all your energy, regardless of hardships, in peaceful quest of another ideal which has been denied to you for centuries—the tilling of your own soil. In this land of equal opportunities, consecrated by the blood of our American martyrs, who made the Republic what she is—the best nation on earth —establish a permanency for yourselves and for future generations, who must seek a like salvation. In this labor may your deliberations be fruitful for good, and may you, individually and collectively, go from Strength to Strength.

A PACK OF CARDS.

The Game of Life Is Typified in a Pack of Cards.

By Simon Wolf.

First—We have a full pack, which in number, averages our life's duration.

Second—There are fifty-two cards, just as many as there are weeks in the year.

Third—Four colors, as there are four quarters in the year.

Fourth—Thirteen in each color, as there are weeks in the quarter.

Fifth—The different colors typify the different trials and colorings of our life as, for instance, the heart should be like our own—innocent of deceit, pure, and simple; and, when this color is trump in our domestic and social relations, then the game of life is never endangered. But when its sister color, diamonds, gets the upper hand, then life, in all its intoxication, may sparkle and flash, but the result is ever the same. It ends in a cold stone—dead for good and alive for evil. And oh! how many hearts have been sacrificed to gain diamonds, and how many of God's noblest creations have carried through life, instead of a contented heart a satchel of diamonds, every gem of which was purchased by degrading her or his divine and immortal attributes, and, when thus acting, they simply allied themselves to the clubs, to which so many are driven. They give to every enemy a club, with which they are beaten. In German it is called "kreuz" and many of us have seen and heard of the "Hauskreuz." And again, as in French, how many a man has started out in life with the "Treff" card in his hands, full of heart, rich in diamonds, and ended, as we all must, by a cold application of the spades. Yes, "to this complexion must we come at last." "A spade, a spade," as Hamlet says, ends all of our games and sports.

And thus, while we start in life with the nurse's "whist" of warning, often playing "solo" as bachelors do, often "cribbaged" in the vice of adversity and unfriendly criticism, which "piquets" us to such a degree that we miss the ripe age of "66"; but then in life's morning we often have "Loo," so that "high low" compensates "Jack" for the "game" he finally loses. But whether we are "Boston scat," we are often badly "euchred," whether "playing alone," "assisted," or "ordering up." For all our "bluff," cannot scare away the death "poker" who "cards" us off to the grave, where all the common trumps, where the colors are so blended that it is immaterial whether we have been kings, queens or knaves, and how often do we try to "bridge" our sorrows. but the "slams" come nevertheless. How many try to "pinochle" themselves into the "400" to become the "joker" on the "table" of "concern."

But in our game we must not forget, as we too often do in real life, the small cards. They are important to make up the pack; without them, as in our actual day life, we could not exist without the lower creation, whether human, animal, or vegetable. From many points of view this subject can be treated, and the limit of this article alone prevents me from carrying it into lengthening channels.

The ace is the high card; it is the supreme card as is the Creator of us all. and the primal number, the one card which in all games leads.

The deuce is husband and wife, how often do they play the deuce with each other, involving the whole pack.

JEWISH RECRUITING COMMITTEE.

The recruiting office in England, under Lord Derby, which has accomplished such wonders in the brief period of its existence, appointed a special committee to enlist Jewish recruits. Lionel de Rothschild and Edwin Montefiore are at the head of this committee and strenuous efforts are made by English Jewish communal leaders that the committee should make a good showing in inducing a large number of Jewish young men to join the colors.

JEWS IN THE CAUCASUS.

As a result of the complaints made by the Christian commercial organizations in the Caucasus of the bad effect on commerce of the order of Grand Duke Nicholas to expel all Jewish refugees from the Caucasus, the "high spheres" have made representations to the Viceroy concerning the matter. The Assistant Viceroy, however, received a Jewish deputation, headed by Rabbi Marcus, and declared that the refugees would have to leave the Caucasus. He could only promise that the expulsions would be carried out gradually, and that the exiles would receive material assistance. Nevertheless, further local efforts are in progress with a view to the annulment of the order.

NEWS FROM LONDON

By Our Correspondent Dr. M. Epstein

London, Dec. 22, 1915.

The word quiescence would describe the present state of Anglo-Jewry as a community. It is a quiescence not due to laziness of innate incapacity to move on; the causes that have produced it are external, and may be summed up in one word—war. In a great many countries many movements have been stopped by the war, certainly among the belligerents. And just as the larger community has stopped its main activities to prosecute and win the war, so the smaller section included in Anglo-Jewry is in the same case. The war and its atmosphere, as might be expected, dominates everything—politics, thought, religion, art, literature, even the drama. We are reminded of a number of boatmen who anchor their craft and break their journey in order to overcome a savage monster in the way. We are like the people who have left their boats for the nonce, and the things are lying idle—quiescent is the term we used. The journey will be continued when the temporary incident is closed. We shall, to use another metaphor, take up the old threads and continue weaving.

* * *

In the meantime, during the period of quiescence, it is to be sincerely hoped that someone is thinking. Never was the world, the vast whole of it, so much in need of clear, dispassionate thought as now. For many idols have been broken; many a man's faith will have to commence growing anew; many a formula has been found but empty sound, and on all sides there are bound to be changes. We are not concerned with the question as to how the war will end. End how it will, the changes in the face of Europe (to speak of certainties), will be many and far-reaching. And if this be so, will smaller entities escape? Is it conceivable that Anglo-Jewry, for instance, will remain as it was before the middle of 1914? The answer is obvious.

* * *

But if there are to be changes, is anyone thinking out how to guide and direct the coming tendencies? Officially we do not know that there is any such person. Indeed, it is difficult to see who is the proper person for this function. Private individuals have their own cares and worries and interests; it must therefore be a public personality. One thinks naturally of the Chief Rabbi. This is certainly his momentous opportunity. When he came into our midst many voices raised a querulous note. Did we really need a Chief Rabbi, we, who had no Rabbis, it was asked? Many people, a year or two later, pointed with victorious assurance to the empty harvest of the Chief Rabbi's appointment. Were we better off with him? Were we healthier, more religious, more alert, more alive? In a word, more Jewish? They may have been wrong, these people with the air of "I told you so". After all, could you expect a newcomer to be at once abreast of all the problems? Why, it would take him some little time to get to know the highways and byways of London, the faces and the places that matter. He would have to test the mettle of many men, learn their characters, try their trustworthiness. All this required time, and time the occupant of the Chief Rabbi's office has now had. The period of war adds thereunto, and provides an ample space for cogitating on problems of the future. The future matters in Anglo-Jewry. The less the immediate past and its traditions is dwelt on the better.

* * *

This, then, is the Chief Rabbi's opportunity. Will he rise to it? Will he shape Anglo-Jewry's destinies along the proper and fitting channels? It is to be hoped so. But one thing thinking men will wish for with their might. It is that the Feudal System in Anglo-Jewry be finally set aside and the fresh air of democracy be let in with its refreshing, recuperative powers. Communal Feudalism has been the dead hand on Anglo-Jewry; it is the canker worm gnawing at its roots. It has brought bitterness within our councils and lethargy in our religious life. It has driven some of our best men to turn their backs on communal work; it has encouraged a "village pump" outlook in our midst. Once and for all it must go, and the Chief Rabbi we look to as the agent of destruction, as a sort of Jack-the-giant-killer. as one who will lead us from feudal bondage to democratic liberty.

* * *

In the Feudal System the lord entered into a certain relationship with his vassals. These rendered service in return for the overlord's protection. In Anglo-Jewry we also had our lords who demanded obedience in return for their money. In the 18th century—in the 17th, in the 16th—such a relationship in Jewish communities between the mass of Jews in each community and their "Manhig" was all very well. The leader was often a person of influence at Court; perhaps he was literally a "Court Jew" with privileges, at whose word any Jew might be compelled to leave his place of domicile, on whose favor many a man's livelihood depended. Some of the old-world leaders were noble men. One thinks of a Joselmann of Rossheim as an instance. But history records cases of petty tyranny on the part of others. In any event the relationship that thus existed was rooted in the Social and Political environment of those days. If and when it is found today it is an anachronism. It is not too much to say that Anglo-Jewry is the last of the larger Jewish communities in Western Europe which still retains traces of that relationship. The present constitution of the Board of Deputies is a flagrant illustration. It is true that the Board is talking of amending its constitution. But we are all aware that great things need not be expected of it. The Board might be an engine for great good. As it is, it is a joke. Qualification for membership is worthy of a Gilbert and Sullivan opera. Did not a prominent Jewish leader say recently that he had not the remotest notion of the town or its locality for which he sat as member (save the mark!) at the Board? What is the result of this state of affairs? Privilege is entrenched and monopoly is bulwarked. Now and again we get glimpses of the underground burrowings. The "ecclesiastical authorities" (so they are called), as they cannot win universal confidence, attempt to enforce it by ways worthy of an Innocent III. They do not, it is true, threaten condign punishments, but they do refuse certain small recognitions. Their policy is: You must accept my authority or I will not let you live as a community. It reminds one of the second commandment.

* * *

All this must be swept away. We want to be a "great Society" (in the meaning Graham Wallas gives the term). We therefore require large outlooks. We must shed all pettiness; we must quit us like men. To send congratulatory telegrams to royalties and graces is after all ancillary. For that alone we do not require a Chief Rabbi. And yet these telegrams somehow stand out in one's memory as one looks to the achivements of the Chief Rabbinate. Hardly anything else. Still they belong surely to the preparatory period, to the days of the fledgling (if we may use the picture without any offense), and in the great days that are to follow larger and more enduring work will form landmark after landmark in the road of really important achievements. Once we get a democratic spirit in Anglo-Jewry (democratic in the best sense of the word), there will be only criticism of the right sort, and it will be impossible to talk of communal rebels chafing at the bit of authority because authority will be deserved and freely granted by a brotherhood. Not feudalism with its lords, but congregations will be the unit of communal life in Anglo-Jewry. If we achieve unto this, our religious life will be more of a reality, our communal politics will be effective both in and out of Jewry, and in the phrase of the German poet, we will be "a Band of Brothers."

* * *

Our smaller "Band of Brothers" is flourishing. If we could imagine Brother Bergel (whose memory be for a blessing), come among us, we believe he would be greatly pleased that he made the two memorable journeys to London to get us established. Well do we remember his passionate optimism and his determination to plant a seedling of the order in English soil. We are glad he did. When the war is over and human bonds are once again linked up, no one, we feel sure, will rejoice more at our existence than the German Lodge itself. It will be a test of the Order's effectiveness. Perhaps if our German and Austrian friends were not to forget so often that they are Jews as well as German or Austrian subjects, that test will be all the surer when the time for putting it into effect arrives. And anyhow it seems pitiful, this apparent forgetfulness of theirs, for some of their fellow citizens have taken good care to remember it. Thus at the recent annual meeting of the Verein zur Abwehr des Antisemitismus in Berlin (on November 26), a society to which very many great souls (non-Jews) in Germany gave their support, the Chairman, Herr Gothein deplored the fact that the sweet friendliness of the early days of the war among all sections of society in Germany was quickly ended, and anti-Semitic attacks were becoming frequent.

* * *

It is Russia, however, which is the worst offender and therefore the condition of the Russian Jews is receiving attention here. No less than four gatherings recently were devoted to aspects of the Russo-Jewish question. Mr. Claude Montefiore, the President of the Anglo-Jewish Association, at the annual meeting of that body, dealt with the position in Russia as only he could with his sympathy, his insight, his balance. On the whole, while admitting the thick blackness of the present he was hopeful for the future. Perhaps hopefulness is best after all. At any rate, hopefulness is free from passionate prejudice, and in these times that is very precious. Then, Mr. Israel Zangwill discoursed about the Jews in general and the Russian Jews in particular before the Fabians, and Mr. George Bernard Shaw gave the Jews his blessing and Mr. Hyndman voiced their claims to the elementary rights of citizenship. Thirdly, Mr. Sokolow told us about the cultural activities of Russian Jews, and finally, Dr. Joseph Kruk laid bare the tragedy of the Jew in Poland. All this stirring of interest is good. It only proves the urgency of Jews forming a united front to claim human rights and just treatment, no better and no worse than that accorded to others.

* * *

But for that the time is not yet. The immediate duties are war duties, and in the recent recruiting campaign Jews responded to the full. There was even a Jewish Recruiting Committee formed for advising Jews on matters affecting recruiting and Major Lionel de Rothschild M. P., was its moving spirit. Higher up, in political circles, we have to chronicle that Mr. Herbert Samuel, the Postmaster-General, has re-entered the Cabinet. When the Coalition Ministry was formed early this summer, Mr. Samuel was one of the ministers who cheerfully gave up his seat in the Cabinet in order to facilitate the rearrangement, and now the vacancy caused by the resignation of Mr. Churchill has been filled by Mr. Herbert Samuel. In Parliamentary circles Mr. Samuel has won golden opinions for his ability and honesty, and all parties are agreed in the recognition of his sterling worth. One other matter should not go unmentioned: the Lord Chief Justice is placing his undoubted financial knowledge at the disposal of the Treasury.

* * *

A word is due to our Brother Maurice Meyers for his zeal and energy in bringing to fruition the scheme of a Jewish Bureau of Social Service (under the auspices of the First Lodge of England). Briefly the scheme will attempt to act as a clearing house between Jewish institutions which require workers and Jewish workers who have the inclination for Social Service but lack direction. The scheme has the support of the British Institute of Social Service, which has very kindly placed an office at the disposal of the Jewish Bureau. Brother Myers will act as honorary director and it is fitting that the best thanks of the lodge should be recorded to him here.

"JEWS NOT ADMITTED."

("Observer," London, Eng.)

Some excitement has been caused in the Anglo-Jewish community by the action of a restaurant proprietor in Leeds who has made it a practice not to serve Jewish customers. It seems that the latest victim of his insults is Sergeant Smith, one of the Jewish recipients of the Victoria Cross. It is probable that Sergeant Smith was unaware of the ban, otherwise he would never have courted a refusal. The case is in reality not one for active protest. The restaurant is kept by an anti-Semite, a class of individual more to be avoided than any which Jewry has produced. Jews should avoid coming in contact with persons of such character. All right-minded Christians will certainly also decline to enter into such company, and the restaurant should, therefore, be left to the patronage of the undesirable class with which its proprietor has identified himself.

A covetous man lives without comfort, and dies without hope.

THE EDUCATIONAL LEAGUE FOR THE HIGHER EDUCATION OF ORPHANS.

Twenty years ago, in the Jewish orphan asylum, at Cleveland, the fact was recognized that some of the children were gifted with unusual ability and possessed of talent which deserved to be cultivated.

To supply this needed opportunity, the Educational League was planned—its benefits to be open to orphan boys and girls, everywhere, in the United States—and with the hope that the chief supporters would be children blessed with parents and all the advantages which the children of adversity lack.

The executive board was to consist of the officers and a board of governors of not less than twenty-one; honorary vice-presidents were to be selected by the executive board from the various states; regular membership was to be $1 per year; patron membership $10, in addition to the annual dues of $1, and life membership $100.

In 1896 and 1897 the plan was presented to and received the endorsement of the directors of the Jewish orphan asylum and of the B'nai B'rith.

Wherever personal effort was made the response was immediate and gratifying. Contributions came with many letters of approval and encouragement from men and women who realized that the work ought to be done and that it was their duty and their privilege to further it; but insistence was placed upon the idea that it was a work of children for children.

Mr. Robert Woods of Boston, distinguished settlement worker, in "Americans in Process," said: "The Jewish race has an immemorial record as a mother of genius . . . And there can hardly be a better investment of public funds than by the establishment of scholarships, under which the successful pupil, otherwise kept by poverty from going further, should have the opportunity of continuing his education along academical or technical lines until he has received the best development and training which his talents justified, and his community could supply."

The late Emanuel Lehman, president of the Jewish orphan asylum of New York, hearing of the Educational league, was so impressed with the plan, that he gave, on the occasion of his seventieth birthday, $100,000 for a similar work.

In 1904, the first beneficiary of the Educational League was graduated from a western medical college with the highest honors of his class; each succeeding year has added to the number, until today there are written upon the records of the league the names of sixty young men and women of high mental ability, equipped to take their places in life beside the sons and daughters of the well-to-do. They are living testimonials, not of marble, nor of bronze, but of powerful human life, to the foresight and generosity of those who conceived and sustained the league.

A crucial time has now come in the life of the Educational League. As the opportunities it offers have become more widely known, the applications for scholarships have steadily increased; but there has not been a corresponding increase in the number of its contributors and worthy students, orphan boys and girls who have no parents to toil and save and sacrifice for them must be denied the means for the development of their talent and genius.

An appeal for the relief of their physical distress would bring a response that would be prompt and generous, for the Jewish people have always responded nobly to the physical cry of its children of misfortune. Shall we be deaf to the higher call for the development of the higher powers which may be within them? It is our sacred duty, to them and to society, to provide that opportunity, for "Genius is no respecter of persons or ranks, but is born with a fine indiscriminateness in the tenement and in the palace."

Not one of us has abilities so shining but that we stand in need of opportunity and friends. That the importance and true value of the work of the Educational League may be more clearly and fully understood, we ask your influence and your service in its cause. Carry the message of the league to the lodges, the councils of Jewish women, the congregations and sisterhoods, and especially to the children of the Sabbath schools; help us to awaken the Jewish people of America to the needs of the Educational League in order that not one Jewish boy or girl of talent or genius be denied the opportunity for a higher education.

Will you do this?

Any communication regarding the league should be addressed to Eugene F. Wolf, secretary, 336 Engineers Bldg., Cleveland, O.

DISTRICT GRAND LODGE NO. 8, GERMANY.

Meeting of General Committee Held Oct. 19, 1915.

A meeting of the General Committee of the District Grand Lodge of Germany was held on above date in Berlin, with Brother Dr. Berthold Timendorfer in the chair.

From reports and correspondence presented, Dr. Timendorfer emphasized the fact that the B'nai B'rith Hospital train completed its seventeenth journey, resulting in much good.

Initiation of new members in Friedens Lodge of Ratibor caused much satisfaction and the hope was expressed that in other lodges, despite the hard times, a gain in membership will be effected before the close of the year.

Fraternitas Lodge of Dresden reported having received a bequest in the sum of 50.000 mark, which generous donation will be used for the benefit of the Homes, for Children's Vacation Colony, and other benevolent and charitable institutions of the lodge.

President Timendorfer presented a communication in the form of a complaint on the part of a member of the Order that the Grand Lodge participates in the collection of funds for the Red Cross, Red Crescent and similar institutions, but that the Grand Lodge fails to participate in collections intended for the relief of co-religionists.

President Timendorfer suggested a reply to the complaint that the Grand Lodge has come to the conclusion that during the period of the war, only a centralized organization to secure relief for war sufferers can meet with the desired success and for that reason the Grand Lodge has abstained to arrange collections and has participated in the raising of funds under the auspices of various committees established for the General Jewry and to contribute direct to such agencies. He furthermore recommended that the 15,000 mark at the disposal of the Grand Lodge be used under the auspices of the Grand Lodge and not be turned over to the Jewish Relief Fund. He further reported that the Executive Committee of the Order forwarded two further contributions of 30,000 and 15.000 mark to the German Grand Lodge, at the same time expressing the wish that the first sum be donated for the benefit and relief of German brethren and that the second amount be applied for the relief of Jewish sufferers in Russian-Poland. It was resolved that the funds on hand be kept intact so as to afford the possibility to the Grand Lodge to engage in rehabilitative work after the close of the war. It was also resolved that the 15,000 mark previously appropriated for the relief of war sufferers be used for a similar purpose.

In compliance with the request of the President of the Order that the General Committee elect representatives of the German Grand Lodge on the Executive Committee and Court of Appeals of the Order, Brothers Dr. Berthold Timendorfer and Dr. Hugo Kuznitzky were elected members of the Executive Committee and Court of Appeals respectively.

The question of the Russian-Poland Jews in the territory occupied by Germany evoked considerable discussion. It was reported that the authorities are being advised by certain circles in one direction, while other Jewish circles have expressed the fact that the enfranchisement of the Polish Jews will have a bad effect upon the position of the German Jews. Brother Ellbogen emphasized the need of a clarification of these divergent views and suggested that the Order call a conference of Jewish notables at which various circles may gather information relative to the relief condition of the Jews in Poland before the war and during the present campaign. He suggested as members of such conference:

1st—Members of the Order in Poland who have a clear view of the situation and such members of the Order from Germany that have had opportunities to travel in Poland.

2nd—Members of the Order who earlier and now by participating in the relief organizations are fully acquainted with the situation confronting the Polish Jews.

3rd—Members of the Order, who as soldiers, military physicians and military chaplains have had the opportunity of seeking a closer acquaintance with the Jews of Poland.

The conference suggested should not be delegated to pass resolutions, but be the means only of securing the necessary information, and that subsequently [illegible] committee be appointed to [illegible] consider the subject matter. After [illegible] discussion of the proposition [illegible] it was pointed out that the creation of a new committee or conference [illegible] superfluous, in view of the fact [illegible] committees are now at work on the same lines and furthermore that the situation existing among the Jews in Russian-Poland is sufficiently familiar to all interested in the matter, it was resolved that no action be taken for the present regarding the proposed conference.

A request by the Deutsch Israelitischen Gemeindebund for an appropriation of 1,000 mark for religious instruction in the smaller communities was favorably considered.

To aid the suffering members of the Order, residents of Bulgaria, the sum of 3,000 mark was appropriated and it was further resolved that distribution of this money be in trust to Carmel Lodge of Sofia. Information to the effect that the lodges of Hamburg have presented the twenty-nine military hospitals located in Hamburg with books and other reading matter was noted and a vote of thanks expressed to the lodges.

M'KEESPORT LODGE, M'KEESPORT, PA.

In the presence of a large membership, the recently elected officers of the B'nai B'rith lodge of McKeesport were duly installed on the first Sunday in January by Brother Louis Sulzbacher, grand secretary of District No. 3.

How the double triangle, the shield of David, became the flag of Israel was the subject of an interesting article, which was read to the lodge by the chairman of the educational committee. The special resolution committee, which had been appointed to draft proper resolutions on the death of Dr. Solomon Schechter, made its report and the resolution was spread upon the minutes of the lodge and a copy sent to the family of the bereaved and to the Jewish Theological Seminary.

On Sunday, June 16, the first speaker of the newly inaugurated lecture course under the auspices of the educational committee was with us in the person of Mark Alexander, a member of the general committee of District No. 3 and the founder of the Abraham Lippmann lodge of Pittsburgh. He addressed the large gathering on the subject of "The Objects and Aims of Our Order." His talk was enthusiastically received and enlightened many of the members on the higher aspirations of our order.

On the latter date, many members of the various Pittsburgh and Monongahela Valley lodges were with us to aid in the celebration of Brother David Mannist's "fifteenth B'nai B'rith birthday." Brother Mannist is the patriarch of the McKeesport lodge; like the patriarch of old he delights in the wisdom of the Scriptures and his short talks from time to time abound with biblical references and are highly inspiring to all who hear him. Although now seventy-six years of age, he is always the first to reach the lodge room at every meeting and his faithful attendance has indeed been a splendid example to the other members of the order. He well deserves the honor that was bestowed upon him on that occasion, and the whole district joins in wishing that God will keep him with us for many years. Would that we had more David Mannists in our order, men who not only by word, but also by deed, inspire us to climb the heights from which we gain the broader and nobler visions of life and learn to labor unceasingly for the high ideals for which the B'nai B'rith stands.

ARMIN H. FRIEDMAN.

LOTHRINGEN LODGE NO. 591, OF METZ.

The Soldiers' Home which is maintained by the lodge, is doing excellent work and is reflecting great credit upon the order at large. During the past holidays, brethren of different lodges of Germany, who accidentally happened to be in Metz at that time, many Jewish soldiers who were in garrison of the city or who came in from the field, were royally entertained by the lodge. On the first evening of the festival about 200 soldiers were led into the Home, which is located in the lodge building, by the founder of this institution, Brother Th. Goldschmidt, and the president of Lothringen lodge, Brother O. Goldberg, where they all partook of a boundtiful meal. The beaming faces of the soldiers who were happy in the opportunity to spend the festal evening in the midst of Jewish brethren, testified to their gratitude to the B'nai B'rith and when at the conclusion just before grace the "shir hama-aloth" resounded from all throats every one felt that here a real home was offered to those who were deprived of it for such a long time.

All the Jewish soldiers who with those who came later numbered nearly 400, were placed in the Jewish families, part of whom are members of the lodge, where they found board and lodging, or were given tickets to Jewish restaurants.

The lodge spent a considerable sum of money in taking care of the Jewish soldiers.

B'NAI B'RITH MASS MEETING OF PITTSBURGH.

Nearly a thousand men and women assembled at the Ft. Pitt Hotel at Pittsburgh, Pa., on Sunday evening, Nov. 28, 1915, to attend the mass meeting under the auspices of the joint Pittsburgh B'nai B'rith Lodges.

The immense assembly was formally called to order by the chairman of the meeting, Brother Richard S. Rauh, Vice-President of Jericho Lodge, who introduced a song to the melody of "America," written by him. The great audience rose and in one accord chanted the poem. A large number of visiting brethren from lodges located in adjacent cities, such as New Kensington, McKeesport, Connellsville, Homestead and Braddock were present.

The chairman outlined the campaign for membership that is to be launched, explaining that the contest would be waged until Sunday, December 12 and that on December 26 an impressive initiation of the new candidates and an elaborate banquet would be held in the Ft. Pitt Hotel and the well-known and prominent members of the Order from distant cities have been invited and may be present to deliver addresses on the occasion, and it is expected that one thousand new members will have been secured by that time. The chairman further announced the names of the honorary committee that will counsel and assist the various teams during the campaign.

The guest of honor for the occasion was Brother Karl N. Vetsburg of St. Louis, Vice-President of District Grand Lodge No. 2, and when introduced to the audience he was greeted with vociferous applause. In his address he outlined the function of the Order and explained the magnificent work which it quietly accomplishes. He referred to the marked strides in membership which the lodges throughout the country are making and expressed his belief that keener attention was being paid the Order by its members. He stimulated the workers with much enthusiasm so necessary in all membership campaigns.

Dr. John A. Brashear, of Pittsburgh, who was lately accorded the honor of being Pennsylvania's first citizen, was the next speaker. He expressed his gratification at the usefulness of the Order, which in his opinion was one of the most altruistic bodies with which he had ever come in contact. He was followed by an eloquent address by Dr. J. Leonard Levy, who reviewed the aims and objects of the Order in his usual masterly fashion.

The program was interposed with musical and vocal numbers.

The meeting was a great success in all respects, and will no doubt be the means of a successful campaign which will result in a large increase in the membership of the District.

The evening preceding the meeting, the competing teams tendered a dinner to the guest of honor, Mr. Vetsburg, at the Ft. Pitt Hotel.

On Sunday morning, the date of the mass meeting, Dr. J. Leonard Levy selected "An Inspiring B'nai B'rith Team" as the topic of his lecture in his Temple. A large number of members of the Order were in attendance.

RAMAH LODGE, CHICAGO.

The annual meeting of Ramah Lodge No. 33, of Chicago, was held on Thursday evening, Dec. 9, 1915, with an attendance of more than two hundred members. A large number of applications for membership were presented and were acted upon so as to make it possible for them to be initiated at the Class Initiation held on Dec. 18.

"After the election of officers and delegates to the coming convention of the District Grand Lodge, the lodge was turned over to the chairman of the Intellectual Advancement Committee, who introduced as the guest of honor and speaker of the evening Brother Rabbi I. E. Marcusson of Terre Haute, Ind., who addressed the lodge on the subject, "The Ark of the Covenant." Brother Marcusson in his eloquent address emphasized the need of purity in the life of the Jew, advocated the necessity of adherence with loyalty to the faith of the forefathers and pointed out the necessity of banding together in a bond of brotherhood like the B'nai B'rith, not only to be helpful to one another, but for the purpose of being able to champion the cause of the Jew wherever and whenever his rights may be endangered. At the close of his address the lodge rose and demonstrated its approval of the splendid address of vociferous applause.

Following the address, the syllabus, "Is Social Service the Highest Philanthropy?" was discussed by Brothers O. G. Finkelstein, Sidney Lyon and others.

At the close of the meeting refreshments were served and a most congenial hour was spent by those present.

B'NAI B'RITH CELEBRATION BY COVENANT LODGE, DULUTH, MINN.

Covenant Lodge No. 569 of Duluth, Minn., celebrated B'nai B'rith Day on Friday, Dec. 10, 1915, at Temple Emanuel. The evening marked also the eleventh anniversary celebration of the organization of the lodge, and was attended by a large number of co-religionists. Dr. Maurice Lefkowits officiated at the services and Mr. H. D. Frankel, of St. Paul, Minn., chairman of the Propaganda Committee of the District, delivered the address which took the place of the regular Friday evening sermon. The subject of Brother's Frankel's address was, "The Other Fellow's Brother." At the beginning of his address, Brother Frankel spoke of the work accomplished by the Order since its inception and especially emphasized the new work undertaken by the Order.

"But now we have a new, wonderfully great work before us," said the speaker. "It is not caring for our own brother, as we have done in the past, but the other fellow's brother. At the Grand Lodge convention in San Francisco last May, this big-brother movement was launched for the purpose of cleaning the interior of the house of Israel.

"I do not mean that Judaism is weak or has lost its power. I mean that while boasting of what Judaism is, we ourselves are not blind to the fact that we have faults, and further still, want to point them out ourselves. It is broad and liberal enough to mold itself all over again. We do not complain of the rabbinate, nor of the good-hearted Jews, but of the new problems that have come with the advancement of humanity.

Changing Conduct of Life.

"We must clean our house from within. We must enhance certain theories and decrease certain others. We do not propose to change customs or ceremonials or a single iota of our belief, but we do propose to change the practical conduct of our life. No longer will we hush those Jews who have done wrong. We will aid in sending them to jail; but when they leave these institutions we propose to help them. We will take these Jews, who have forgotten their faith, their ancestry and the teachings of centuries, and bring them back to the fold. We propose to go to juvenile courts and co-operate with the officials in caring for the wayward boys and girls. We will not protect and shield them, but act as big brothers.

"When the war is over we must be prepared to receive hundreds of thousands of fugitives who will come here to live. If such a crisis should come, we must be able to meet it.

Set Pace for All Races.

"This movement is something new, something money cannot buy. It is personal service. Social workers want to theorize and gather statistics, but this never relieves suffering. We want men with warm-blooded handshakes, which money cannot buy. We do not propose to reform the world, but unite it. When the world sees our work progressing, we believe that the movement will spread to all the nations and races, uniting them into one peace-loving, fraternal brotherhood."

B'NAI B'RITH OF PORTLAND, ORE.

A most interesting meeting of Theodore Herzl Lodge No. 314, was held on December 14, at which Mr. D. Solis Cohen delivered a plea for Zionism, which aroused much enthusiasm among the members and which was followed by a discussion of Zionism and its relation to Americanism. Twenty-five applications for membership were presented at this meeting, and it is planned to hold a class initiation in the near future followed by a banquet.

The grand ball given jointly by Theo. Herzl Lodge and its auxiliary, the Daughters of the Covenant, on December 8, was a success in every way. More than 100 couples in full evening dress were in attendance. The affair will hereafter be an annual event.

B'NAI B'RITH OF SEATTLE, WASH.

About 100 couples enjoyed one of the most pleasurable dances of the season given by Hildesheimer Lodge No. 503, on Wednesday evening, December 8. Several novelties were featured, among them the popularity contest, the prize being a huge basket of flowers.

One of the pleasant features of the meeting of the Daughters of the Covenant, auxiliary of the B'nai B'rith lodges of Seattle, held on December 2, was the visit of Mrs. Lukow, of Vancouver, B. C., treasurer of the Ladies' Auxiliary of Samuel Lodge, of Vancouver. After the meeting a supper was served jointly with the members of Hildesheimer Lodge and interesting addresses were made

MONSTER CLASS INITIATION IN CHICAGO LODGES.

Close of Remarkable Membership Campaign.

Beginning Oct. 1, 1915, a campaign was launched by the Chicago lodges of the B'nai B'rith to materially increase the membership of the order in this city. The management of this campaign was under the auspices of the Central B'nai B'rith Council, representing all the lodges. Ten teams, composed of ten members each, with a captain at the head, were appointed from among the most enthusiastic and willing workers, and it was the plan that each team secure at least 100 members so that the desired quota of 1,000 new members as a result of the campaign may be attained. The campaign lasted two months and the expectations had been more than realized, for over 1,100 candidates were secured during this brief space of time.

The initiation of these candidates was held on Saturday evening, Dec. 18, 1915, at the Hotel La Salle, and preparations were made for the proper care of the immense throng that was expected to be present. Long before the appointed hour, the members and candidates began to assemble and at 9 o'clock the formal ceremonies of initiation were begun. Mr. A. B. Seelenfreud, president of the Central B'nai B'rith council, presided at the opening ceremonies of the joint meeting of the Chicago lodges, and the initiation was conducted by the official degree team of the council, consisting of Brothers A. B. Seelenfreud, Wm. Wilhartz, Sidnev Lyon and Ben Samuels. The candidates were conducted into the hall by groups, headed by the assistant monitors appointed for that purpose. The initiatory work was excellently done and elicited much applause and favorable comment at its conclusion, from not only the local members, but some of the out-of-town guests who graced the occasion with their presence. At the conclusion of the ritual, Dr. Rudolph I. Coffee, director of the social service department of the order, briefly addressed the candidates, emphasizing the value of social service and soliciting their co-operation in this important work of the order. The chairman then introduced as the guest of honor, Brother Jacob Furth of St. Louis, treasurer of the order, who addressed the meeting on the work of the order and its accomplishments, reviewing its history from the order's inception to the present time. He was followed by Brother Hugo Sonnenschein of Chicago, one of the younger members of the order, who spoke on the duties of a Ben B'rith. Brother Adolf Kraus, president of the order, made the closing remarks.

The lodge was closed in due form.

An entertaining and interesting program was carried out, consisting of vocal and musical numbers, recitations, etc. The evening was brought to a successful close by the serving of refreshments and the indulgence of a social hour.

At the initiation 652 candidates were present. Of this number 386 were initiated for Ramah Lodge; 201 were initiated for Oriental-Hillel Lodge and 65 were initiated for David Fish Lodge. The remainder of the elected candidates are expected to be initiated at the regular meetings of the lodges.

Much appreciation and thanks are due to the membership teams that so earnestly devoted their time and service to the cause of the order in bringing into its fold such a large number of representative men whose affiliation with the order must be of much benefit to the order and be the means of greatly enhancing its usefulness.

TACOMA LODGE, TACOMA, WASH.

On Thursday. December 9, election of officers, as well as representatives to the coming convention of the District Grand Lodge was held in Tacoma Lodge No. 741. The attendance was one of the largest of the season.

The first public installation, under the auspices of the lodge will take place at the first meeting in January and the matter has been put in charge of the officers-elect and the Entertainment Committee, who have been instructed to leave nothing undone to make the coming event an interesting and impressive one.

OAKLAND LODGE, OAKLAND, CAL.

On Tuesday evening, November 30, Grand President Harry K. Wolff of the District Grand Lodge paid an official visit to Oakland Lodge No. 252 of Oakland, Cal. He was accorded a rousing reception. In the course of the evening he delivered a stirring address expounding the mission of the Order and its ideals. Members of the Committee of Fifty of San Francisco accompanied the Grand President to Oakland Lodge as honorary escort.

CLASS INITIATION BY THE LODGES OF NEW YORK CITY.

New York City, where owing to the great many organizations, the increase of B'nai B'rith membership is not an easy matter, will show an unusual increase in the membership this year, due to the special efforts of the president of the district, Bro. Herman Asher, and the group of earnest and loyal brothers who rallied to his support, a grateful acknowledgment of which he made in his address as presiding officer at the Grand initiation held Wednesday evening, December 29th, at Hotel Astor, where 140 candidates were initiated in the presence of a brilliant gathering, representing the most prominent B'nai B'rith, both young and old, in the Metropolitan district.

The initiation ceremony, which was very impressive, was conducted by Bro. William Asher of Jordan lodge, Bro. Dr. M. M. Stark of Washington Lodge, Bro. Dr. Herbert S. Goldstein and Bro. Isidore Jaffe of Maccabee Lodge.

Bro. Dr. E. N. Calisch, member of the executive committee of the order, came from Richmond, Va., a distance of 500 miles, to address the meeting. The distinguished and eloquent brother received a veritable ovation. The large attendance which filled the spacious ball-room of the hotel arose at the instance of the venerable treasurer of the district, Bro. Solomon Sulzberger, and greeted the speaker of the evening with a welcome typical of the true B'nai B'rith cordiality. Bro. Calisch was deeply touched by the welcome, and responded with much feeling. Bro. Dr. Calisch spoke nearly an hour, emphasizing the two-fold obligation of every Ben B'rith, which is loyalty to country and loyalty to God, or, as he put it, "patriotism and piety." Bro. Dr. Calsich also emphasized the good work of the Anti-Defamation league, and called attention to the many achievements of the order. Bro. Dr. Calisch made a deep impression upon his audience.

President Asher added much to the enthusiasm of the evening by announcing that he secured new headquarters for the district, where, in addition to the executive chamber and the secretary's office, there will be a social hall, club rooms and a comfortable lodge room, where all the lodges in the city may meet. The new home of the district will be on Broadway near 83rd street. The president's announcement was greeted with enthusiastic applause.

Bro. Benjamin J. Samuels of Chicago, president of District Grand Lodge No. 6, who favored the meeting with his presence, was then introduced by President Asher. President Samuels conveyed to the brothers assembled the greetings from his district, and told of the fine social work which District Lodge No. 6 is doing. He appealed to the younger members to respect the time-honored Jewish traditions.

Bro. Joseph Levenson, chairman of the Intellectual Advancement committee, in a brief but eloquent speech, pointed out the great necessity of an organization like the Independent Order of B'nai B'rith.

Bro. Secretary Dr. Bernard M. Kaplan closed the program with a benediction, invoking God's blessing, also upon the new home of the district.

LADIES' AUXILIARY LODGE OF LESSING LODGE, NO. 349, OF BRESLAU.

Many arduous duties were imposed upon a society as great as the Ladies' Auxiliary of Lessing Lodge and the ladies have contributed their full share to the good work of helping the needy and alleviating suffering. They have donated liberal sums of money to the Red Cross and to the Ladies' Society of the Fatherland. A single appeal to the sisters made it possible for the auxiliary to provide 200 soldiers with food and drink every day for three weeks during the time when enormous masses of soldiers passed through the city of Breslau. A great number of sisters volunteered to attend to different kind of work and the auxiliary lodge was enabled to turn over great quantities of knitted woolen goods to the Red Cross and the Ladies Society of the Fatherland. Many soldiers applied directly to the auxiliary lodge for woolen garments. The Jewish congregation also sent all needy soldiers to the lodge and all the applicants were promptly attended to and fully provided with the necessary warm underwear. Provisions were later furnished to needy families. After investigation those who were deserving received groceries, clothing, shoes, coal and money to help to pay the rent. The auxiliary was a regular contributor to the soup-kitchens, sewing and knitting rooms and to the National Women's Service Society of Breslau. The Ladies Lodge also sent rich gifts to Saatz and Carlsbad in Bohemia, which alleviated much distress. The Ladies' Auxiliary Lodge intends to keep up the good work as long as this fearful struggle of the nations lasts.

ACTIVITIES OF HOREB LODGE, NEW HAVEN, CONN.

The campaign for membership inaugurated by Horeb Lodge No. 25, of New Haven, Conn., has netted gratifying results, as more than one hundred new members have been enrolled, which brings the membership of the lodge above the 600 mark. Although the goal set out has been reached by the lodge, the campaign is still being carried on and new applications are continually being received. The Jewish community of New Haven is realizing that it has a real, live up-to-date organization in Horeb Lodge, which contains the names of all representative Jews of the city.

The lodge has been fortunate in having various degree teams in the past which were excellent in all respects and in one year the degree team of the lodge captured the prize banner offered by the District Grand Lodge. Recently a Horeb degree team club has been organized and its membership has already reached a goodly number. A dinner was given at which the members of this club attended and much enthusiasm has been aroused. It is the aim of the lodge, through its degree team club, to again capture the prize banner of the District.

The formation of a debating club has been suggested by the lodge and will no doubt soon be accomplished. The lodge had a bowling team which will be reorganized, and other clubs devoted to innocent sports such as chess and checkers are being suggested.

On Sunday evening, December 12, a rousing meeting was held by the lodge which has outshown all previous efforts. The special feature of the meeting was an address by Rabbi Mann on "Some Fundamental Differences Between Judaism and Christianity."

At the preceding meeting of the lodge, held on November 28, sixty-seven candidates were initiated by the new degree team.

The meeting was graced by the presence of Brother Chas. Hartman, a member of the Executive Committee of the Order, who addressed the lodge on the efforts of the Order to bring about united and concerted action on behalf of our suffering co-religionists abroad. After the meeting the members were served with luncheon in the banquet hall. The advancement committee arranged a smoker and musical program.

TOLEDO, OHIO.

A special meeting of Toledo Lodge No. 183 of Toledo, Ohio, was held at the Progress Club on the evening of Dec. 26, 1915, for the purpose of initiating a class of candidates. Thirty-eight new members were initiated in a most impressive manner by the degree team of the lodge.

After initiation, those present assembled in the banquet hall where a splendid supper was served. Brother C. K. Friedman acted as toastmaster, who introduced Mr. L. M. Eppstein, who delivered a splendid address. This was followed by a most inspiring address by the guest of honor, S. J. Kornhauser, of Cleveland, President of the District. One of the prominent out-of-town guests was Brother Lionel Weil of Goldsboro, N. C., Past President of District No. 5, who expressed his great pleasure at being present at the meeting and presented a letter from Brother Simon Wolf of Washington, conveying greetings to the members of the lodge. Brother S. H. Cohen, when called upon to address the lodge, related his fifty-one years of activities in the Order. The closing remarks were made by J. H. Jacobson, and when adjourning all those who participated in the meeting expressed their gratification of having spent a most pleasant and instructive evening.

SAN FRANCISCO B'NAI B'RITH.

Grand President Harry K. Wolff, of San Francisco, paid an official visit to the lodges of that city on December 8 at the B'nai B'rith Building on the occasion of a joint meeting. In his address he outlined the results of his official visits to the various lodges in the jurisdiction and recited the work accomplished in various sections of the District.

In honor of the occasion a large class initiation was held. The work was performed by the crack initiatory team which conducted the initiation before the Constitution Grand Lodge at its convention held in San Francisco last May.

Ophir Auxiliary No. 4, of San Francisco, held a reception in honor of its retiring president on December 9, which was largely attended.

A special Chanukah service was given on Monday, December 6, 1915, by Occidental Lodge No. 345, in the B'nai B'rith Building. The members of all the local lodges were invited guests. Addresses were made by Brothers Lucius L. Solomons and Edmund Tauszky. Brother Harry K. Wolff, President of the District Grand Lodge, was the guest of honor.

DAVID FISH LODGE, CHICAGO.

A large attendance of the members of David Fish Lodge No. 130 of Chicago was present on the evening of Dec. 20, 1915, to participate in the election of officers and delegates to the coming convention of the District Grand Lodge.

The annual reports of the officers of the lodge were presented, from which it was shown that the lodge is in a most excellent condition, both from the standpoint of membership and finance. For the year 1915 the lodge shows a marked increase in its numerical strength. After the initiation of a class of candidates by the secretary of the District, Brother A. B. Seelenfreund, the meeting was formally closed and was turned over to the Social Committee of the lodge.

The special feature of the evening was an address by Rabbi Dr. Julius Rappaport on the subject, "Reason and Remedy for Conditions in Judaism." The speaker reviewed the history of Israel, pointing out the many changes that have taken place which have served gradually to bring about the existing conditions which he, the speaker, pointed out as dangerous to the welfare of Israel, having the tendency to undermine the purity of the Jewish home life, loyalty to God and close adherence to the virtues of the Jew as practiced in days gone by. As a remedy for existing conditions he advocated a return back to old ideals and to the practice of those virtues which made it possible for the Jews to withstand all persecutions in the past and to maintain themselves as a distinct people singled out for the special mission to bring enlightenment to the world. The address of Brother Rappaport was keenly followed by the members present, and at its close quite an ovation was tendered the speaker.

Following the address, a discussion on the question, "Is Social Service the Highest Philanthropy?" was participated in by many of the members present and at the close of the meeting refreshments were served and a good time was enjoyed by those present.

INSTITUTION OF NEWPORT NEWS LODGE.

Newport News (Va.) Lodge was installed December 12 and thirty-four charter members initiated. The following officers were elected: President, S. Mirmelstein; vice-president, Harry Reyner; secretary, A. M. Lefkowitch; treasurer, A. Rosenbaum; Warden, D. Berlin; guardian, A. Richman; monitor, Wm. A. Graff; assistant monitor, M. Rosenbaum; trustees, J. Reyner, Wm. Garner and H. A. Morewitz.

Installation of the lodge was conducted by Brother H. S. Bloomberg, President of District Grand Lodge No. 5. The initiation was conducted by Dr. E. N. Calisch, assisted by Rabbi L. D. Mendoza, of Norfolk, acting as monitor. The ceremony of initiation was very impressive and the new lodge starts off with the happiest of auspices. After the ceremonies short addresses were made by Brothers Bloomberg, Calisch and Mendoza.

The new lodge owes its existence to Mr. A. Brand, of Washington, D. C., the efficient field secretary of the District.

ORIENTAL-HILLEL LODGE, CHICAGO.

The annual meeting of Oriental-Hillel Lodge No. 72 of Chicago was held on the evening of Dec. 23, 1915, in the presence of a large number of the members. A class of eleven candidates was initiated and a large number of applications were received. The election of officers for the ensuing year, as well as the election of delegates for the coming Grand Lodge convention, was held.

The feature of the meeting was the discussion of the syllabus, "Is Social Service the Highest Philanthropy?" Brother O. G. Finkelstein, a visiting member of Ramah Lodge, addressed the lodge on this subject. He was followed by Brother R. I. Coffee. Director of the Social Service Department of the Order, and others, who emphasized the need of extensive work in the line of Social Service.

CHANUKAH BALL BY HERZL LODGE, HOUSTON, TEXAS.

The Chanukah ball, given by Herzl Lodge No. 608 of Houston, Texas, at the Beach Auditorium on Sunday, Dec. 5, 1915, was one of the best attended affairs in that Jewish community for some time. The floor committee had a well prepared order of dances. A bountiful repast was served at midnight by the committee. The hall was elaborately decorated for the occasion, the principal feature of which was a 4-foot high electric lighted Menorah, which was placed on the stage. The committee that had charge of the affair is deserving of a great deal of credit for the successful celebration.

What Our Lodges Are Doing

BARNETT LODGE, FT. SMITH, ARK.

B'nai B'rith day was observed by Barnett Lodge, No. 754, I. O. B. B., with a public meeting at the high school auditorium on Sunday, December 26.

The following was the program rendered:

Opening Remarks .... L. Barnett
Quartette....Messrs. Schlosser Brothers and A. A. French.
Vocal solo .... "Holy City" Miss Courtney Cowan.
Address.............Rabbi Louis Witt
Violin solo..........Miss Mary Gorman
Vocal solo........"Let Us Have Peace" Miss Courtney Cowan.
Quartette....Messrs. Schlosser Brothers and A. A. French
Benediction...........Rabbi Louis Witt

A large audience was present and appreciated the instructive address of Rabbi Louis Witt. It was a masterly effort and impressed all who hard it.

SAN DIEGO, CAL.

The pulpit of Temple Beth Israel was occupied Friday evening, November 12, by President Harry K. Wolff and Grand Secretary I. J. Aschheim, District Grand Lodge No. 4, I. O. B. B., who, with their wives, arrived from San Francisco on Thursday noon, the 11th. They visited the Exposition that same afternoon, attended a special meeting and initiation at Lasker Lodge that evening, which was followed by a reception and dance. On Friday afternoon the visitors and members of the lodge were the guests of Madam Katherine Tingley and members of the Universal Brotherhood and Theosophical Society at Point Loma.

INSTITUTION OF B'NAI B'RITH LODGE AT WICHITA FALLS, TEXAS.

On Sunday, Nov. 28, 1915, Wichita Falls Lodge was instituted at Wichita Falls, Texas, with a charter membership of twenty-five. Rabbi George Fox and Brother U. M. Simon of Ft. Worth, Texas, represented the District Grand Lodge in the institution ceremonies. After the installation ceremonies, addresses were delivered by the visiting Grand Lodge officers, who explained the aims and objects of the Order, and reviewed its accomplishments since its inception. At the close of the evening, refreshments were served by the ladies and a social hour was spent.

ALBANY, N. Y.

Gideon Lodge No. 140 of Albany, N. Y., secured a class of fifty-six candidates as a result of its recent membership campaign. On Sunday evening, Dec. 12, 1915, the prize degree team of Springfield Lodge No. 684 of Springfield, Mass., initiated this class. Addresses were made on this occasion by Brothers Chas. M. Stern, Past President of the District Grand Lodge; Henry Lasker, of Springfield, Mass., a member of the General Committe of the District; Judge D. Muhlfelder, of Albany, and I. Bookstein, President of the Lodge. Prior to the meeting a diner was tendered the visiting degree team and other visiting brethren at the Adelphi Club, and later in the evening a reception was held.

The evening was in charge of the Intellectual Advancement Committee with Brother Wm. L. Oppenheim as chairman.

Enroute to Albany, the degree team of Springfield Lodge, consisting of twenty-four men, stopped off at Pittsfield, Mass., where they initiated a number of candidates for Adullam Lodge No. 326.

CALUMET LODGE, HOUGHTON, MICH.

The public installation of officers of Calumet Lodge No. 502 of Houghton, Mich., and the B'nai B'rith day celebration was held on Saturday evening, Jan. 1, 1916 at the Odd Fellows hall and was largely attended by the members and their friends. The following was the program:

Prayer.....................Rabbi I. Koplowitz
Installation of Officers..................
......................Rabbi Joseph H. Stolz
1915 Results of Calumet Lodge No. 502
......................President A. Albion
Effect of the War on the Jews in Europe..................Rabbi I. Koplowitz
History of Superior Lodge No. 775, Marquette Mich...Pres. A. G. Shauer
Address 'Jews in the Twentieth Cen-
....
Rabbi Joseph H. Stolz of Chicago, Ill.
[illegible]
Refreshments.

CLEVELAND LODGE, CLEVELAND, OHIO.

Several committees of the lodge are now at work upon plans for the government of affairs within the club building recently equipped by Cleveland Lodge No. 16 of Cleveland, Ohio. House rules are being carefully considered, as are also terms and conditions under which other organizations may have use of certain parts of the building for meetings.

The committee on entertainment has been appointed to arrange a definite program to include social and intellectual events.

On Wednesday, December 15, the entertainment season for the year 1915-16 was opened. The entertainment consisted of a vaudeville show for the members of the lodge and the Jewish Men's Association department.

A bowling league is being formed and will begin operation at the beginning of the year.

HERZL LODGE, HOUSTON, TEXAS.

On December 1, Herzl Lodge No. 608 held its annual meeting, which was unusually well attended and showed much life and energy. It was the occasion of the election of officers for the ensuing term and with the exception of the secretary and treasurer, all the officers elected were of the younger element. The lodge decided to have a public installation of officers, which shall be opened to the general public.

The canvass for new members has already started and it is expected that the lodge will have a class of 100 to be initiated at the January meeting.

Addresses for the good of the Order were made by Brother Sol Schoeneman, vice-president of the District Grand Lodge, and several other members of the lodge.

CINCINNATI LODGE NO. 4.

At the meeting of the lodge, held on Monday evening, Dec. 13, 1915, a handsome testimonial perpetuating the work of the committee in charge of the campaign which raised the membership of the lodge to more than eleven hundred was unveiled in the lodge-room. The testimonial, beautifully engrossed and decorated in water colors by Neubauer, bears the photographs of the ten captains of the working teams. A. Edgar Aub was chairman of the committee and the work in general was under the supervision of Manny Strauss. Photographic copies of the testimonial in reduced size and handsomely framed were presented to the captains. The original will hang in the lodge room.

HAR SINAI LODGE, PHILADELPHIA, PA.

The November meeting of Har Sinai Lodge witnessed the inaugural of a movement whose object is to popularize the work of the B'nai B'rith in this city. Although the evening was given over largely to the enjoyment of a musical program prepared by Mr. Edwin S. Weider, the members were also given a most interesting resume of the work accomplished by the Order in the past and the ambitious program for the relief and betterment of our co-religionists mapped out as the Order's future line of progress. Hon. Jacob Singer's address in this connection was listened to with keen attention by the unusually large number of members present.

MENORAH LODGE, BALTIMORE, MD.

The regular meeting of Menorah Lodge No. 771, of Baltimore, Md., was held in the vestry rooms of the Har Sinai Synagogue on Thursday, December 9. The nominating committee presented a list of nominees for the officers for the ensuing term. The lodge decided during the coming three months to hold meetings twice a month on account of the campaign for increased membership which has been inaugurated.

AMOS LODGE, BOSTON, MASS.

Amos Lodge No. 121, of Boston, conducted B'nai B'rith Night at Temple Ohabei Shalom, Dec. 10, 1915, in conjunction with the regular Friday night services.

Brother Morris B. Davidson, of New York City, represented the District Grand Lodge and favored the congregation with a very instructive and interesting lecture on the work of the Order.

ESCHOL LODGE, DAYTON, OHIO.

B'nai B'rith Day was fittingly celebrated by Eschol Lodge No. 55 on Sunday evening, Nov. 21, 1915. Dr. Jos. S. Kornfeld, of Columbus, was the speaker of the occasion and addressed the gathering on the subject, "The War Cries of Israel." There was also a musical program. The celebration was probably the most enthusiastic and well attended meeting of the lodge has had. The ladies' auxiliary arranged the entertainment features of the meeting.

DISTRICT No. 1.

Manhattan Lodge No. 156 gave a concert and ball at the Marseilles Hotel Saturday evening, December 18. Bro. Isidor Blum was chairman of the entertainment committee.

At the last meeting of Manhattan Lodge Bro. E. J. Graetz, who has been secretary of Manhattan Lodge for a number of years, declined re-election and Bro. Philip Cowen, former editor and publisher of the American Hebrew, has been elected in his place. Bro. Graetz has served the district in many capacities and was also governor of the Home for seventeen years. Bro. Graetz will continue to take an active interest in the order though he has declined the office of secretary.

Jordan Lodge degree team officiated in a very impressive manner at the initiation of candidates at Flatbush Lodge.

Henry Jones Lodge celebrated the seventieth birthday of its worthy president, Bro. Abraham Anhalt, by special exercises. President Anhalt, who has been president of Henry Jones Lodge for the past twenty-two years, was presented with a silver vase as a token of affection in which he is held by the brothers of Henry Jones Lodge.

Bro. Maurice P. Davidson, chairman of the committee on laws, visited Boston and delivered an interesting address at the B'nai B'rith service in Dr. Eichler's temple. The service was presided over by Dr. Eichler, rabbi of the congregation.

A brief history of the order and District No. 1 is being prepared by District Secretary Dr. Bernard M. Kaplan with the co-operation of Bro. Judge A. K. Cohen of Boston, first vice-president of the district; Bro. Charles Hartman, member of the executive committee, I. O. B. B., and Bro. Jacob S. Kuhns, as a souvenir of the Grand Lodge convention to be held in Boston.

President Herman Asher installed the newly elected officers of Haggai Lodge of Providence, R. I., Sunday, January 2, where he was the guest of Brother and Mrs. Harry Cutler. President Asher, accompanied by Bro. Ullman, also installed the officers of Ararat Lodge at Hartford, Conn. Both meetings were well attended.

Bro. Dr. M. M. Stark of Washington Lodge, accompanied by Bro. District Secretary Bernard M. Kaplan, installed the officers of Canaan Lodge on Sunday January 2.

Bro. Dr. J. L. Blumenthal of Manhattan Lodge, accompanied by Bro. District Secretary Bernard M. Kaplan and Bro. Henry Meyers of Washington Lodge, who represented President Herman Asher, installed the officers of Chananiah Lodge. Bro. Emanuel Stern, in behalf of the lodge, presented a beautiful gold cane to the outgoing president, Bro. Henry Weiss. Bro. Weiss's annual message was ordered published by the lodge. Bro. Gallinger will preside over the lodge during the coming year. The installation was public and an interesting musical program was rendered.

Asariah Lodge had its installation last Monday, January 3, the installing officer being Bro. Henry Meyers, accompanied by Bros. Mo. Minzesheimer, Wm. B. Koller, Edward Rosenfeld and Henry Gutenstein. The installation was followed by a banquet, presided over by President Dr. Leo Schnepp.

President Asher by the next convention will have visited nearly every lodge in the district. Someone has well said: "President Asher is a B. B. B."—Busy Ben Brith.

Bro. Charles Hartman will be very much in demand this month as an installing officer. Quite a number of lodges have made a special request that Bro. Hartman be appointed their installing officer.

The next convention of District Grand Lodge No. 1, which will be the sixty-fourth annual session, will be held in the city of Boston, Mass., on the 6th and 7th of February, 1916. Thirty-nine years ago District Grand Lodge No. 1 held its silver anniversary convention in Boston and was presided over by its venerable treasurer, Bro. Sol. Sulzberger, who was then president of the district. The accounts of that convention contain such adjectives as "magnificent" and "splendid" when referring to the session and the social events of that convention. May the approaching convention to be held in Boston be worthy of its predecessor.

Amos Lodge No. 121 of Boston, Mass., held an interesting meeting on Jan. 5, on which occasion the officers were installed. The joint executive committee of the Boston lodges in charge of the grand lodge convention to be held in that city on Feb. 7, has prepared an extensive and entertaining program for the occasion.

Mrs. Emily Kempner Duschnes recently gave a reading of a travelogue at Edward Everett Lodge No. 97 of New York City which was a source of delight and information to the brothers. The subject was "To the California Exposition with the I. O. B. B."

DISTRICT NO. 2.

Missouri Lodge No. 22, of St. Louis, Mo., held its annual meeting on December 19, 1915, at which the election of officers for the ensuing year and delegates to the coming convention of the District Grand Lodge was held. The special feature of the meeting was the initiation of a class of two hundred candidates by the degree team of the lodge. At the conclusion of the meeting, a Dutch luncheon was served.

Barzillai Lodge No. 111, of LaFayette, Ind., entertained its members and friends at a dance at Allen's Academy on December 2, 1915. It was a very delightful affair. There were a number of out-of-town guests.

Rabbi Heiman J. Elkin, of Leavenworth, Kans., is continuing the work of his predecessor, Rabbi D. L. Linknaitz, at the penal institutions in that city. This work is being conducted under the auspices of the social service committee of the District and consists of holding services at the Federal Penitentiary and Military Disciplinary Barracks. Steps have also been taken to provide prayer books for the Jewish inmates of these institutions.

United Cities Lodge No. 533, of Joplin, Mo., held a well attended meeting on November 30, on which occasion a class of five candidates were initiated. Several new candidates were proposed, and at the close of the meeting a smoker and entertainment was held, during which Brother Moses Weiler, the secretary of the lodge, was presented with a token in consideration of his faithful services to the lodge. The lodge observed B'nai B'rith Day on Sunday, December 5, with a program consisting of addresses and musical numbers.

Brother Jacob Furth, of St. Louis, treasurer of the Order, paid an official visit to Queen City Lodge No. 258, of Sedalia, Mo., and delivered an address on the work of the Order, on the occasion of the B'nai B'rith Day celebration arranged by the lodge. The subject of his address was the Origin, Growth and the Goal of the B'nai B'rith Order.

DISTRICT NO. 3.

Through the efforts of Rabbi H. Silver, of Wheeling, W. Va., the institution of a B'nai B'rith Lodge in Bellaire, Ohio, will soon become an accomplished fact. Twenty-five applications for the charter membership have so far been received.

At the meeting of Har Sinai Lodge No. 8, of Philadelphia, Pa., held on December 9, Mr. A. Berkowitz addressed the members on "Chanukah—Old and New." The Lodge has inaugurated a campaign for membership, which is hoped will result in a large increase of new members.

A Chanukah entertainment was given by the B'nai B'rith Sabbath School of Newcastle, Pa., on Sunday afternoon, December 12, 1915, at which a program consisting of musical and vocal numbers, the lighting of candles and an address by the superintendent of the school, Mr. Marcus Feuchtwanger, vice-president of the Grand Lodge, was carried out. Refreshments were served at the close of the celebration.

The General Committee of District Grand Lodge No. 3 held a well attended meeting on Sunday morning, December 5, 1915, at Philadelphia, Pa. Representatives from Pennsylvania, Delaware and New Jersey to the number of fifteen were in attendance.

Sunday, November 28, was designated by the General Committee of the District as B'nai B'rith Day, and the lodges throughout the District celebrated the

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day with open meetings, at which speakers of prominence delivered addresses referring to the work accomplishd by the Order. In Philadelphia a special service was held on Friday evening, November 26, at the Adath Jeshurun Synagogue. Rabbi Max D. Klein delivered a special sermon on the B'nai B'rith.

Wheeling Lodge No. 615, of Wheeling, W. Va., observed B'nai B'rith Day November 28, 1915. Rabbi Max C. Currick of Erie, Pa., was guest of honor and delivered an address on the subject "The Next Generation."

DISTRICT NO. 3.

As a result of the efforts of Brother Edward Hemple, of Pittsburgh, a meeting of the co-religionists was held in the city of Johnstown, Pa., at the Beth Israel Temple on December 19, which was largely attended and which was addressed by Messrs. Richard S. Rauh and Edward Hemple, of Pittsburgh, on the work of the Order and as a result of the meeting, a former lodge existing in that city will be reorganized and will be reinstated within a very short time with a possible membership of sixty.

As a result of propaganda efforts in the city of Philadelphia, under the personal direction of the President of the District, Brother Abe Weil, a new lodge will be instituted in that city on or about Jan. 5, 1916, with a charter membership of over one hundred members composed of some of the most prominent professional men of the community.

At a meeting of New Castle Lodge No. 609 of New Castle, Pa., held on Sunday, Jan. 9, 1916, the officers for the ensuing year were installed. The annual ball of the lodge was held on Dec. 29, 1915, and was largely attended. Many out-of-town guests were present and the affair was a great success.

McKeesport Lodge No. 573, of McKeesport, Pa., under the auspices of its Committee on Educational and Intellectual Advancement, has inaugurated a course of lectures to be held in conjunction with the lodge meetings, which lectures wil! comprise not only Jewish topics but also civic, economic and national subjects.

DISTRICT No. 4.

A public installation of officers of Los Angeles Lodge No. 487 of Los Angeles, Cal., was held on Jan. 11, 1915, at the B'nai B'rith hall. The Ladies' auxiliary met on the same evening at the same place and held its election of officers. At the close of the two meetings both organizations joined and indulged in dancing, during which refreshments were served.

The first meeting for 1916 of B. F. Pexiotto Lodge No. 421, of Salt Lake City, Utah, was held on Jan. 4, 1916, on which occasion the annual reports of the officers were presented and installation of the newly elected officers was held.

Lasker Lodge No. 370, of San Diego, Cal., gave its third annual ball on Tuesday evening, November 25, 1915, which was a great success.

Under the auspices of the allied Jewish Societies of Alameda County, a ball will be given in the Municipal Auditorium at Oakland, Cal., for the benefit of the Jewish war sufferers. Oakland Lodge No. 252 is actively participating in this undertaking.

Bakersfield Lodge No. 764, of Bakersfield, Cal., held its annual meeting on December 8, 1915, on which occasion the election of officers for the ensuing year and delegates to the coming convention of the District Grand Lodge was held. The recently organized Sunday School under the auspices of the Lodge held a Chanukah festival on Sunday, December 5, 1915.

District Grand Lodge No. 4 will meet in annual convention in the city of San Francisco on February 20, 1916.

The annual election of officers of Grays Harbor Lodge No. 757, of Aberdeen, Wash., was held on December 7, 1915. The Lodge is in a prosperous condition and looks ahead for a substantial growth during the coming year.

At a recent meeting of Los Angeles Lodge No. 487, of Los Angeles, Cal., a committee of five was appointed to meet with a like committee of the Council of Jewish Women to establish and maintain a continual good understanding between the two organizations and with a view of establishing an Educational Alliance as the first point endeavor. As a beginning of this co-operative work the Council and the Lodge in joint meeting assembled recently welcomed Mrs. Frank Gibson at the lodge hall and had the extreme pleasure of listening to an exceedingly edifying address. Mrs. Gidson spoke on the subject of immigration, and her remarks were not only instructive but entertaining.

Grand President Harry K. Wolff, of San Francisco, will pay his official visit to Berkeley Lodge No. 765, of Berkeley, Cal., on Wednesday evening, January 12, 1916. Elaborate preparations are being made for his visit and a large attendance is expected.

The annual installation of officers ot Golden Gate Lodge No. 129 of San Francisco, Cal., was held on Wednesday evening, Jan. 5, 1916. The new officers have mapped out a program which promises to make the lodge one of the liveliest during the coming year.

DISTRICT NO. 5.

Rabbi Edward N. Calisch, of Richmond, Va., a member of the Executive Committee of the Order, accompanied by Rabbi Louis D. Mendoza, paid an official visit to Newport News, Va., on Sunday, Dec. 12, 1915, and delivered an address at the public meeting in connection with the organization of a new B'nai B'rith Lodge.

Mr. Harold S. Bloomberg, of Richmond, Va., President of District Grand Lodge No. 5, instituted new lodges at Danville, Va., and Newport News, Va., on December 6 and 12, respectively.

Brother Dr. Geo. Solomon, of Savannah, Ga., Secretary of District Grand Lodge No. 5, and Milton Klein, of Atlanta, paid an official visit to Malachi Lodge, of Macon, Ga., for the purpose of doing propaganda work in the community. Their visit resulted very successfully as they secured thirty-two new applicants for the Lodge, among them a goodly portion of representative Jews of the city. A meeting of the Lodge was held on December 13, on which occasion the new members were initiated. Dr. Solomon delivered an address, which met with enthusiastic response from all present.

The annual convention of District No. 5 will be held at Savannah, Ga. Public exercises will be held Sunday evening, January 23, 1916. Dr. Edward Calisch, of Richmond, Va., member of the Executive Committee of the Order, will be the orator of the occasion.

Brother Harold Bloomberg, of Richmond, Va., President of the District, paid an official visit to Lynchburg, Va., and Brother Alvin N. Hutzler attended a meeting in Petersburg, Va., to initiate a class of candidates for Rimmon Lodge, of Richmond, Va.

At the cornerstone dedication of the Temple in Charlotte, N. C., the members of Charlotte Lodge No. 733, of the B'nai B'rith, attended the ceremonies in a body. Brother David E. Paul, Past President and founder of Charlotte Lodge, was master of ceremonies.

At Goldsboro, N. C., the family of the late Sol Weil, Past President of District Grand Lodge No. 5, presented to the Jewish Congregation a new Sabbath School room splendidly equipped to perpetuate the memory and commemorate the life work of Mr. Weil. Hon. Simon Wolf came direct from Washington to assist in the dedication, which was held on Sunday, December 12.

DISTRICT No. 6.

Saginaw Lodge No. 636, of Saginaw, Mich., has started a campaign for new members and the city is being thoroughly canvassed. About twenty new applications for membership have so far been secured.

Winnipeg Lodge No. 650, of Winnipeg, Canada, is making arrangements to observe B'nai B'rith Day on Jan. 30, 1916. Dr. I. L. Rypins of St. Paul has been delegated by the General Committee to visit the lodge and deliver an address on that occasion.

The officers of Minneapolis Lodge No. 271 of Minneapolis, Minn., were installed on Jan. 6, 1916, at a largely attended meeting of the lodge. Brother Sylvan E. Hess of St. Paul, Minn., past president of the district grand lodge, officiated at the ceremonies and delivered an adress on the current activities of the order.

Jacob H. Schiff Lodge No. 694, of Lansing, Mich., gave its annual ball on the evening of January 1, 1916, which was attended by the entire community, as well as many visitors from surrounding cities. On the following day, January 2, the lodge held a well-attended meeting, at which the installation of officers took place.

Minnesota Lodge No. 157 of St. Paul, Minn., will hold a public installation of officers which will be attended by the President of the District, Brother B. J. Samuels, of Chicago.

The lodge at its recent meeting unanimously resolved to extend an invitation to the General Committee of the District to hold the coming convention of the Grand Lodge in the city of St. Paul.

DISTRICT NO. 7.

Birmingham Lodge No. 368 and Magic City Lodge No. 725, of Birmingham, Ala., are planning a joint campaign for membership at the beginning of the new year. Various teams have been appointed and it is expected that a class of 250 members will be secured within a very short time.

Louis Barnett Lodge No. 754, of Forest City, Ark., held an interesting meeting on Sunday, December 12, 1915, on which occasion the officers for the ensuing term were elected.

The Lodge appointed a committee also to make arrangements for the coming B'nai B'rith Day exercises.

On December 26 the Lodge observed B'nai B'rith Day with appropriate ceremonies. Rabbi Louis Witt, of Little Rock, Ark., was the orator on the occasion.

As a result of the recent institution of the B'nai B'rith Lodge at Wichita Falls, Texas, a reformed congregation was organized by Rabbi George Fox, of Ft. Worth, Texas, who was present at the institution of the B'nai B'rith Lodge.

The Committee on Intellectual Culture of District No. 7 has prepared a syllabi on the subject, "What will Solve the Jewish Problem?" The lodges have also been requested to appoint committees on Intellectual Advancement.

Ft. Smith Lodge No. 306, of Ft. Smith, Ark., lost one of its most valuable members in the death of Simon Joel, a pioneer of that city and charter member of the Lodge, who died on November 15. He was the leading spirit in congregational, as well as B'nai B'rith work.

Gulf Lodge No. 221, of New Orleans, held an interesting meeting on Wednesday, December 15, 1915. Initiation of candidates was held. The committee on consolidation reported that it had met similar commitees from the other lodges of the city and recommended that Gulf Lodge express itself in favor of consolidation of the local lodges, and a resolution to that effect was unanimously adopted by the Lodge.

At the regular monthly meeting of Isidore Straus Lodge No. 519 of Ft. Worth, Tex., held on December 8, the officers for the ensuing year were elected. After the completion of the regular order of business, Rabbi George Fox addressed the lodge.

Alabama and Emanual Lodges Nos. 299 and 103, respectively, of Montgomery, Ala., will hold B'nai B'rith Day exercises at Temple Beth Or on Jan. 11, 1916.

DISTRICT No. 8.

During the winter Gabriel Riesser Lodge, No. 478, of Thorn, will meet once in every fourteen days. But the lodge hall will be open every Sunday from 3 to 7 in the afternoon for the purpose of giving a chance to outside brethren who are stationed in the garrison of the city to meet the brethren who live there.

Ostpreussische Lodge No. 541, of Allenstein, meets on Sunday evening every fourteen days. Extra meetings are held every Wednesday, to which the brethren of the city garrison are welcome guests. At these meetings the president of the lodge imparts brotherly advice and information.

Concordia Lodge No. 340, of Kattowitz, O. S., reports as follows about its activities during the year 1914-15: The fiscal year commenced with the installation of the new officers, on March 31, 1914, by the delegates of the Grand Lodge. The last meeting before the vacation was held on May 26th.

The vacation was interrupted by a meeting on August 18, which was called for the purpose of deliberating upon the claims made upon the Lodge by the outbreak of the war. In this meeting 150 marks were donated to the Red Cross, 400 marks to the Relief Fund of the city of Kattowitz. The Ladies' Auxiliary Lodge also contributed 150 marks to the Red Cross. In a meeting held later 80 marks were appropriated for friendly gifts to brethren and sons of brethren in the field. The Lodge contributed 800 marks to the outfitting of the B'nai B'rith Hospital Train. At the close of the year 300 marks were appropriated for the Jewish sufferers in Russian-Poland. In all the lodge appropriated 1800 marks for relief on account of the war.

Ten members of the lodge, 25 sons and sons-in-law of members were called to serve in the army. Medical doctor Brother Otto Aronade received the Iron Cross II class and the Bavarian Military Order of Merit, two sons of Brother Nathan Simenauer, who has five sons in the field, received the Iron Cross II class. Brother Alfred Reichmann was promoted to lieutenant.

On account of the difficulties in the beginning of the war, which prevented the holding of regular lodge meetings, full power was given to the officers on August 18, to conduct the business of the lodge by themselves. The meetings of the lodge were not resumed until October 27th. Eighteen meetings were held during the entire year, which were visited by an average of twenty-seven members.

The following lectures were delivered in the lodge: Brother R. A. Danziger, "Citizens and Germanism;" Brother Ex-President Kleemann, "Finances of the Grand Lodge;" Brother Margulies, "Jud Suess Oppenheimer;" Brother Dr. Bloch, "Maintenance of the People in War;" Brother Rector Gruenewald, "The War of Today and the War in the Bible;" Brother Ex-President Pinkus and Brother Ex-President Schalscha, "The Reports of the Grand Lodge;" Brother Professor Dr. Goldschmidt, "The B'nai B'rith News, September 1914—January, 1915."

The Grand Lodge of Germany has contributed 3,000 mark to the B'nai B'rith lodges of Bulgaria as an expression of sympathy in their efforts to aid the war sufferers of that country.

DULUTH, MINN.

At the meeting of Covenant Lodge No. 569 of Duluth, Minn., held on Dec. 29, 1915, the members unanimously voted to invite the Grand Lodge to hold its coming convention in the city of Duluth.

The election of officers was held and Brother A. B. Kapplan was honored with the election of president of the lodge for the ensuing year.

During the present season the lodge contemplates the organization of a study class among its members and friends for the purpose of attending a series of lectures and talks to be given by Rabbi M. Lefkovits. The study class will meet once a month in the vestry rooms of the Temple.

At the close of the regular business of the meeting, Dr. Lefkovits gave a short talk on Jew and Judaism in America.

FT. WORTH, TEXAS.

Isidore Straus Lodge No. 519, of Ft. Worth, Texas, will celebrate B'nai B'rith Day on January 11, 1916, with Rabbi Henry Cohen, of Galveston, Texas, as the guest of honor.

On December 26 the lodge held an open meeting under the arrangements of its Intellectual Culture Committee. The subject for discussion was, "What Will Solve the Jewish Problem?" After the discussion, a musical program was carried out.

DALLAS, TEXAS.

Dallas Lodge No. 197 of Dallas, Texas, held a postponed meeting on Sunday afternoon, Dec. 19, 1915, at their lodge rooms in the B'nai B'rith Hall. The special order of business was the election of officers for the ensuing term.

The meeting was addressed by Brother Arthur L. Kramer, Past President of District No. 7, whose remarks elicited much applause. Brothers A. Eldridge, Dr. W. A. Greenburg and L. Kleinman also made interesting talks.

BRESLAU, GERMANY.

Toynbee Hall has recently been reopened and devoted to a new patriotic service. The numerous wounded convalescent soldiers, who are awaiting their complete recovery in Breslau, are given the free use of the hall with all its facilities from 3 to 7 p. m. daily, and they are furnished both food and drink as well as opportunity for entertainment, games and an extensive selection of reading matter.

The hall was dedicated to this new departure by an impressive celebration, in which the numerous local societies, the charitable institutions and the Jewish congregation were represented by their officials. The Mayor of the city sent a letter expressing his best wishes for the new undertaking and regretting his inability to participate in the inaugural ceremonies.

REASON AND REMEDY FOR CONDITIONS IN JUDAISM.

(Continued from page 7.)

and moral viewpoint changes with the times. But we needn't go as far as the middle ages. In the literature of the 19th century we find questions such as these: "How old must a rabbi be before he can assume rabbinical office?" As to a single man officiating as such, that was out of question. Another question is: May a Jew be a sculptor or a painter? As he might violate the second commandment. May a physician, who is a kohen, dissect a cadaver to study anatomy? Still another question is: Whether the wife of a kohen may, if she is in delicate condition, enter a house where there is a dead body? We are apt to make light of the religious value of such questions. But we can not deny that the spirit in which they were submitted for "opinion," was the spirit of respect and reverence for authority; something which we so deplorably lack now-a-days. In our days no one thinks of asking any authority whether a Jew may take a pleasure trip in an aeroplane or a spin in an automobile on Sabbath or holyday. We ask no questions. No inquiry is solicited. No opinions are sought. "Every man doeth what seems right in his own eyes." Every man a law unto himself. "Consideration for the sentiment of or regard for authority is held in utmost contempt.

In keeping with the general tendency at specialization, intensified by the disposition towards individualism we have divorced from the synagog all those agencies and factors which have always been an integral part of her functions. I refer to the separation from the synagog of the philanthropic, social and educational forces, the very factors that have been her mainstay during all the ages and centuries in the past. The synagog was the centripetal force from which radiated all the activities of Jewish life the center round about which revolved the religious and spiritual life not alone but the social educational, charitable and even industrial and business life. All institutions for the relief of the poor, the sick, the aged, the orphan, the indigent were managed from and with the synagog. But our efforts today tend rather towards decentralization, specialization, individualization. Education—with the exception of the Sunday School where we dole out to our children the bread of life in insignificant homeopathic doses—one hour a week, nay only 40 hours out of the yearly 8,760 ,hours, education, is separated from the synagog. Social agencies are altogether divorced from religious influence as are also the institutions of charity. We have special educational agencies at work, special social and charitable forces, thus dividing our interest, weakening our strength, dissipating our energies, sapping the very vitality of the body Israel. Decentralization has brought about disintegration working havoc among the ranks of Israel.

Now what is the remedy? What can we do, what should we do to cure the evil? Admitted that I made the right diagnosis, the curative seems simple enough. Concentration in place of division. Centralization in place of specialization. Union instead of individualism. Individualism and separatism have wrought havoc. Centralization, therefore, should be the goal of all our efforts and endeavors. In modern commercial and industrial life this principle has been recognized long since. In our charitable efforts, too, association, federation, is the watchword of the day. Why not also in the synagog? Why not have one "Central Synagog" or a "federated Synagog," likewise, all the synagogs merged and managed as one from one central bureau? Why not unite all institutions of one city into one, religious, educational, social and charitable as well? Indeed, some modern synagogs, like Sinai Congregation in our city, and other congregations in other cities, have, indeed, seen the light and have united the social activities with the religious work. New York and some few other cities have a "Kehilah" or a union of all agencies and social institutions, though the religious tendency there is not sufficiently emphasized. In some places they have adopted the "Gary" system, or some other system where the religious and the secular education go hand in hand. In other communities of light and leading, they have chaplains to work in penal and reformatory institutions. For it has been recognized that religion is the most effective factor in reforming and restoring the delinquent to a useful member of society. There are everywhere signs of an awakening noticeable. The archaic conditions of separatism and individualism are clearly out of date. Such a state of affairs is positively absurd. Let [illegible] rid of our individualistic tendencies. Let us unite our forces. Let us [illegible] our efforts. Let us bend our [illegible] at centralization. Let us strengthen our ranks by uniting our social, educational and charitable agencies with our religious forces in the synagog. Let the synagog be the central sun round about which all our efforts shall be united. For only in unity is there strength and power, safety and security. Unity is the cure, unity the remedy.

OPPORTUNITY FOR WORTHY BOYS.

At the National Farm School, in Bucks County, Pennsylvania, worthy young men who desire to make agriculture their life's work, but have not the means to pay for an agricultural education, may realize their ambition.

This school, which was opened a score of years ago and has a farm of almost 400 acres, situated in one of the richest agricultural districts of Pennsylvania, gives to poor, worthy boys a three-years' training in practical and scientific agriculture, free of all cost to them. The object of the school is to train young men in the practice and science of agriculture for agricultural callings and for leadership of agricultural colonies.

The requirements for admission are briefly: The applicant must be between 16 and 20 years of age; he must have an education equivalent to that required for admission to the high schools of this country; he must be in good physical, mental and moral health; and he must have an earnest purpose to make agriculture his life's work.

Applications for admission to the new term, which begins in March, are being made now. Further information may be had by addressing Mr. Morris A. Kaufmann, Chairman of the Applications Committee, 407 Mutual Life Building, Philadelphia, Pa.

SIXTIETH ANNIVERSARY CELEBRATION.

(Continued from page 4.)

ment, morals or ethics. These things become known, and every wrong permitted to go unrebuked or unremedied merely invites another wrong. Therefore, it is the duty of the Jew not to bow in submission against discrimination and prejudice, but he owes it to himself, he owes it to posterity and he owes it to his country to stand up like a man and protect the good name of Israel.

"In view of all these things, the Jew also must measure up to the highest standards. We are and always have been judged by the lowest type. The idiosyncrasies and the characteristics of the few are taken as typifying the entire people. A wrong done by a Jew is charged against the entire Jewry; therefore the greater need of toeing the mark and measuring up to the highest and the best citizenship. It is an old adage that the Jew must be of pure gold in order to be taken for silver. Therefore every Jew is interested in the conduct of every other Jew.

"We may not be able to eradicate prejudice. We can, however, stop to a large extent current defamation which all helps to mould public opinion. We can prevent the vile caricature of the Jew in press and upon the stage; we can educate those that are ignorant concerning the Jew; and we can by continued and never-ceasing efforts along these lines insure fair-play in this land. This is our duty, not only as Jews, but as citizens of this country. Prejudice in whatever form against any class of people in this country injures the democracy of our land. It is un-American, it is against the spirit and soul of Americanism. We can by continued work speed the day when there will be less hate and more love, less cruelty and more humanity, less prejudice and more justice."

Louis E. Levy on Immigration.

Mr. Louis Edward Levy, of Philadelphia, speaking on "Immigration," said that immigration after the war would not be so large as was generally thought. He declared that if the Jews were given a little more freedom and opportunity abroad most of them will be willing to stay and attempt to build up their homes. Those who have friends and relatives in America, he said, probably would come over in considerable numbers, but the proportion of impoverished, friendless families would be less than ever.

Never be cast down by trifles. If a spider breaks his web twenty times, twenty times will he mend it. Make up your minds to do a thing, and you will do it Fear not if trouble come upon you; keep up your spirits though the day may be a dark one.

THE B'NAI B'RITH—ITS WORLD MISSION.

(Continued from page 6.)

we are weak and incapable, so will be the government, and I fear that with the tendency of the times toward paternal legislation we are building up a citizenry dependent upon the nation rather than a nation dependent upon its citizens. It behooves us therefore to cultivate an increased individual strength, and I know of no better way than to have infused into the life of this nation and its people more of the strong individual traits of character of the Jewish people.

There has been for some time an organized movement having for its object the establishment of a Jewish nation. The objective point at the present time seems to be ancient Judea. The question of the feasibility as well as the possibility is a mooted one, even among the Jews, and it is not my purpose to discuss either question, but I would make this suggestion: One of the strongest influences in maintaining the Jewish people in what might be termed almost isolation or segregation has been their own insistent and persistent effort to maintain not only their religion intact, but to maintain their nationalism as well.

In this I believe they are distinctive. I am not conscious of any other people, who, coming to this country make any struggle to preserve the nationality of their birth place.

The people coming from these other countries, as a rule, co-incident with their arrival in this country enter upon the adoption of the ways of this country. They turn their minds to the politics, to the business and to the social life of this country, and in an almost incredibly short time, even those who have reached a mature age acquire an American air that almost, if not quite, diverts them of any mark of foreign birth, while their children are generally undistinguishable from the children of descendants of the Pilgrim Fathers.

We have been told that racial and national characteristics, mental and physical are the result of environment, of education, and thought, in fact, of the culture of the country, and experiments have disclosed that life in this western country, particularly when entered upon by a child, with the influence of the broadening principles of freedom and individual liberty, with the influence of our great public school system, where the youth of the country are equally instructed in all of those things that are material to the rounding out and development of American manhood and womanhood, with the influence of general social, business and political affiliation works changes, not only in bodily form and contour, but in facial expression, in fact, even in cranial development, so that, with the amalgamation and assimilation of all these different people there is developed a distinctive American type.

There is no reason why the people of Jewish faith should not develop into this American type as readily, or even more readily than any other people, for, with their cosmopolitan spirit, with their natural ambition, their marvelous power in mental development, and their great love for the schools and school system of this country, it only requires a little freer intermingling to effect a perfect assimilation.

It has occurred to me that one of the reasons why the average immigrant so readily abandons the customs of his native country, is that he has no feeling of personal responsibility in maintaining the fatherland and its customs. He knows that he has left an established nation—that thousand, hundreds of thousand or millions of people are still in the fatherland and perpetuating the customs and habits and writing the history of that land. And hence, though he may not consciously so reason it out, yet it would seem that subconsciously it comes to him that his personal responsibility for the perpetuation of the land of his birth and of the memories dear to its inhabitants is at an end, and he turns his mind and attention and devotes the best that is in him to the country of his adoption.

On the contrary, the Jew, leaving no established country of Judaism, realizing that there is no place where by the force of governmental power the laws, the teachings, the memories and the customs of Judaism will be kept alive, feels that on him rests a duty, a personal and individual responsibility to aid in maintaining and keeping alive a spirit of nationalism, so that when the time comes, which he hopes, and properly so, will come, when there shall be a Jewish nation upon the earth, there will be in all its purity a Jewish nationalism to be planted in that promised land. If then, there could be established a Jewish nation, if the Zion movement could be successful, to that extent, there would be removed from the mind of all the Jews, resident in other countries that feeling of personal responsibility for the maintenance and upholding of Jewish nationalism, and thus the time would be materially hastened when the Jewish people resident in other lands would become essentially part and parcel of the citizenry of the land in which they live, maintaining only their ancient and honored religion. But whether the Zion movement succeeds or not, I still believe that the time is coming when justice to the Jew will remove the last restriction in the last civilized country of the world, and when that is done, then the Jewish people, always patriotic, will unreservedly throw themselves into the national life of their chosen country in all departments and activities with the result that all discrimination will follow the restrictions into the obscurity of an indistinct recollection.

And when that time comes there will be no more of a distinctive mark to indicate the man of Jewish faith than there is to indicate the man of any one of the other religious denominations, and when that time comes, as it will, your great society will be hailed as a most potent factor in bringing about the consummation of a glorious plan, the establishment of the brotherhood of man.

The fruition of this plan must be first attained in this great country, that owes so much to the Jewish people, and to which the Jewish people owe so much, but in which I regret to say, there still exists, at least in certain quarters, traces of the old prejudices and consequent discrimination. But I believe the day is soon coming, and that there are those amongst us who will see the last vestige of prejudice and discrimination swept from the minds of the American people, and then we will be all one people, with one country, one flag and one God with differing forms of devotion, and throughout this land of civil liberty, this haven of refuge for the oppressed of all other lands, this great melting pot in which is formed a distinctive type of western citizenship, there will be a great army of industrious, peace-loving, law-abiding people, firm adherents to the faith of Judaism, but above and beyond all else, loyal and patriotic American citizens.

DAN LODGE, CHARLESTON, S. C.

At a public meeting that taxed the capacity of the Hasell Street Synagogue, the Hon. Oscar Straus, of New York, delivered an inspiring address under the auspices of Dan Lodge No. 593, I. O. B. B., on the evening of December 16.

Mr. Straus was in Charleston at the invitation of the Southern Commercial Congress, at its annual meeting for 1915. Other distinguished men of national prominence, governors of many states, and a host of well-known men were assembled for several days in the city. Mr. Straus' scheduled address was received with great applause, and a committee from Dan Lodge persuaded the distinguished co-religionist to make an address under the auspices of the lodge.

After an invocation by Dr. Raisin, and an introduction by Bro. Montague Triest, Mr. Straus, choosing as his theme "The Jew and the American Spirit," delivered an address that gave his large audience keen pleasure.

He traced the spirit of true democracy back to the time of ancient Israel, asserting with emphasis that no true Jew can conscientiously support an autocracy. The American Republic, the speaker declared, was the nearest approach of any to the democratic ideals that governed the Jewish nation in its old days, the ideals which have eternally stimulated the Jew to resist with blood and treasure tyranny, oppression, and persecution. He reminded his hearer that no good Jew can be a hyphenated American.

Mr. Straus presented several historical facts that were received with great interest. Having traveled considerably, and having met prominent men in all parts of the world, the speaker very ably recounted circumstances of great interest to his audience.

He pointed out, what is now admitted by Spanish historians, that the retrogression of Spain commenced with the expulsion of the Jews. Illuminating historical facts, concerning the discovery of America, were elaborated upon by the speaker, and it was shown to what great extent the Jews aided in that memorable event.

Mr. Straus' speech was strengthened by his brilliant oratorical powers, and his address, upon the whole, was one of the very best and most inspiring ever heard by Jews and others of Charleston.

Brother Jos. Fromberg, Dan Lodge's vice-president, presided during the occasion and thanked the speaker for his splendid address.

B'NAI B'RITH NEWS

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Jewish Rights and the Congress

By LOUIS D. BRANDEIS

Address Delivered at Jewish Rights Meeting Held at Carnegie Hall, New York, January 24, 1916.

Five weeks ago many of you met in this hall to consider the misery of the Jews in the war zone, and to aid in relief measures. This week, under the proclamation of our President, a special effort will be made throughout the United States to raise funds for that purpose. The need is urgent. The matter is one of life or death. To give quickly and to give generously is imperative. Each of you doubtless will do this. For you must realize that the relief funds, though large, will still leave thousands of our brethren in danger of starvation.

The Cause of Jewish Misery.

But though we may give ever so generously in money, we shall still fail to do our part in this great crisis unless we seek not merely to alleviate the suffering of individual Jews, but to end the wrongs to the Jewish people. We cannot cope with individual suffering unless we succeed in removing the cause of that suffering. And the fundamental cause of Jewish misery is not the war. The war is but an accident which has made the long existing misery obvious to the whole world. The war has acted as a magnifying glass, intensifying the suffering in some places ten or a hundred fold; so that now none, except the blind, can fail to see it. The underlying cause of Jewish misery is ever the same. It is now the same as it was before the war. And after the war is over the misery will continue further unless the conditions under which more than one-half the Jews of the world live are radically changed. In order to end the misery an end must be put to injustice—an end to oppression, an end to denial of opportunity. The oppression and discrimination before and during the war was and is so extreme as to make one marvel that living has been possible at all. It was oppression and unjust discrimination which brought the great masses of Russian Jews to the verge of destitution, in which the commencement of the war found them and which plunged them into starvation when the war came. It was prejudice and unjust discrimination which exposed the Jews to the unnecessary hardships during the war of hostile treatment among their own countrymen.

Rights Not Tolerance the Essential.

But the war brings amidst its horrors at least one compensation to the whole world and particularly to the Jews. It forces the world to lay aside makeshifts; to seek ultimate truths; to deal with fundamentals. We long for peace; but we begin to see that neither international congresses and courts, nor disarmament can secure peace. Peace can exist only in a world where justice and good-will reign. Justice and good-will involve not merely toleration of differences, but the grants of full rights, despite differences. There must be justice and good-will not only between individuals, but between different peoples. All peoples must have equal rights.

Democracy and Nationality.

In the past it has been generally assumed that the full development of one people necessarily involved its domination over others. Strong nationalities are apt to become convinced that by such domination only does civilization advance. Strong nationalities assume their own superiority, and come to believe that they possess the divine right to subject other peoples to their sway. Soon the belief in the existence of such a right becomes converted into a conviction that a duty exists to enforce it. Wars of aggrandizement follow as a natural result of this belief.

This attitude of certain nationalities is the exact correlative of the position which was generally assumed by the strong in respect to other individuals before democracy became a common possession. The struggles of the eighteenth and nineteenth centuries both in peace and in war were devoted largely to overcoming that position as to individuals. In establishing the equal right of every person to development, it became clear that equal opportunity for all involves this necessary limitation. Each man may develop himself so far, but only so far, as his doing so will not interfere with the exercise of a like right by all others. Thus liberty came to mean the right to enjoy life, to acquire property, to pursue happiness in such manner and to such extent as the exercise of the right in each is consistent with the exercise of a like right by every other of our fellow citizens. Liberty thus defined underlies twentieth century democracy. Liberty thus defined exists in a large part of the western world. And even where this equal right of each individual has not yet been accepted as a political right, its ethical claim is gaining recognition. Democracy rejected the proposal of the superman who should rise through sacrifice of the many. It insists that the full development of each individual is not only a right, but a duty to society; and that our best hope for civilization lies not in uniformity, but in wide differentiation.

The movements of the last century have proved that whole peoples have individuality no less marked than that of the single person; that the individuality of a people is irrepressible, and that the misnamed internationalism which seeks the obliteration of nationalities or peoples is unattainable. The new nationalism proclaims that each race or people, like each individual, has a right and duty to develop, and that only through such differentiated development will high civilization be attained. Not until these principles of nationalism, like those of democracy are generally accepted, will liberty be fully attained, and minorities be secure in their rights. But there is ground for hope that the establishment of these principles will come as one of the compensations of the present war; and with it the solution of the Jewish Problem.

The Jewish Awakening.

For the war is awakening the more fortunately situated Jews from their torpor. It is bringing them to the realization of fundamental truths which a sorrowful past had obscured. Living in various lands as minorities during the eighteen centuries of dispersion; whirled like human flotsam sometimes by eddies away from the main stream; sometimes helplessly down the rapids; Jews had too often come to regard their misery as inevitable, and themselves as individuals merely. Those individuals to whom good fortunate came rejoiced, and the others, habituated to sorrow, were prone to bear philosophically evils which long persistence had made them look upon as unavoidable.

The world war has brought their monstrous condition into clear relief. Intense suffering came; but with it, hope and courage. The awakening brings also recognition that the rights of the Jewish people can be gained only by traveling the same road which other peoples travel —the road of democracy—through the peoples asserting their own authortiy in their own interest. The demand for democracy in the consideration of the Jewish problem is not a matter of form. It is of the essence. It is a fundamental Jewish conception as it is the basic American method. It rests upon the essential trust in the moral instincts of the people, potent to create their own well being; to perfect it and maintain it, if an opportunity is given.

The Jewish Peoples' Congress.

Among Theodor Herzl's contributions to our understanding of the Jewish problem are these:

First. The recognition of the fundamental fact that the Jews are a people—one people.

Second. The recognition of the political truth that emancipation of the Jews can come only through themselves; that is, by democratic means.

That the Jews are a people was a well known fact long before Herzl's time; but it had been submerged by the multiform individual struggle for Jewish existence. That emancipation could come only through the Jews themselves had also been clearly stated before Herzl's time; but it was Herzl who made clear the essential democratic means when he called the first Congress.

It is eight months since the movement for an American Jewish Congress was actively organized. To some it seems that the movement has proceeded slowly. But when we consider the obstacles which had to be overcome, the progress must be deemed rapid. The time spent in discussion—which some have called controversy—was time well spent. Discussion has educated the Jews of America. It has taught them the need, the character and the purpose of the Congress. Week by week, as this process of education was continued, opposition yielded even more to reasoning, and former opponents declared their adhesion to the Congress idea.

In the eight months since the Congress Organization Committe was formed practically all save one of the important national Jewish organizations have declared their aproval of holding a Congress; and in 72 cities general committees have been formed in which for the first time in the history of America the many local Jewish organizations have combined with a view to the solution of the Jewish problem. There are still differences of opinion as to the powers which the Congress shall exercise when it convenes—and as to the time and manner of assembling. But the fundamental idea has passed beyond the stage of controversy. It is accepted by the Jews of America.

To estimate truly how great is this achievement, we must bear in mind that it is only eighteen years since delegates, representing Jews from all parts of the world, gathered together in an open Congress to discuss the Jewish Problem. That was at the Basle Congress of 1897, called under the inspiration of Theodor Herzl. For centuries Jews had been forced by circumstances to abandon their own traditions of democracy inherited from their fathers and expressed in the Hebrew Commonwealth, and to seek protection not through the methods of free and open discussion, and the development of public opinion, but by secret and indirect means through the efforts of individuals who had or were supposed to have influence. When one considers the tremendous force of long continued habit and the tendency of oppression to breed methods of indirection, it is easy to understand the misgivings even of able and public spirited men and women, who long opposed the Congress because they feared to have discussed in public the Jewish Problem, which had theretofore been discussed only in private. The opposition of conservative minded men, accustomed to the caution which heavy responsibility ordinarily entails, was natural. Patient consideration of the objections was appropriate. But it was also clear that if America can aid materially in the attainment of Jewish rights, it will be only through those forces which an open Congress can mobilize.

Jewish Unity.

Absence of discord does not imply unity. Absence of discord may be due to indifference. Unity implies interest and participation. There may be acquiescence in the decision of a self-constituted body purporting to act on behalf of a free people. But there cannot be unity of action of a free people unless the decision is the act of that people participating through its properly constituted representatives.

What is demanded of the Jewish people now is action, not acquiescence. We must seek to put an end to those conditions which through the centuries, and not merely during this war, have brought misery and suffering to the Jews. The position of the Jew is not entirely unique. The history of the Bohemians, Poles, and several other Slavic races provide remarkable parallels, and among all these nationalities hopes are now high that in the peace that will follow the war their elemental wrongs will be righted. We have not made less, but more sacrifices than they have, and are justified in expecting that our elemental wrongs, too, will be righted. But we must be first in making our wrongs known, and be ready to take action which will be the result of our careful deliberation and a thorough understanding of the situation.

But we can do this only if the Jews of America will that those conditions shall end; and undertake to express that will through action. What this action shall be involves decisions which are both difficult and serious; decisions on which reasonable men will necessarily differ. The Jews are a people of thinkers; and they have a passion for freedom. If we acquiesce in decisions made for us and not by us, it can only be because we are practically indifferent; because we do not care, or, at all events, do not care enough, to assert our views. And if we do not care enough to assert our views, we certainly will not care enough to make the sacrifices necessarily involved in saving our brethren, and solving the problem of the Jewish people.

There are a large number of Jews in America who are not indifferent to the suffering of their brethren abroad, or to the injustice to which these are subjected. There are a large number of Jews in America who are eager that something should be done to remove the causes of their brethren's misery. These Americans have views differing widely from one another as to what can be done, and what ought to be done, and how it should be done. They ask to be heard on these questions through their duly constituted representatives; and they ask also to hear the views of others in order that the different proposals may be subjected to the test of public criticism. They deem it necessary that in view of the grave and difficult problems involved, the minds not of a few, but of many, should be turned towards their solution. It is for these reasons, among others, that they have demanded a Congress, and have demanded that it be convened on a democratic basis, and that the proceedings shall be made public. The deliberation of such a Congress would be enriched by the public discussion from others who are not delegates to it. And the Congress itself will create needed public opinion in support of the measures which it determines upon.

But the Congress is essential also for other reasons. Besides those Jews who have already given evidence of their readiness to aid in remedying the condition of their brethren, there are many in America whom the present need of action has failed to rouse. They are indifferent largely through lack of knowledge. We have such faith in our people as to believe that with most of them knowledge will overcome indifference and will lead to active participation in the effort to solve our people's problem. We must bring home the situation to those seemingly indifferent and make clear to them not merely the intensity of existing suffering, but also that they can play a part in ending it, and indeed that they must do their part or we cannot succeed. And for the awakening of interest the Congress is a necessary means.

The Congress is not an end in itself. It is an incident of the organization of the Jewish people — an instrument through which their will may be ascertained, and when ascertained may be carried out. In order that their will may be ascertained truly the Congress must be democratically representative. In order that their will may be carried into effect, the decision of their delegates must be supported by Jewish public opinion, intelligent, widespread, and expressive of deep conviction. In order that the decision may be the wisest possible, the Congress must be preceded by general public discussion of the measures proposed. The decision must embody the wisdom, not of the few, however able and public-spirited, but the thought and judgment of the whole people. The support must be active; it must be financial as well as moral. It must be the support of the million, not of a few generous, philanthropic millionaires. In order that the support may be adequate, the Congress must also be preceded by such organiaztion of the Jews of America as will insure their co-operation in carrying out such measures as shall be decided upon. The Congress is not to be an exalted mass-meeting. It is to be the effective instrument of organized Jewry of America.

It cannot be effective if its functions are limited to the passing of resolutions, however carefully framed. Those whom the Congress authorizes to act for the Jewish people must have the actual support of the Jews of America. They must not only be prepared to act, but must be supplied with the means to do so.

What the Congress Can Achieve.

First. The Congress by creating spokesmen for American Israel who are representative, will provide a body through which the Jews of America, as the only great neutral group of Jews, may not only authoritatively address other Governments, but may be so addressed by other Governments desirous of dealing with representatives of the whole Jewish people.

Second. Our demands may not be extravagant. Even the language used must be temperate. But the Jews can properly ask that throughout Europe, Asia and Africa their rights be acknowledged. The Congress will have to work out those basic ideas according to two fixed democratic principles. It should recognize the conception of needs as experienced by the Jews in the various lands in which they live, and the political circumstances in which great groups of Jews find themselves at the end of the war. It must, of course, recognize and act according to what it may find to be in accord with the general will and the feasible program. But the Congress must go a great step further. Mere protest or manifesto will bring no achievement. The Congress will elect men to be its spokesmen—men who will accept its mandate to do their work within the limitations of that mandate. But these men must be supplied with more than authorization. The Congress must create the machinery which will assure that what these spokesmen promise will be fulfilled, and that whatever gains the treaty of peace may exhibit will be maintained by the united effort of the Jews.

How much we have to do in order to realize the seriousness of this latter task we may learn from our experience with the Roumanian Jewish Tolerance Clause in the Berlin Treaty of 1878, which had been so eagerly worked for, and was so widely rejoiced over. It would have been infinitely better if that provision for equality for the Jews in Roumania had not been written, because the scorn with which Roumania treated it exposed the helplessness of the Jews to the world. Had the machinery of the organized Jews existed, Roumania would have been compelled to keep her word. Through the Congress we must secure that power in men, in ability, in influence and in money necessary to maintain any gains that may be made.

Third. The Congress will have the further effect of creating unity in American Jewry, without which achievement abroad is impossible. Unity will develop because the minority will co-operate with the majority to attain the common end, when the judgment and will of the majority has been democratically ascertained. That is in accordance with American methods and the demands of loyalty The past impotence of 3,000,000 Jews of America to aid their brethren abroad should not surprise us. With over ten thousand separate Jewish organizations, each formed for a limited purpose and serving its individual policies there has been no effective co-operation on the larger problems of Jewish life. The organizations largely overlapped one another, and inevitably clashed when broader problems were involved. And no means existed of composing the discord. There could be no effective co-operation because there was no co-ordination. The Congress, in developing the practice of unity through the yielding of the minority to the will of the majority cannot fail to immensely simplify, develop and strengthen the forces in American Jewish life.

The Essentials of Success.

Dr Nordau said some time ago that the Jews are a "miracle people," meaning by that that they expected results like freedom to be obtained without the resort to the means by which results would naturally be secured. It is indeed extraordinary that the Jews should entertain such an idea. For there is no people in the world in which the individual members are more conscious of the fact that success is the result of persistent effort. No Jew expects any results for himself by miracle. He expects to work for them, and the Jew so frequently obtains results because he does work for them. It is the persistence of the individual Jew, his willingness to exert him[illegible] forego pleasure and to undergo [illegible] grave dangers and submit to [illegible] that wins his individual success. [illegible] when the Jews have sought results for the whole people, they seem to have forgotten the lessons of every day life. They have lacked the statesmanlike quality which should bring them together, each saying: "I as one of the people will join with each and every other member of my people to attain the end in which the whole people is interested, and as such I will make the necessary sacrifices so that our great end may be achieved."

What we need, therefore, is that the Jews individually shall, for the common cause of the Jewish people, be ready to make sacrifices like those which they are always making in order to attain their individual successes. When Jews are ready to do that, the three million Jews of America with their high intelligence and strong will cannot fail to have a great effect in ameliorating the condition of their brethren in other lands. Patience may be necessary as well as persistence. But patience, persistence and devotion will accomplish sooner or later in one way or another the great end we have in view. The purpose of our deliberation, when we come together in conference and in Congress, must be to discover what the best way is to proceed in order soonest to attain that end. But it will never be atained unless the individual Jew is willing to make such sacrifices in time, in effort, and in money.

The great Jewish inheritance and the great American inheritance demand that each and every one of you should specially pledge yourself to work for that end.

JEWISH ARBOR DAY.

Beginning at sunset to-night, the Jews of the United States, as well as of many other countries, will observe by special customs and services the "New Year for Trees," corresponding to what is known in this country as Arbor Day.

It is not generally known that there is more than one New Year among the Jews. The ancient Jewish legislators evidently looked at the world not from one angle. They made provision for different points of reference. Thus, for instance, there are three (according to some rabbis, four) New Years: First, the religious New Year, occurring in September, and originally an agricultural holiday; second, the civil New Year, commemorative of the organization period of the Israelites prior to leaving Egypt; lastly, there is the botanical New Year, known in Hebrew as Hamishah Osar Bish'vat, or simply the 15th day of Sh-vat, the date of occurrence forming the designation of several Jewish holidays.

Many centuries ago this holiday marked an occasion of great festivity. The planting of a tree or more, according to the size of his family, was considered a duty by every Jew. At present, however, in the absence of agricultural pursuits, the Jews have retained only some of the ancient customs, such as decorating the house as much as possible with verdant things, and partaking freely of all sorts fruit, especially the carob fruit, or St. John's bread. Probably more of that fruit is sold in the Ghetto on that one day than in all the remaining days of the year. The Jewish mystic Hayyim Vital even attached a special significance to the different kinds of fruit symbolizing the three spheres of creation, according to the teachings of the Cabbalah (Jewish mystical philosophy).

The most interesting, and perhaps amusing, phenomenon of this holiday is the fact that the fruit venders in the Ghetto feel themselves called upon to remind the people of this occasion, and many a shabby shop window is decked with carob fruit, nuts, dates, figs and other articles recalling the Orient. On top of the motely collection is generally a card stating in crudely drawn characters and ludicrously spelled words that it is Khamish'osor, as it is abbreviated in the vernacular

This reminder is often necessary, because many even of the most observant Jews do not easily connect the weather of January with the original idea of the ancient festival of nature. A large number of orthodox Jews, too, are prone to forget the significance of the mere date, "the 15th day of Sh'vat," as there are several commemorations in the Jewish calendar—fast days as well as holidays—that are not labeled by any particular name. This, coupled with the fact that the holiday is not among the sacred days of Jewish tradition, renders it expedient for the Ghetto fruit vender to promulgate the occurrence of the Jewish botanical New Year.

The old Palestinian custom of planting trees on that day—a cedar tree for every male child and a cypress tree for every female child in the family—was superseded by the fruit repasts close to the sixteenth century, when Palestine became the center for the Jewish mystics known as the Cabbalists.—Christian Science Monitor

WORK AHEAD FOR THE B'NAI B'RITH.

(Written for the *B'nai B'rith News*, by Isadore Shapiro, Birmingham, Ala.)

The progress of mankind is spurred by the spirit of unrest. Humanity's advancement is dependent not upon those whose resting places are beds of roses, but upon those who are caused to move and change and wince and sweat upon beds of rocks.

Nothing is more deceitful than flattery. Nothing is more progress-impeding than contentment.

The B'nai B'rith merits all the commendation of which it has been the recipient. The B'nai B'rith may be all roses, and no thorns; but even roses need nourishment, cultivation, sometimes a little trimming, ofttimes a little plucking. And roses must be serviceable. If permitted to remain in hot houses and flower yards, they will bring less cheer and fragrance than if taken to the sickroom, to warm the heart of the ill, or sent to inspire the well to resolves high and achievements sublime.

Never in all history were conciliation and solidification in the divided House of Israel more imperative than at present.

The most warrish war in all history brings to our doorsteps problems of intense seriousness and magnitude. But a cessation of hostilities will throw into our laps questions of even more paramount significance.

Now, we can only give money.

The end of the war will be the commencement of reconstruction, of rehabilitation. Like birds uncaged, flying hither and thither and everywhere, so those freed from the chains of war will migrate to more peaceful and prosperous and free shores. In this home-seeking process the Stars and Stripes will get more than its share.

Will the prilgrims be permitted to enter?

Having taken refuge under the wing of the American Eagle, ours will be the task of distribution and work-getting.

Properly distributed, work secured, homes established, it will devolve upon us to inculcate into them "the purest principles of philanthropy, honor and patriotism."

After assimilation and adaptation, together, we must grapple with and floor the numerous and various and intricate problems that evolve from American life.

More livable living conditions, the abolition of industrial feudalism, the generation of honesty in our political organism, the control, conduct and operation of our government by and for the people. The lessening of crime, the diminution of vice, the conservation of health, the preservation of life—these and kindred matters are undertakings for Sons of the Covenant.

Ah, this is the occasion for altruism. This is the time for the singing of the Hymn of B'nai B'rithism.

In the discharge of these tasks there must be collective action. Individual efforts and single endeavors may be misdirected, and, all traveling different roads; some of them are bound to miss the needy spots. An existing international medium must be employed and applied.

That medium, and the only medium, is the Independent Order of B'nai B'rith.

The work of the B'nai B'rith is far-reaching and praiseworthy, but its efforts have not been and are not today comprehensive or inclusive.

There are yet inequalities to adjust, truths to pursue, injustices to overtake.

The B'nai B'rith was born and served its infancy as an insurance institution. Growing to manhood, its vision broadened, its muscles hardened. It forsook the narrowness and selfishness of its origin and entered upon the broad, human field of charity.

But my enthusiasm for the B'nai B'rith and my conception of its worth would be immeasurably lessened if I knew or even thought that the B'nai B'rith would remain a charitable institution.

Even "charity" is being relegated to the inhumanities. We are realizing that charity is but alarm-clock relief. We have permitted occasional contributions to charity to cover a multitude of the donor's sins.

Social justice must supplant charity.

As the B'nai B'rith evolved from an insurance to a charitable institution, so let us dedicate our efforts to cause its evolution from a charitable to a potential, vibrating instrumentality for social justice. Let us seek to annihilate causes, instead of whitewash effects.

The B'nai B'rith must be assertive. It must originate. The Jews of the world would be more powerful and effective if they enrolled under the flag of one organization—that flag should and must be the flag of benevolence, of brotherly love, of harmony.

If the B'nai B'rith will pulsate with initiative, its colors will always fly on high.

Tonight B'nai B'rithism in Birmingham is on the rise. Those who conceived and executed this impetus merit the warmest praise. While in numbers there is strength, the B'nai B'rith, to perform its true mission, must have more than mere muscle. That strength must be utilized, and utilized for the common good.

Concluding, let us render our portion towards making the B'nai B'rith, not a here-and-there, now-and-then visitor of charity, but an instrumentality that vibrates unceasingly with righteousness, and, like a bird of Paradise, hover over all mankind, singing the song of benevolence, of brotherly love, of harmony.

FACILITIES FOR LOCATING MISSING FAMILIES EXTENDED.

Owing to the large number of persons who applied daily for information as to the location of their relatives in the countries at war, the Hebrew Sheltering and Immigrant Aid Society of America found itself greatly hampered for lack of space in its building at 229 East Broadway, New York. When this was brought to the attention of the directors of the society by the president, Judge Leon Sanders, at a meeting recently held, Mr. Joseph S. Marcus, a member of the board, offered to place at the disposal of the society all available accommodations in the building of the Bank of the United States, of which he is the president, at 77-79 Delancey Street. The office was opened on December 18 by a meeting which was attended by several thousand persons who were eager to hear the list of names which the society had received through Mr. Isidore Hershfield, its representative in Europe. About five thousand persons were unable to secure admittance to the meeting, and the society was obliged to conduct similar meetings in various parts of the building. Even then it was impossible to accommodate all those who had come in the hope of hearing some word of friend or relative, and many thousands were addressed in the street in front of the building. The meetings were addressed by Judge Sanders, Rev. Masliansky and I. M. Rosenthal.

Since the opening of the office, 40,000 persons have called to register additional inquiries for their dear ones. These names are sent as soon as possible to the society's office in Rotterdam, from which they are directed to the various European centers for investigation and report.

It was soon found that residents of outlying sections of the city, found it inconvenient to come to the East side of the city for the purpose of registering their applications. Arrangements were thereupon made with the Uptown Talmud Thora on East 111th street for the use of their auditorium in connection with this work. The branch was opened in that institution on January 10th, and applications are now being made there by residents of Harlem.

To accommodate the residents of Brownsville, the society secured permission to open an office in the Beth Hamedresh Hagodal at 333 Sackman street. The opening of this branch took the form of a meeting which was addressed by Isaac Allen, Rev. Ch. Taylor, Meyer Block and Rabbi Benjamin Fleischer.

Immediately after the meeting, applications were made by about 500 residents of Brownsville. This office will be continued until all who live in that section of the city will have an opportunity to register their inquiries.

Similar bureaus will be opened in the Bronx, and in Newark, Yonkers and other cities having a large Jewish population.

At the branches of the society in Philadelphia, Boston, Baltimore, San Francisco and Seattle, applications are being made for the residents of those cities.

IF I WERE A JEW MYSELF.

"If I were a Jew myself, I should be greatly proud of the fact—proud of belonging to an ancient race, which has produced some of the greatest of men, proud of a nation which still plays a mighty part in the world's affairs, although it has neither a throne nor a king, nor a soldier, nor an inch of earth which it can call its own—proud of a literature which reached in the Scriptures a sublimity unapproached by any other masterpiece of the human mind, proud of the opportunity to play my part in an effort to lift up Palestine from the condition of a barren waste to that of a land of great fertility and prosperity, but perhaps proudest of all the great chance now before the Jews of helping to realize for the poor and oppressed of their own people in many lands the great religious hope which has sustained them through three thousand cruel years."—Hall Caine.

Americanism, Judaism and B'nai B'rithism

By DR. MENDEL SILBER

Address Delivered on B'nai B'rith Day at Houston, Tex., January 16th, 1916.

Nowhere is the wholesome effect of Americanism and Judaism more clearly demonstrated than it is in the noble Order of B'nai B'rith. The Independent Order of B'nai B'rith is a Jewish organization that was conceived and called into life on the American soil. Hence, it is both American and Jewish. And it is the more truly Jewish because it is American, and the more truly American because it is Jewish. For, no matter what might be said about hyphenating Americanism, there is a close and intimate relationship between Americanism and Judaism which cannot be denied or doubted.

Providence itself seems to have linked Jewish ideals with American ideas in inseparable union. It seems to have been a direct decree of Providence that the oldest and weakest of civilized peoples should contribute mightily to the foundation and development of the youngest and strongest nation on earth. At the very time when ungrateful Spain thrust the Jew from her and Israel, the tribe of the wandering foot and weary breast, was all at once rendered homeless and helpless, it was God's will and design to found a haven of rest and home of refuge for the oppressed and persecuted of mankind. At the very time when Ferdinand and Isabella, under the spell and shadow of inquisitorial fanaticism, expelled our people from their domain, Jewish money helped to start Columbus on his voyage of discovery and Jewish mates helped to man his caravels and Jewish charts and almanacs helped to discover the New World. And just as it was our people of the Book that was helpful in the discovery of the New World, it was the Book of our people that was largely instrumental in the establishment and has ever since been a most potent factor in the maintenance of the New Republic. The Bible, our Bible, was the compass that guided the Mayflower Pilgrims. The Bible was their text-book of religion, law and government. Its precepts formed the pattern for their new polity. From the Bible was taken the text for the Liberty Bell. In the spirit of the Bible was the Declaration of Independence framed, the American Constitution drawn and the American soil consecrated as an asylum for all the classes, creeds, and nationalities of all the earth.

The Independent Order of B'nai B'rith, as an offspring of Americanism and Judaism, is both religious and secular. It is the secular arm of the Synagogue, carrying into practice the inspirational teachings and theories of the Temple. It strives to promote the principles of liberty and justice, of light and enlightenment, of charity and philanthropy in the strictest sense and truest spirit of the Torah and Jewish tradition. At the same time it strives to promote Jewish consciousness and to protect the faith of the Jew and defend the fair name of Judaism in the true sense and spirit of American principle and practice. It strives to make the Jew self-respecting and respected by others. It would have the Jew stand erect and with liberty-loving consciousness of his human rights insist that he be treated with justice and equity. It demands that the world judge the Jew as other peoples are judged—not by the worst of us but by the best of us. It insists that we be characterized and not caricatured, that we be portrayed correctly but not defamed and distorted. The world is but too often prone to misjudge us. It only too often thinks of the worst of us and forgets the best of us. Let one Jew commit theft, and all Jews will be called thieves. Let one Jew deal dishonestly and it will call all Jews swindlers. For the first time in our three-thousand years' existence there appeared among us recently such a miscreant monstrosity as a gunman, and the world will never forget it. But it fails to remember the Noble prize winners, the hundreds of poets and philosophers, the artists and scientists and scholars who have enriched it immeasurably and have made life better, truer, more noble and beautiful.

The nations forget that whenever it was possible, and at times even when it seemed impossible, the genius of the Jew has shown itself in every part and department of the world's work. The moral significance of husbandry, which other people have but recently learned to appreciate, was already grasped and taught by the Jew in Biblical times when, in the metaphoric poetry of the Bible, God himself was represented as a gardener, planting a garden and walking about among its fruit trees. When Greece and Rome degraded husbandry to slavery, the Jew drew his princes and patriarchs, his poets and prophets from the field and the farm. During the middle ages, when husbandry was debased by serfdom, the study of the Law was suspended in Jewish academies for several months in the year, so as to give the students an opportunity of working in their fields, while the rabbis themselves left off preaching to their flocks for the purpose of plowing their farms. And even to-day, after the hostile world's attempt for centuries to annihilate the Jew's agricultureal ability, his love and longing for husbandry manifest themselves in the establishment and maintenance of an International Institute for Agriculture by a Jew, Lubin; in the devotion of a lifetime to the discovery of the "wild wheat" by another Jew, Aronson, in the founding and maintaining of Jewish agricultural schools and colleges and bureaus and aid societies, in the sweat and toil of the hundreds of thousands who are plowing and planting and sowing and reaping, in the Palestinian colonies, in the Arabian highlands, in the Russian lowlands, in the Argentine Republic, in the North American States. Equally important is it to remember the part the Jew has played in other branches of the world's work. For centuries he occupied himself with the subject of law. Conceiving of his sacred Scriptures as "Torah," Law, he busied himself with questions of law day and night. Law was the subject of every codifier and commentator; law formed the bulk of Jewish literature and the basis of Jewish life. But, as soon as the ghetto walls fell, the people that had given the world its divine law became an apt and able leader in human law. The mere mention of only a few of the many distinguished names, the Bedarrides and Behrend, Gans and Goldschmidt, Hirsch and Hitzig, Staub and Stahl and Serebrenick, attest fully to the marvelous contributions of the Jewish jurist to the world's work.

More grudgingly perhaps, yet none the less gratefully, the world has accepted the glorious services of Jewish statesmen, those of a Beaconsfield, a Herschell and a Pirbright, a Cohen and a Jessel, an Isaacs and a Klotz, a Luzzati and a Simon, a Straus and a Solomon.

Then, too, he has supplanted medieval superstition by medical science. In the darkest and dreariest days of medieval bigotry he founded medical colleges and taught in them, established medical schools and maintained them, built clinics and hospitals and ministered to his suffering fellowmen, carried on reading and research and wrote medical books and invented medical instruments—all for the sake of his fellowmen. Read the history of any nation, follow the ancient wanderer through the Orient and to the Occident and you will find the Jewish physician as the trusted guide and guardian of health at the court as well as in the community, the favored friend and faithful adviser of pope and prelate, of shah and sultan, of king, caliph and khan. You will find how long and strong is the chain in which our modern Marmoreks and Mandelstamms, the Metchnikoffs, Ehrlichs, and Flexners, our Connheims and Neissers, our Haffkins, Frankels and Friedlanders, our Zeissls, and Kaposis, our Lambrosos and Picks and Jacobys. You will find how long and strong is the chain in which these men form but the latest links.

Or turn from the professions to art and literature. Think of how much poorer the world's music would be to-day without Mendelssohn or Meverbeer without Halevy and Hiller, without Bruch and Bruell, without Moskowski and Rubenstein, without Levin and Hoffman, without Joachim and Ernst and Wieniawski. Think, too, of how much more barren life would be to-day without the poetry of Halevi and Gabirol, of Heine and Herz, of Creizenach, Frug, and Lazarus. Think of how much rarer would be the world's wholesome amusements and edifying pastime, were it not for its Rachels and Sarah Bernhardts, its Barnays and Sonnenthals. Or think of how much less adorned modern life would be without the masterpieces of Jewish painters like Israels and Lieberman, or of Jewish sculptors like Antocolski and Bernstein, Guenzberg, Guttman, and Klein. Think of all this, not to speak of Crescas and Cohn, Maimonides and Spinoza, Mendelssohn, Bergson, or Munsterberg, who made of philosophy a pleasant pastime, or of our Baron de Hirschs, our Rothchilds and Montefiores, our Rosenwalds, our Schiffs, and our Slimmers, with whom philanthropy has been a holy passion, or of our bankers and financiers who established the world's commerce and introduced the world's currency—think of all this and then see if you can find any other people whose genius has contributed more or as much to the world's work.

But the world forgets all this and judges, or misjudges, us by our junk dealers and pawnbrokers. The world is simply prejudiced and cannot see us as we are. The Independent Order of B'nai B'rith, therefore, insists that the non-Jew leave off his prejudice and treat us impartially and without bias.

But the B'nai B'rith is counteracting also another sort of prejudice, a far more pernicious and perilous prejudice—the prejudice of the Jew that is so often exhibited by his brother Jew. The B'nai B'rith strives to unite all our people under the light of the Menorah. It strives to organize all Jews as Jews, regardless of "oxy" and "ism," providing a common meeting ground for Jews of all shades of opinion and practice—the Orthodox Jew and the Reform Jew, the conservative Jew and the radical Jew, the Jew by virtue of race and the Jew by virtue of faith, the German Jew, the Russian Jew, the English Jew, the Galician Jew, the Roumanian Jew, the Austrian Jew, the American Jew—all may be united under the glorious banner of the B'nai B'rith.

Organization is the sign and slogan of the present age. In religion, politics, and commerce organization is carried on as it never was carried on before. Denominational and party lines are drawn more closely than ever. The principle of organization is everywhere recognized as of paramount necessity and importance. In former years the close connection, the interrelation and interdependence between the alley and the avenue were not grasped nor understood. When an epidemic raged in the little shanties on the river front of a city, the big mansions on the hill tops thought themselves immune. To-day we have come to understand that the fair blossom on the proud family-tree of the millionaire may wither and fade through infection from the tiny bud on the puny plant of the pauper. Hygiene is organizing to protect the rich and poor, the weak with the strong, the indigent because of the wealthy.

It is possible that we Jews, whose just pride it has always been to have kept pace with the world's progress and to have had a large share in the development of mankind—is it possible that we Jews of to-day should fail to see the all-important principle of organization? Grave dangers are threatening us on all sides. Can we afford to let them come unheeded and unrestrained; can we afford to remain silent and inactive because, forsooth, they affect the downtown Jew and not the up-town Jew, the Russian Jew and not the German Jew, the European Jew and not the American Jew? Must not the strength of a chain be gauged by its weakest link? Do you fancy that your Judaism will long remain unharmed if Russian Jewry is killed off? Whom do you imagine your neighbor thinks of when the Jew is slandered and maligned? Not of the Russian Jew and not of the Roumanian Jew and not of the Austrian Jew; he thinks of his next door neighbor, he thinks of you and me, he thinks of one and all. For, what affects one, affects all. The continuation of our race has not ceased with Columbus' discovery of America, nor can the ocean wash away the common feelings of a people through whose veins flows the common blood of ages. As he was centuries ago, so is to-day every Jew, the Russian Jew and the Roumanian Jew, the German Jew, and the Galician Jew "flesh of our flesh, bone of our bone, sinew of our sinews." And if we do not recognize this truth, our neighbor yonder does. How, then, are we going to ward off the dangers that are threatening us in our brothers? How are we going to stay the calamities that have come upon us because they have come upon our brothers? By organization into one strong, solid, sacred, invulnerable and invincible body. To do this is not only our right but our duty. And how, indeed, can we effect such an organization better than through just such an association as the B'nai B'rith which strives to promote the cause of the Jew and Judaism locally, nationally, and internationally, which carries on work of charity and philanthropy both of a sectarian nature and of a non-sectarian character, which establishes and maintains schools and hospitals and orphan asylums, which can unite all Jews and represent all Jews, which protects the fair name of the Jew and defends the noble principles of Judaism, which, in a word, endeavors to preserve our people and our faith and to perpetuate all that is great and good in Jewish life, in Jewish lore, and Jewish tradition?

There is a Midrashic legend to the effect that, when the Tabernacle of old was to be built and the various tribes were commmanded to bring certain gifts and offerings. Aaron felt grieved because the tribe of Levi, to which both he and Moses belonged, had been omitted from the list of donors to the sacred edifice. But God said to him through Moses: "Do not grieve nor fear, for you are destined for far greater things: yours will be the largest share in the Sanctuary. Your tribe shall kindle the lights upon the altar."

All civilization is an edifice builded and reared from the gifts and offerings of the many and various generations of man. But it seems to have ever been the Providential task of the Jewish genius to kindle the lights in this Temple of Humanity, upon the Altar of Civilization. If we but remain loyal and steadfast, if we but continue to work and to watch under the light of the Menorah, the time will come when the Jewish ideals of justice and peace shall prevail among the nations of the earth, and when all men shall, in the spirit of Americanism, in the spirit of Judaism, aye, even in the spirit of B'nai B'rithism, profess and practice Benevolence, Brotherly Love, and Harmony.

LONDON LODGE ESTABLISHES BUREAU OF SOCIAL SERVICE.

A Valuable Step For a Better Organization of the London Jewish Community Has Been Taken by the First Lodge of England, London Lodge No. 663. of London, England.

It is notorious that a large number of Jewish institutions experience great difficulty in recruiting suitable voluntary social workers. It is equally a fact that there are many Jewish men and women who are willing and anxious to undertake some form of work, but do not know the particular sphere of activity in which their services would be most acceptable, or for which their qualifications render them most suitable. It will be the chief object of the Bureau to bring the would-be workers and the institutions requiring their services into touch with one another. It is proposed to issue monthly a statement showing the vacancies for voluntary workers that exist. This statement will be communicated to the press and distributed among the clergy and other persons likely to come into contact with suitable recruits. It is also proposed to publish leaflets describing various forms of social service for which there is a constant demand for workers. It is felt that these leaflets may greatly assist would-be workers in deciding upon the form of service for which they are best adapted. Recruits will be interviewed by representatives of the Bureau, accommodation having been kindly provided for this purpose by the British Institute of Social Service at Central Building, Tothill street, Westminster. Mr. Percy Alden, M. P., Secretary of the British Institute, is taking keen interest in the experiment. One of the subsidiary objects of the Bureau will be to collect a library relating to Jewish social service in London, which will be a useful adjunct to the valuable collection in the library of the British Institute.

A strong committee has been formed to administer the affairs of the Bureau. It consists of the following:

The Revs. David Hirsch and Ephraim Levine, M. A., Dr. M. Epstein, Mrs. Maurice Myers, Mrs. Oscar Selinger, Messrs. Alfred Benjamin, L. G. Bowman, M. A., Sol Cohen, Paul Goodman, Augustus Kahn, H. M. I., Alex Rubens, LL. B., S. Rehfisch, S. Rowson, M. Sc., Chas. E. Sebag-Montefiore, D. Spero, Fred S. Spiers, B. Sc., and Maurice Myers (who is provisionally acting as Hon. Secretary).

Nearly all the more important institutions and firms of social service in the community are represented on the committee. It is hoped that members of the community will readily avail themselves of the services of the Bureau which will commence its operations immediately after the Christmas vacation.—Jewish Chronicle.

Of all Jewish organizations, the Independent Order of B'nai B'rith is one to which it should be considered as a distinct privilege to belong. Of all times, the present is one which calls upon every Jew to evince his kinship and fellow-feeling for his brother Jew. No one but the most callous and indifferent can, therefore, refuse his membership and co-operation to this noble Order at this particular time.—(Jewish Ledger.)

∴ Dr. Yahuda's Triumph ∴

By DR. MAX NORDAU

Even amidst the all-absorbing incidents of the world's war, an event, which may appear perhaps small in itself at a superficial glance, but is yet of vast historical importance and of wide bearing, ought not to pass unnoticed. On the 7th of December the Official Gazette of Madrid published a royal decree appointing Dr. Abraham Salom Yahuda, Professor Ordinary ("Catedratico numerario") of Rabbinical Language and Literature at the philosophical faculty of the Central University of Madrid. The chair, of which Professor Yahuda becomes the first occupant, was created by a royal decree dated June 21, 1915. Officially styled "Chair for Rabbinical Language and Literature," it is, in fact, devoted to the teaching of the history and literature of the Jews in Spain.

The decree of appointment in the Official Gazette is accompanied by four memoranda, wherein the Supreme Council of Public Instruction, the Royal Academy of History, the Faculty of Philosophy and Letters of the Madrid University, and the Spanish Academy, the two first named unanimously, the two others with only one or two dissentients, propose Professor Yahuda to the Minister of Public Instruction and to King Alfonso XIII. for appointment to the newly created chair. All these memoranda concur in the high praise they bestow on the personality and the works of Professor Yahuda, enlarging on his character, his professional attainments, his capacity as a teacher, his European fame, and his success as a scientific worker. This Father Fidel Fita, member of the Order of Jesuits, president of the Academy of History, of which Professor Yahuda is a corresponding member, after describing the works of Professor Yahuda, winds up with the following paragraphs:

"It is impossible to quote here, however concisely, the generally appreciative criticisms which have been published concerning the above-named works and others not mentioned, over the signatures of the most illustrious men in intellectual and academical Europe. We may select, nevertheless, among many others which the academy must omit for brevity's sake, those of the great scholars, Drs. J. Halevy, of Paris; S. Fraenkel, of Breslau; E. Benyahuda, of Jerusalem; Em. Loew, of Szegedin; W. Rosenau, of Baltimore; Abrahams and Nicholson, of Cambridge; T. Goldziher, of Budapest; T. Horowitz, of Breslau; Ruska, of Heidelberg; Horten, of Bonn; Brockelmann, of Halle; W. Bacher, of Budapest; and K. V. Zetterste, of Upsala. A learned doctor who carries with him such a stock of works as his specialty, written and published by him, and such a numerous body of exceptionally competent and scientific judges giving their opinion of him, offer not only the highest guarantees, but make it evident that it is an honor for us to secure him and to offer him a place among the distinguished teaching body of our university."

Banishment Edict Tacitly Revoked.

It is certainly highly satisfactory to note the flattering terms in which a Jesuit Father of great repute as a Hebraist speaks of a Jewish scholar. But the matter has other aspects which give it a significance reaching far beyond the interest attaching to a mere personal notice. Professor Yahuda is the first Jew called to a Spanish university chair, or, indeed, receiving any state appointment in Spain since the wholesale expulsion of the Jews from the peninsula by the Catholic kings in 1492. The last Jewish professor in Spain was the great mathematician, Abraham Zacuto; now another Abraham comes to take up and continue after an interval of more than four centuries the glorious tradition of Hispano-Jewish scientific labor cruelly severed by Ferdinand II. and Isabella. The law by which the Jews were banished forever from Spain has never been abolished; theoretically it is still in force and stands on the statute book. By his decree of Dec. 7 King Alfonso XIII. has now tacitly ignored it and stamped it as obsolete. It means a quiet but efficient and, taking all in all, sufficiently ostentatious disavowal of a long and black historical past and the turning over of a new leaf. Spain throws a veil over the piles of the Inquisition, dissipates their pestilent fumes, and makes an official profession of tolerance, of human [illegible] and of the recognition of [illegible].

[illegible] Yahuda has undoubtedly assumed [illegible] responsibility, but we may [illegible] that he will do honor to the Jewish name. Great work is in store for him and the disciples he is bound to form. In spite of the endeavors of Kayserling, Amador de los Rios, and some other lesser lights, the history of the Jews in Spain is practically unbroken ground. The great state archives, the monasteries, and the cathedrals of Spain are full of unpublished, and mostly entirely unknown, documents relating to the manifold and important activities of the Spanish Jews, who for more than seven centuries had cultivated and fertilized every field of thought and science in Spain. There are untold treasures to be unearthed. It will be Professor Yahuda's glorious task to bring them to light and to open the way to others who will not fail to follow in his path.

Professor Yahuda's British Nationality.

An interesting feature in connection with Professor Yahuda deserves passing mention. Professor Yahuda is a British subject. Now the Spanish constitution and law forbid the appointment of a foreigner to an official position in the Spanish state service. It was therefore suggested to Professor Yahuda that he should become naturalized as a Spanish subject. But as he firmly refused to give up his British nationality, a special law was passed sanctioning his nomination in spite of his being a foreign subject.

On Dec. 15 an impressive ceremony took place in the great hall of the University of Madrid. In the presence of nearly all the professors, of a crowd of students, and of many distinguished guests, Professor Yahuda was solemnly installed in the chair to which he had been appointed. The rector presented him to his colleagues, who cheered him, whereupon Professor Yahuda delivered an extempore speech, in the course of which he said: "At this solemn moment which marks a new era in my life and starts a new phase of my scientific activity, it is impossible for me to explain the entire importance of the present event and the far-reaching influence which the institution of these new studies will have on historical research as well as on the living interests of Spain. Therefore I wish to limit myself at present to the simple expression of my gratitude for the generous reception extended to me by this learned corporation and particularly for the sincere enthusiasm which several colleagues, scientific glories of this university, have expressed at the creation of this chair. The distinction of which I have been the object by being called to direct these studies would surely have filled me with extreme joy but for my being conscious at the same time of the grave responsibility which such a difficult and delicate mission imposes on me. However, the kindness shown me by the most authoritative scientific and intellectual circles of Spain will encourage me to justify, according to my best powers, the hopes you place in my modest collaboration. I come to you animated with the purpose to support you according to my modest means in your scientific labors, having no other ambition than to work and no other desire than to deserve the confidence, the affection, and the esteem of my colleagues and disciples. But there is another very powerful moral stimulus which will impel me to show myself worthy of the exceptional distinction that has been bestowed on me, and this is the ever present memory of the example set to me by those men of my race who by their invaluable scientific work shed glory on the name of Spain in the past. The remembrance of these venerable figures will be a continuous exhortation to me to fulfil my duty and fully to display all my energies. The last Sephardic scholar who occupied a chair at a Spanish university, that of Salamanca, most celebrated in its time, was the greatest astronomer and naval scientist of the fifteenth century, the friend and adviser of Christopher Columbus, Abraham Zacuto, whose works were of so great an importance for the discovery of the new world. His greatest pride and only comfort in the sadness of the exile, amid the dire circumstances and the disasters that had befallen his people, was the recollection that he had worked during his whole long lifetime for the advancement of science and the prosperity of his country. Now that after such a long interval of time I have the honor of being called to assume a similar high charge in the old country of my ancestors who had never forgotten it and had always thought of it with love and sadness, I shall consider myself happy if, with my good intentions and my humble merits, I succeed in at least not falling too far below the standard of such glorious traditions and in rendering homage, by these means, to all who have thought it worthy of a free and progressive Spain to form new relations of mutual sympathy with the descendants of ancient fellow countrymen, and who have chosen as the most apt interpreter of their noble feelings the peaceful voice of science and as the most adequate place of reconciliation the sacred temple of learning. My colleagues, from my childhood I have been imbued with the spirit of one of our old proverbs, which teaches us, 'The honor of thy disciple shall be as near unto thee as thy own honor, and thy respect for thy colleague shall be as great as thy respect for thy master.' With the intention of being inspired by this maxim also, I have the honor to take possession of the chair so generously offered me."

The Ceremony of Admission.

Amidst the cheers of the audience, the dean of the faculty, Professor Tormo, who, by a curious coincidence, happens to bear as his Christian name that of our old prophet, Elijah, invested Professor Yahuda with the insignia of his office, a golden star adorned with emblems, suspended around the neck on a blue and white ribbon. With visible emotion, Professor Tormo made a neat little speech. After eulogizing Professor Yahuda for the tactful manner in which he had alluded to the ancient relations between his ancestors and Spain, so sadly interrupted four centuries ago, he went on to declare that he was a fervent Catholic himself, but that his faith did not in the least prevent him from respecting the old faith of his new colleague; that he rejoiced to see him joining the teaching staff of the university in order to continue the long line of Jewish luminaries who formerly shone so brightly in Spain; that in the field of science no insidious distinction should be made between scholars of different religions and race; and that modern Spain bade a hearty welcome to an illustrious descendant of those who once were her noble and faithful sons. The dean, then in accordance with continental habits, embraced Professor Yahuda. Thus the impressive ceremony ended.

What a contrast to certain other countries, which deem themselves vastly in advance of "backward" Spain, where Jews cannot attain to the position of an ordinary professor of university!

A New Departure.

It may be mentioned that one of those who were most instrumental in the appointment of Professor Yahuda to his chair is the Jesuit father, Fidal Fita, president of the Academy of History, author of a great many scholarly publications on Spanish and Hispano-Jewish history, literature, and archeology. Father Fita is deeply learned in Hebrew, and to his zeal and efforts displayed for the last fifty years it is due that a great number of Jewish documents and inscriptions have been discovered, saved from destruction, placed in museums, or published, and that venerable monuments, such as the synagogues of Segovia, of Toledo, etc., have been restored, cleared of unsuitable occupants, and officially classed among the historical antiquities that are carefully to be preserved from decay and profanation. The history of Judaism in Spain is greatly indebted to this fine scholar.

The first impulse to the revival of rabbinical studies in Spain, however, came from the celebrated author of "Espanoles Sin Patria" ("Spaniards Without a Fatherland"), Senator Dr. Angel Pulido. He made himself the champion of the Sephardic cause. With incessant efforts, continued for upwards of twenty years, he succeeded in awakening and spreading interest in the remote descendants of the Jews so cruelly treated by the Catholic kings and in giving rise to the movement which eventually led to the creation of the university chair for the science of Judaism, and to the appointment of Professor Yahuda to occupy it. Perhaps not many of the Spanish intellectuals whose warm sympathies are now extended to the new chair and to everything Sephardic, bear in mind the fact that they follow the example set by Dr. Angel Pulido. But this is just the noblest triumph of a big heart and a lofty mind: to have engendered an idea which continues to live and to develop by its own power and merit, independently of its originator.

Not the least remarkable feature of the event above recorded is the attitude of the Spanish press before and since Professor Yahuda's appointment. All the great papers, with scarcely any difference of party, published long articles, giving the professor's biography, many of them adding his portrait, and expressing themselves in the most flattering terms on his professional attainments and his personal qualities, and lavishing compliments and congratulations on the government for having taken the initiative in calling an illustrious Jewish scholar to a chair at the Madrid University, thereby showing its resolution to break with old prejudices and to follow the road of progress.—London Jewish Chronicle.

RUSSIA'S BRUTALITY UNDIMINISHED.

There has been no cessation of the persecution of the Jews in Russia. The brutality of the civil authorities is no greater nor more inhuman than that of the military authorities. A telegram from Berlin, dated January 15, received by wireless at Sayville, N. Y. says:

The Anti-Semitism in the Russian Army is illustrated by the following official documents which have fallen into the hands of the German troops and are now published here:

Headquarters of the Commander-in-chief for Provisions and Transportation, Lublin:

Austrian spies are receiving a great deal of valuable information from the many Jewish soldiers employed in the Russian transportation service. The enemy learns everything that is going on behind our front through the Jews and their relatives in Galicia and Poland.

The Jewish soldiers often manage to be sent to the interior of the empire on duty. Their object is to gather information in regard to the movements of our troops, our supply of munitions, etc. This information they smuggle to the enemy as soon as they reach the front again.

To break up this system of espionage and Jewish treason the Commander-in-chief has decided that all Jewish soldiers now attached to the transportation service shall be sent to the reserve battalions at once. They shall receive six weeks of training, and will then have to join the regiments on the firing line. During their term of training and at the front they have to be kept under constant surveillance.

SHERSHEWSKY,
Major General.

Headquarters of the Middle District of the Eighteenth Army.

The Jews have committed treason so often that hereafter no trust is to be placed in them. In all villages and towns their houses have to be searched rigidly and all who lay themselves open to suspicion are to be arrested and tried before a court martial. If our troops, for strategic reasons, have to retreat from any town the Jews must be taken along. In cases where this may seem expedient they may be driven in the direction of the enemy.

WINANTOW,
Major General.

Order to the 375th Witebsk Infantry Regiment:

In many towns no sugar can be obtained for our troops lately. The commanders of our detachments are therefore instructed to search all stores and private houses and to buy the sugar they find. Confectionery may also be taken, if no other sugar is found, but nothing must be bought from Jews, as the candies manufactured by them are dangerous and may contain poison. It has repeatedly happened that some of our brave soldiers were poisoned by the treacherous Jews.

GODSEWSKY,
Colonel.

The Russian authorities and their apologists in France, England and America are endeavoring to hide the real facts from the neutral countries. England and France needed Russia to make a successful war against Germany possible, but it is hard to believe that the statesmen and people of these two enlightened countries are not heartily ashamed of their savage ally and bitterly regret that necessity should have forced them into association with Russia.—(Chicago Israelite.)

JEWISH SOLDIERS DISTINGUISHED.

During the past three months more than three hundred and forty Russian-Jewish soldiers were awarded the Order or Medal of St. George for bravery at the front. The total number of Jews who obtained the Order or Medal of St. George is now six hundred and forty-six. Among the new knights are the youths, Maltinsky, aged fourteen, and Frenkel, aged fifteen, who volunteered for service in the army. Seventeen of the soldiers received each two orders, while several received three or four. In addition, a number of members of the Red Cross and Jewish military doctors received the Orders of St. Anne and St. Stanislau and gold and silver medals.

THE KEHILLAH, XX

By PROF. GOTTHARD DEUTSCH, Ph. D.

It may be a lesson for the Jews of the present age in the great task that shall come before us, when the terrible war shall finally be ended, to know that the outside world does not take the same interest in our affairs which we believe to have a right to expect. Maria Theresa had a chamberlain, Count afterwards Prince Khevenhiller, who wrote his memoirs with the minuteness, typical of a courtier. In three volumes comprising 1,000 pages and covering only part of the empress' reign, he gives us with a consciensciousness worthy of a higher object, not merely each case of a cold in the head from which his mistress suffered, and each case in which the court physician administered a bleeding but takes us even into his confidence, when important problems of etiquette had to be settled. In the first years of Maria Theresa's reign her husband was not yet "Roman Emperor," but Duke of Lorraine. Then the serious question arose, whether the husband of "The Queen of Hungary and Bohemia," who was merely a duke and a vassal of the empire, was entitled to an armchair at the table, when the Kurfuerst of Saxony was also a guest, who while likewise a vassal of the "Roman Empire," was in his capacity of King of Poland a foreign sovereign and therefore entitled to the honor of an armchair. The question was finally solved by placing for the two princes an armchair each with the arms sawed off.

In spite of all this minuteness, the only mention that Count Khevenhiller makes of the Jews in the three volumes of his memoirs is a brief notice that the empress on a journey in Hungary passed a town where a Jewish wedding was just celebrated according to the custom of the time in the open air, and that Her Majesty deigned to stop in order to see the ceremony. Yet, during that period, the empress had ordered the expulsion of the Jews from the Kingdom of Bohemia, the lives of 150,000 human beings was at stake, court Jews and foreign ambassadors tried to influence the empress to repeal the edict, and perhaps one or another might have approached the powerful chamberlain with a gold snuff box or with a diamond pin for his lady, but to Count Khevenhiller, this was not even so important as that the empress, after one of her many confinements—she bore to her husband seventeen children—went in spite of the warning of her physician to her box in the gallery of the court church to witness at least "the Consecration" ceremony at the mass.

Maria Theresa was indeed an able woman, incomparably superior as a ruler to her Philistine father, Charles VI, and to her defective grandfather, Leopold I, but she had inherited from the latter, who ordered the expulsion of the Jews from Vienna in 1670, and from her long line of bigoted ancestors the bitter hatred of the Jews. The expulsion from Vienna was in reality a temporary measure; it was never officially repealed, and did not cease to be law until 1848, when the new constitution, without mentioning this fact, gave to the Jews freedom of residence. After the siege of the capitol by the Turks in 1863, it was practically set aside in favor of some of the great financiers like Samuel Oppenheimer, whose services the government, in the serious national crisis, could not spare. The principle, once being broken, could not be carried out. If a Jew had influence and money, the latter being practically the only way of obtaining influence, he could buy the favor of some of the officials in high standing, and become a "Tolerated Jew" with the right of residence in Vienna. Such a fortunate fellow was a man by the name of Goetzel. In some way, we do not know how, Goetzel had obtained the much coveted privilege. The empress had no means of repealing the concession made by responsible officials, but stated that "in future no Jew shall receive this right without my written permit, for I know of no worse pest to the state than this nation of frauds and usurers who pauperize the people by their money transactions, and do all sorts of things which any reputable man would avoid. It is therefore my wish to keep them out of the capital as much as possible, and I order to submit to me every quarter a list of all those who are living here with the statement of their addresses." The lady believed in doing things herself. No thing was too small for her. In 1751, the representatives of the Jews of Moravia held one of their regular meetings. The bill for the expenses amounted to the indeed exorbitant sum of Fl. 4,208 Kr. 30 (about $1,700). The empress audited the bill personally, and reduced it. Of course, if money was to be gotten out of the Jews, the imperial treasury needed and wanted it. The amount of taxes imposed upon the Jews on every possible occasion is appalling, and was levied without regard to existing laws. The Jews of Hungary possessed a patent, which stated expressly that no additional taxes should be imposed upon them, but in 1743, owing to the war, an extraordinary "contribution" of six florins on every family was decreed. The Jews had to be patriotic and pay it. Three years later this "extraordinary contribution" was changed to an annual poll tax of two florins per capita. This time the Jews protested with the only result that in 1749 this tax was changed into an annual levy of 20,000 florins imposed upon the Jews as a body.

It was already stated that the empress was very sensitive, when she felt that anybody tried to influence her decisions. The foreign ambassadors who interceded on behalf of the Bohemian Jews had therefore a very delicate task. Finally the empress yielded, not to foreign intercession, but to the demand of her "States" and suspended the edict of expulsion issued in 1744 for ten years. This suspension, ordered July 14, 1748, should have lapsed in 1758, but then Austria was again at war with Prussia, and the expulsion of the Jews would have deprived the state of the annual sum of 300,000 florins which the Jews had to pay, and which the state could surely not spare at this moment. So the whole matter was forgotten. It seems even that Maria Theresa mellowed with the years, for during the war of Seven Years, 1756-1763, the charge of treason was not repeated. The empress is satisfied with the promulgation of a ban against all who would aid the enemy, and in individual instances she remits the taxes of Jews who had suffered from the enemy invasion. Of the 300,000 florins, Mohemia had to pay 211,000, Moravia 87,700, and Silesia 1,300. The collection of these taxes caused no expense to the state, for the "Judenschaft" of each province had to assess the amount against every congregation and the latter again had to collect it from its members. Emperor Joseph II in 1782 abolished this tax, but it was practically only the abrogation of the inviduous name of "Toleranz Steuer." The Jews still had to pay it partly as a tax on every family, and partly as excise duty until 1848.

The regular tax, however, did not exhaust the exactions levied on the Jews. Whenever the state was in financial straits some new scheme of Jew-taxes was devised, and not too rarely the Jews themselves assisted for selfish reasons in this system of exploitation. In 1774, David Heinrich Lehmann, of Prague, suggested that the government compel the Jews of Bohemia to pay annually 40,000 florins for the right to import the "ethrogs" for the "Succoth" festival. If they refused to pay, the government would declare the ethrog business a monopoly and charge the Jews any price it saw fit. Naturally Lehmann demanded for himself a bonus. The Jews protested, especially in view of their impending expulsion, but all that they obtained was that the amount was reduced, and the tax remained in force until 1748, when it was abolished, not out of consideration for the Jews, but for fiscal reasons, because it was more convenient for the treasury to consolidate all Jew-taxes to the amount of 300,000 florins, as was stated. Lehmann, by the way, did not become a rich man, as he expected; the government gave him only 1,000 ducats, and in 1771, as a man of 82, he begged in view of his poverty and his helplessness for the balance promised to him, which, however, he does not seem to have received. It is gratifying to notice that with the progress of time, these cruelties ceased. In 1799 three Polish Jews suggested again a monopoly on the ethrog business, and offered to pay the state 300,000 florins if they were given this monopoly. Maria Theresa's grandson, Emperor Francis II, though bigoted and a reactionary, would not hear of it. Religious observances should not be taxed.

One should imagine that since the Jews were so exorbitantly taxed their business enterprises should be encouraged, but the exactly opposite was the case. They were in every activity subjected to petty annoyances and severest restrictions. A pathetic insight into these conditions is presented to us in a petition which the Jews of Prague submitted to the empress in 1763. The market regulation does not permit them to buy victuals before 9 a. m, cattle not before 11 a. m., fish not at all during the Lent; kindling not at a certain place. Jewish druggists are not permitted to buy medicinal herbs until the Christian druggists have supplied their needs. According to routine, this petition is presented to the police commissioner of Prague for an opinion. He advises to have this petition burned publicly by the hangman. The imperial chancery is more humane, and returns the petition with "a reprimand for the presumption" to undermine the Christian state. It must, however, not be overlooked that similar restrictions were in those days quite the rule of the German Empire. In Frankfurt a. M., which also is typical for its cruel treatment of its Jews, some Jewish merchant had presumed to deal in coffee and sugar. The Christian merchants found that this was interfering with their privileges. The senate investigated and found that there was no law in the numerous provisions of the "Judenstaettigkeit" of 1616 which prohibited such an activity, but there was an elastic paragraph which declared that Jews must not deal in "Aromata." The question was submitted to the law department of the University of Giessen, and after thirty-one years of litigation, it was decided that inasmuch as coffee has an aroma, and sugar makes it more palatable, both are to be classed as spices (1771). Maria Theresa, in spite of her prejudice, knew how to value the Jewish business activities, when they helped to develop the economic condition of the state. She recognized the importance of the Jews for the commerce with the Orient, and in a treaty with Turkey, permitted all subjects of the Sultan, including Jews, to settle in her states, granting them even exemption from taxes, and allowed thirty-three Jewish families to settle in Semlin on the border of Servica, though with the restriction that only one son of each family should be permitted to marry. By an order, issued in 1749, she not only allowed them but encouraged them to establish manufactories. In spite of the protests of the guilds, the Jews of Prague were permitted to sell furniture and clothes which they had made themselves. The latter, however, could only be sold in the "Tandelmarkt" (junkmarket) in the ghetto though, when called to a customer, the Jewish tailor was permitted to sell "In the Christian city." All these concessions, however, were subject to the pettiest restrictions. Thus a Jewish jeweler was not permitted to keep an apprentice. Jewish contractors, when making a bid, were not to appear in person in the office where the contract was to be awarded, probably because they were suspected of corrupting the officials. Jews, living in the border districts, were not permitted to deal in rabbit skins. The reason for the latter rule is not clear, but it is known generally that any class of merchants or mechanics, finding the competition of the Jews inconvenient, could have some law passed which would relieve them of such inconvenience. As soon, however, as the business activity of the Jews was advantageous, they were coaxed to participate in this activity. The city of Teschen in Silesia drew a great deal of its importance from the commerce with the neighboring province of Galicia. Probably owing to the partition of Poland, the trade declined, and the governor of the province addressed a personal letter to Jacob Landau, the son of the chief rabbi of Prague, who was a merchant in Brody, called Yakevka, addressing him as "Lieber Herr" and requesting him to use his influence, for the sake of encouraging the trade relations of the Polish Jews with Teschen. The Jews of Goerz were exempted from the toll when attending fairs, though in this case the government had an excuse for such favor inasmuch as the Italian Jews were different from the Yiddish-speaking people.

In religious matters, as would be natural for a deeply religious woman, the empress, as a rule, evinced consideration for the religious needs of the Jews. In connection with the case of Isaac Landesmann it was already stated that Maria Theresa would not countenance the baptism of children against the will of their parents. A law issued in 1768 put a penalty of 1,000 florins, or two years' forced labor, upon such an offense. Priests, who could not be sentenced to the penitentiary, were fined 1,000 ducats, if they baptized Jewish children without the consent of their parents. At the same time the law had a loophole. Unauthorized baptism still was valid as the church declared, and in case of imminent death or when children were disowned by their parents, the offender was not punished. It must, however, be said that Jewish convicts could not be compelled to work on the Sabbath, although they had to make up for lost time during the week. In spite of such toleration the practice of the Jewish religion was considerably restricted. Under Maria Theresa's father, Charles VI, a systematic persecution of rabbinic literature began. It was very likely in connection with the infamous book of Eisenmenger which was published in 1701. Eisenmenger, a Protestant, who harbored strong anti-Catholic bias, had attacked rabbinic literature, displaying a great deal of learning. Catholics could not allow Protestants to outdo them in zeal for the protection of the Christian religion, and a systematic persecution of rabbinic literature began. In 1712 all rabbinical books were seized in Prague to be examined for anti-Christian passages, and in the same year the printer Sabbatai Bass, who had established an office in Dyhernfurt, near Breslau, then Austrian territory, was arrested for printing in a devotional a hymn which contained an allusion to the hope that the cross would soon disappear from the holy city of Jerusalem. Under Maria Theresa this persecution was continued. The empress was a great admirer of the Jesuits, and it was certainly a cause for profound grief to her, when in 1773 the order was dissolved by the pope, and the Jesuit colleges had to be closed even in Austria. It was her express will that a Jesuit should always be a member of the censorship commission, and Father Franz Haselbauer-Graetz IX, 351, speaks of him as a bishop. He was not a bishop, but a plain Jesuit priest—was for many years censor of the Hebrew literature, and exercised the prerogatives of his office with great rigor. In 1726 he denounced a Hebrew calendar printed in Amsterdam because it translated "All Saints' Day" "Kol Hakedeshim" which he explains by an unprintable word, instead of "Kol Hakedoshim". It is amusing to read the excuse given by the "Vor-Censor" or assistant to the Censor's office, Simon Jeiteles. Jeiteles declared that the word had to be read "Kol Hakadeshim" and means that the Kadish is to be recited. Haselbauer kept his office until his death at the age of 88 in 1756, and we are indebted to him for a condemnation of the ritual murder charge, which he wrote in 1736 upon the request of Rabbi Jonathan Eybeschuetz, afterwards chief rabbi of Altona, and therefore Graetz is wrong when he speaks of Eybeschuetz's "Wedelnde Gefuegigkeit" (Trucking) to the Jesuits, and also that Eybenschuetz was afraid of making a protest against the ritual murder charge.

The empress was not always so considerate in regard to Jewish practices. In some Moravian place the Jews desired to place an Erub, the rabbinic measure for evasion of the prohibition against carrying an object on Sabbath. The governor of the province declared that this was not necessary for the practice of their religion. These, of course, were small matters, but while Joseph II, as a rationalist, did not favor rabbinic Judaism, and while some Hasidic rabbis saw in him an instrument of Satan, the great majority of the Jews in the dominion of Austria felt relieved, when the noble and brilliant woman breather her last, Nov. 29, 1780, and was succeeded by her son, who already in the first year of his reign issued the order of Oct. 19, 1781, which prescribed secular education, allowed the Jews to engage in agriculture, manufacture, mechanic trades and liberal professions.

ABERDEEN, WASH.

At a meeting of Grays Harbor Lodge No. 757 of Aberdeen, Wash., held on Feb. 7, 1916, resolutions were adopted extending appreciation to the Christian gentlemen who took charge of the matter of collecting funds for the relief of Jewish war sufferers in response to the President's appeal. More than $1000 was collected and the Y. M. C. A. building was thrown wide open for public meeting. The clergymen of Aberdeen and Hoquaim headed the movement and it was chiefly due to their indefatigable work that the large sum of money was realized, which came principally from non-Jewish sources, as the Jewish population of Aberdeen numbers but fifteen families.

The Lodge has also, under the supervision of its president, created an employment committee, which has been most successful in finding employment for fifteen Russian refugees recently arrived from Siberia and Japan. In addition to the securing of employment for them the lodge has organized a night school for their benefit, and it is under the management of Mrs. M. Brumberg.

JEWISH GIFT TO THE TSAR.

The Tsar received a deputation of the Jewish community of Kherson, whom he thanked for the gift of 5,000 roubles it handed to him for war purposes

Hearing Before The House Committee on Immigration on the Burnett Bill

A public hearing before the Committee on Immigration and Naturalization of the House of Representatives was held in Washington, Thursday and Friday, Jan. 20 and 21, on the Burnett Bill, which contains a literacy test of immigrants seeking admission to the United States. The hearing was procured by Congressman A. J. Sabath of Chicago, and Isaac Siegel of New York, members of the committee, who fought strenuously to give an opportunity to those opposed to the bill to be heard.

The only organization which appeared in favor of the Burnett Bill was the American Federation of Labor, while the opposition was led by the Hebrew Sheltering and Immigrant Aid Society of America.

Mr. Louis Marshall appeared on behalf of the American Jewish Committee, and, as he stated, "also for the immigrant." He expressed surprise that the bill containing a literacy test should be introduced now, since similar bills were vetoed by three presidents, Cleveland, Taft and Wilson. He called particular attention to the provision of the bill which exempts from the operation of the literacy test, "All aliens who shall prove to the satisfaction of the proper immigration officer or the Secretary of Labor, that they emigrated from the country of which they were last permanent residents solely for the purpose of escaping religious persecution." He explained that this clause, as it appeared in the bill, would not help the Jewish immigrant because it would be difficult to establish in any given case that the immigrant came here solely on account of religious persecution.

Judge Leon Sanders, president of the Hebrew Sheltering and Immigrant Aid Society of America, made a vigorous protest against the literacy test as well as the proposed increase of head tax from four to six dollars, and exclusion on the ground of "constitutional psychopathic inferiority." He presented communications protesting against the adoption of the literacy test by William Dean Howells, Dr. John H. Finley, Jane Addams, Charles W. Eliot, Andrew Carnegie, Bishop David H. Greer, Seth Low, George Kennan, Thomas W. Churchill, George B. McAneny, Roger W. Babson, and Albert Shiels.

Hon. Simon Wolf, national representative at Washington of the Independent Order of B'nai B'rith and of the Union of American Hebrew Congregations, being prevented from attending the hearing, sent the following synopsis of what he wished to say:

Mr. Chairman and Gentlemen:—

Time and again I have appeared before the Committee on Immigration and always in opposition to contemplated restrictive immigration legislation and particularly in opposition to the so-called literacy test. You, Mr. Chairman, and some of the gentlemen composing this committee have been made aware of my sentiments, but as the present committee has some new members, it is incumbent upon me to say at least a few words in addition to that which has become public record.

I had the honor and privilege in the late Congress to give voice to my feelings and opposition on the part of a large number of representative American citizens. These sentiments are embodied in the hearings before the Committee on H. R. 6060, Part 2, Dec. 12, 1913.

Three presidents of the United States, to-wit, Cleveland, Taft and Wilson, have vetoed immigration legislation in consequence of the obnoxious literacy test. I trust it will be taken in the proper spirit if I suggest to the members of the committee who have not read these vetoed messages to do so, as they embody the spirit of our opposition and in consequence of which the chairman of this committee and the majority all favored restrictive legislation and have so far not been enabled to pass such restrictions over their vetoes and I sincerely hope they never will, as in my humble judgment it is un-American, unpatriotic and unnecessary.

The fear of increased immigration when this unholy war shall have passed into history is uncalled for at this time. What is true at present immigration before the normal will prove doubly so when the war shall have ceased. As far as Jewish immigration is concerned, if their rights are guaranteed and equality in the land of their birth is granted there [illegible] practically be very little if any [illegible] from that element but [illegible] such act of humanity and civil[illegible] shall be accorded or not each and every nation will need its own population to repair the waste and loss caused by the war. Fit and efficient men will be needed, and the unfit will not be permitted to land in this country. Why then have any fear as to the immediate future? Our country is safer by admitting more brain and brawn combined and less education. We need bone and sinew of other lands and the mouthings of anarchists, and the nihilists who would by virtue of being able to read and write have free admission while the stalwart laborer or artisan who by unjust legislation has been deprived of those privileges in the land of his birth would, if you enact this legislation, be debarred.

I trust in the wisdom of my fellow Americans who represent the sane thought and love of fair play of the American people. I have not approached the main question as to what effect on the prosperity of our country immigration has been, for that would be almost an insult to your intelligence. It has been proven and conceded that one of the most important factors in the development, growth and prosperity of the nation is due to immigration.

Among others appearing in opposition to the bill were Mr. Louis Edward Levy, president of the Philadelphia Association for the Protection of Jewish Immigrants, representing that society and also appearing on behalf of the Independent Order of B'nai B'rith, being a member of the National Commission on Immigration created by the Order.

Mr. Levy pointed out that our present immigration laws provided fully and effectively against the admission of all immigrants who are physically, mentally or morally unfit, and who are therefore undesirable additions to our population, and that to prevent the coming of honest, able-bodied and well-meaning immigrants by requiring them to pass a literacy test would be contrary to the best interests of our country generally.

In this connection Mr. Levy urged:

1. That an immigrant's inability to read does not unfit him for making an honest living.

2. That being able to read is not a test of an immigrant's moral qualities, and that an immigrant who could pass the test might soon prove to be morally undesirable.

3. That the proper application of a literacy test of immigrants is not at the time of landing, but when they are to be naturalized as citizens.

4. The literacy requirement would work in favor of the half-educated immigrants from the cities and factory towns of Europe, for whom there is no great need here, and against the unlettered peasants from the European country districts who are able and willing and, because unlettered, doubly willing, to perform the sturdy yet humble tasks of life. This is the very class of workers whose numbers are now insufficient for the requirements of our various industries, and certain to be yet more so in the future, and whose unskilled labor does not compete with our American wage earner, but on the contrary, is necessary in preparing employment for the latter.

5. The administration of the proposed literacy test would be fraught with extreme difficulty. The time necessarily consumed in the proper application of the proposed test through the selection of the requisite language prints, the reading of the text by the immigrants, perhaps haltingly as containing unusual phraseology, and the possible misunderstanding by the examiner of an immigrant's dialectic pronunciation of the text, would extend the examination of a shipload of immigrants through several days, causing great discomfort to the immigrants and more or less confusion generally, unless a very large number of inspectors were employed for the purpose. These inspectors would have to be conversant not only with the language in question, but also with its various dialects, and would have to determine whether an immigrant's reading of the text was sufficiently perfect to pass him or sufficiently imperfect to bar him. If the immigrant were remanded by the inspector for re-examination by the special board of inquiry composed of three inspectors, the same conditions would still obtain. The fate of whole families would thus be left to the discretion of minor officials empowered to decide it, a power which only men possessing at once great linguistic accomplishments and high judicial qualifications can possibly be expected to exercise properly.

Finally, that the shortage of unskilled labor, which had become increasingly marked in many sections of the country even before the war, is not likely to be over-supplied by an influx from the depleted ranks of labor in Europe after the war, when every remaining able-bodied worker, and unskilled laborers particularly, will be called on from every side to help in rebuilding the shattered economic structure of the exhausted nations. This condition alone is practically certain to reduce immigration far below its former volume, lower than will be needed by our industrial requirements.

Apart from that we may expect with certainty that at least the continental governments will, as a measure of national policy, put obstacles in the way of the emigration of able-bodied men and perhaps aim to promote the emigration of the surplus number of women and girls. This would help on this side to meet the unsupplied demand for domestic service, but this supply would be greatly impeded by the proposed literacy test. All in all, the idea of pushing through an immigration restriction measure at this time is more unreasonable than ever before.

Others appearing in opposition to the bill were Prof. Isaac A. Hourwich, William Edlin, representative of the Workmen's Circle, Assemblyman Shiplacoff, representative of the United Hebrew Trades and the National Jewish Workmen's Committee, and former Representative W. Bourke Cockran.

DUMA MEMBERS WITNESS JEWISH ATROCITIES.

The following is an extract from the speech of Deputy Telegatza, as published in the Monthly Bulletin of the American Jewish Relief Committee for January, 1916:

"What kind of truth is this when lying communiques are being published in the official organ of the government to the effect that Jews at Kuzy have betrayed the Russian soldiers to the enemy? Why have the various periodicals been ordered to publish this communication under threat of penalties of the justice, that requires that a Jewish volunteer—and there are thousands of them in the Russian army—who has been several times embattled and is now crippled and mutilated, should be sent out within twenty-four hours from places in Russia where he was looking for some employment? What humanity is this which forbids the offering of food to hungry Jewish fugitives, kept in sealed wagons at the stations, as our authorities have done? What freedom is this? To have the whole Jewish press suppressed and destroyed by a single stroke of the pen? What fraternity is this, when a part of the army is set against the Jewish soldiers who are risking their lives in the same trenches with the others? What, gentlemen, in the name of what code of law are orders being issued to the Russian army to drive the Jews—the peaceful Jewish population—in front of the fire of bullets? By virtue of what code are Jewish subjects of Russia being taken as hostages by the Russian army and thrown into prison in order to subject them to torture and to have them shot? Shame, indeed—but this is a fact."

Another deputy of the Duma, Duworsky, as representative of the Fifth Siberian Division, says: "I have been at the front and can bear personal witness to the immeasurable brutality with which the Jews are expelled from the province of Radom, for example. The whole population was driven out in the night time within the space of a few hours. At 11 o'clock they were informed that they must leave immediately, and those found behind by daybreak would be hanged, and in the night the Jewish population started for the nearest town, Ilsah, lying at a distance of thirty versts. The old, the sick, and the paralyzed, and the invalids, had to be carried in arms, as no means of conveyance were obtainable. The number of those expelled is enormous; for instance," says the deputy, "the expelled from the province of Kovno alone, from one province that was a center of Jewish life, and of Jewish culture, of Jewish hope and of Jewish work, from one province alone there were expelled about 150,000 Jews. From the province of Grodno about 60,000 in a night; given a few hours in which to leave—men, women and children, the old, the maimed, the sick, packed into freight cars, when they were available, carrying them along in their arms, wending their weary way if they must; from Poland and other provinces about another two hundred thousand—about a half million people condemned to suffering placed on a footing with criminals because the police are treating the expelled Jews exactly as if they were criminals."

B'NAI B'RITH BANQUET BY PITTSBURGH LODGES.

Initiation of 200 Candidates.

Sunday, Dec. 26, 1916, will long be remembered by the Jewish community of Pittsburgh as a distinctively red letter day, when the lodges of Pittsburgh initiated 200 candidates in the afternoon and held a splendid banquet in the evening.

The formal ceremonies of initiation were held at the joint meeting of the four Pittsburgh lodges at the Moose Temple in the afternoon, at which Brother Mark Alexander, a member of the general committee of the district grand lodge, and a pioneer in the work of local B'nai B'rith, presided. In his remarks he elaborated about the great issues concerning the Jewry of the world, and concluded with a statement of the aims and objects of the Order and its phenomenal growth during the past year, as evidenced by the huge assemblage of more than 500 enthusiastic members of the Order. He briefly introduced the officers in charge of the initiatory ceremonies, Brothers A. L. Solomon, past president of the district grand lodge; Honorable Jacob Singer, of Philadelphia, a member of the executive committee of the Order; Abe Weil, of Philadelphia, president of the district grand lodge, and Marcus Feuchtwanger, of New Castle, Pa., second vice-president of the district grand lodge. The honorary officers who occupied the platform included Rev. Dr. J. Leonard Levy, Judge Josiah Cohen, O. H. Rosenbaum and I. Reizenstein. Dr. Alfred Buka served most successfully as musical director in connection with the ceremony. The lodge room was appropriately decorated when 200 candidates, led by the monitors and their assistants, filed into the auditorium to the melody of inspiring anthems. The formal initiation deeply impressed the new recruits, and in keeping with the occasion, a splendid address was delivered by Mr. Jacob Singer, in which he outlined the work of the Order since its foundation, 73 years ago.

At the completion of the initiatory work, Mr. Alexander expressed gratitude to the local lodges for the splendid result of the membership campaign and the workers who participated therein.

The president of the district, Mr. Abe Weil, acknowledged his appreciation to the B'nai B'rith of Pittsburgh for the great increase of membership. Representatives of the local lodges expressed their delight at the re-awakening of the Order in Pittsburgh.

The meeting adjourned until 6:30 in the evening, when a banquet was served at the Ft. Pitt Hotel. More than 500 members of the Order and their ladies crowded the dining hall, which was fittingly decorated for the function.

Mr. Mark Alexander opened the evening program by calling upon the audience to sing a verse to the melody of "America," written by Mr. Richard S. Rauch, of Jericho Lodge. After the anthem was sung, Mr. Leonard Levin was introduced as toastmaster, who expressed regret that Judge Josiah Cohen, who was originally to have presided, was forced to forego this pleasure on account of a slight indisposition.

Mr. Isador Sobel, president of the Erie Home for Friendless Children, an institution maintained by the district, was the first speaker. He elaborated upon the work of the institution, and among other things emphasized the fact that the home was being maintained on strictly Kosher lines.

Mr. Abe Weil, president of the district, delivered a stirring address, taking for his subject, "The Work of Social Service by the Order." He was followed by Dr. Gotthard Deutsch, of Cincinnati, who was an entirely unexpected guest of the evening. He held the closest attention of his audience during his remarks, in which he expressed his inspiration at so illustrious an occasion and averred that the B'nai B'rith was an Order in which Judaism proved the propelling force.

Mr. Jacob Singer, of Philadelphia, in his brief remarks, added to the renown which he had won in his splendid address during the afternoon.

Mr. Edward Hemple, one of the most enthusiastic workers of the Order in Pittsburgh, was then informally called upon. As a result of his labors, six new lodges were instituted in West Virginia and Pennsylvania. In his modest manner he emphasized the fact that he had done nothing much; that his labor had only begun and that it is his purpose so to enlarge the scope of the work of the Order within the district that its roster will number 100 lodges within the next year.

The last speaker of the evening was Dr. Silver, of Wheeling, W. Va.

The Two Sons of Oil

By DR. MAX L. MARGOLIS

Written for the B'nai B'rith News.

It cannot be too often emphasized that the things that divide us now were the selfsame questions on which our ancestors differed in times bygone. Not that history repeats itself; history is rather one and uninterrupted, and whatsoever agitates the minds at one time is bound to exert its influence in aftertimes. It requires often thousands of years for a problem in the spiritual realm to unfold itself in all its potencies. A spark thrown into inflammable material may not ignite it at once; but unless stamped out it is only a mater of time when the conflagration will have sprung up, the flames mounting higher and higher and devouring everything in their way. In the world at large, Church and State have been the two giant antagonists battling for supremacy these many centuries. In our own midst Church and State, religion and nation-hood occupied the arena when there was a Jewish state; and under manifold guises and with a different staging, the two institutions are still wrestling with one another. All over the world priest and king have been rivals. Priests arrogated to themselves kingly functions, and kings not content with the purple aspired to the mitre. The history of mediaeval Europe is centered in the struggle between Rome and the Holy Roman Empire. Pope and Emperor matched power, the one hurling anathemas and interdicts, the other throwing his armies into the fertile Italian plains. Often there was a lull in the storm; but a truce meant only preparation for the next onslaught. Popes have been known to make overtures for peace and Emperors have gone to Canossa to plead mercy. Which of the two institutions is the older among the Jews may be a matter of doubt. The everlasting conflict may bear witness to a very ancient rivalry. Both seem to have had a singular hold upon the imagination and loyalty of the people. This much is certain, that when the political interests were strongest, the king dominated. The priest was the first subject of the realm, and no more. He had precedence after the king. When the royal institution was swept away through foreign conquest, the priest asserted himself. The prophet, Zechariah, in the days of Darius, is torn between a double allegiance: Zerubbabel of the seed royal is heir to the Davidis halo, and Joshua the high priest, is invested with a dignity of a lineage equally, if not more, ancient. The prophet would fain effect a peace between them: Let there be two crowned heads, two anointed chiefs, two sons of the oil.

What is called the Messianic hope is with a singular consistency ignored in the Pentateuch. We may grow weary with the bullocks and the rams and the goats and the tithes and the temple-taxes to which half of the Torah is devoted, but there is a point to all that. The Tabernacle dominates the camp, the temple overshadows the royal palace. The precedence of Judah's lion standard is just tolerated. The deeds of that valorous founder of the Judean dynasty could not be entirely wiped out of memory. But at the head of the community stands the hierarchy; it is a pyramid built up of the broad masses below and the menial Levites and the lesser priests with the highest among his brethren on the top. The Deuteronomist in line with the prophets considers the kingly office as a concession to the wilfulness of the people; it is marked off as a piece of assimilation to the environment. Ezekiel has room for the prince merely as a liberal giver to the temple. There his functions begin and end. The verdict of history as made by the prophets was that the kings with possibly three exceptions behaved badly. There were good priests, loyal lovers of the people, righteous like Simeon the just of whose praises Ben Sira sang with rapture. But there were also the disloyal Hellenists. Against them the people rose in righteous indignation. It placed a new line of functionaries at the re-consecrated altar. They merited the nation's gratitude. But they soon swerved from the path of their origin. They restored in their person the kingly office and would not relinquish the priestly diadem. And when at last Rome was throtling the Jewish soul, the people instinctively turned their back upon venal priests and the Jewish soul yearned for David of old.

The hotspurs of Galilee and later on the patriots led by Simeon of Cozeba turned to the Messianic hope and "with might and power" sought to bring back the ancient glories. The nation was once more paramount. The priests and the chief rabbis protested and at best were lukewarm. The hope of Judea collapsed beneath the legions of Rome. The leaders were bent upon effecting a truce. They would have the two institutions. The temple was no more, but would be re-built sooner or later. The regulations concerning temple and priesthood and the many kinds of sacrifices were to be made a subject of study. They would be prepared when the restoration came. The descendants of the priesthood were accorded a certain deference, but in reality their function had passed on to those learned in the law. The rabbi made himself comfortable in the seat of Aaron, and the synagogue became a little sanctuary. The Messianic hope which could not be silenced lived on in the prayer book. Ever since, we have been praying for the restoration of the Temple and the advent of the scion from the house of David. There was to be room for the two sons of oil. And all of it was to be accomplished not "by might and power," but "by the spirit." Far be it from us to be-little the "spirit." All through the centuries of the dispersion it is the spirit that maintained us. The great work of the synagogue which dominated the Jewish street as did the Temple erstwhile in the land of our fathers was to conserve a condition ill-adjusted to the environment but admirably adapted to the better days that were to come. But the synagogue and with it Jewry in the dispersion became petrified.

Then came the Jewish renaissance. Forces from without and within operated alike. The emancipation era brought with it problems of adjustment. A portion of our people proceeded to root out the ancient Messianic hope. For the Messianic hope at its core meant the holding fast to an undying belief in Jewish nationhood, in the capacity of the Jewish people for re-nationalization. A new species of hierarchy was set up. The little sanctuary became the great sanctuary, and the Temple in each community dominated Jewish interest. The synagogue, muchly changed in structure, in outward appearance, in service, was pronounced the center. Far be it again from us to underestimate the honesty of motive or the importance in result attaching to the movement. The Messianic hope had been invested through the mediaeval period with miraculous trappings which had enough of "spirit" but none of "power" behind them. The newer nationalism is not Messianic in so far as outward appearance goes. It discards miracles; it is not satisfied to sit still and wait for redemption to come with the clouds; it believes that God works miracles through human agencies, and that the greatest miracle is to infuse the spirit of life into the dry bones. Where others speak of a lost hope, it sings triumphantly that the hope is still potent. In its deeper meaning, however, the newer nationalism is but the self-same Messianic hope of the past. Over against the hierachy in any form it emphasizes the right of the masses to stand up and say what they want. Over against the modern synagogue, striving with all its power to concentrate religion within its walls, it asserts the vital interests of the Jew outside the synagogue and its sphere. When the Temple makes havoc with Judaism, it rises in revolt against "pastorized" Judaism. It remembers that the synagogue replaced the Temple of old. It was a momentous transformation. It may come to that that the synagogue will have to pave the way for an institution quite as vital but a bit more Jewish. What it is to be, nobody knows But we all feel that the change is imminent. Above all, the newer nationalism places itself squarely upon the emphasis on Jewish nationhood, and to that extent it denotes a revised form of the old Messianism. The old struggle is still on. What the outcome will be we know not. Probably another truce will make for an honorable peace between the two points of view. We shall emerge stronger. We shall have the "power" and the "spirit." There is room for both the sons of oil. There can be no Judaism without the Jew, and no Jewish people without Judaism.

FIVE JEWS IN GREEK PARLIAMENT.

Five Jews were returned as deputies in the Greek Parliament at the recent elections held there in December. All of these come from Salonika. Three of them, M. Joseph Mallah, Dr. M. Coffinas and M. Haim Cohen, sat in the previous chamber. The two new members are M. Salomon Meir, well known banker and landed proprietor at Triccala, Thessaly, and M. Leon Cattagno, principal of a Jewish Lycee at Salonika.

FAREWELL TRIBUTE TO RABBI M. FRIEDLANDER, OF OAKLAND, CAL.

A banquet at the Hotel Oakland on Tuesday evening, January 4, 1916, was held in honor of Dr. M. Friedlander, Representative citizens in every walk of life spoke of the great services to the church and to humanity rendered by Dr. Friedlander and of the loss sustained by Oakland through his departure from the city. Officers of the congregation, of which he was for so many years the head, joined in giving the farewell banquet.

Dr. S. H. Buteau was chairman of the evening. At the tables sat judges, ministers of various churches and men prominent in the public and business life of the community. Addresses were delivered by former Governor George C. Pardee, who spoke of the services of the guest of honor in his efforts to find employment for the needy. Supreme Justice H. A. Melvin told of his early associations with the guest of the evening, and how he had been of assistance to youthful offenders before the juvenile courts were called into existence. Col. John P. Irish, in his remarks, spoke of the spiritual superiority of the Hebrew people, typified in Rabbi Friedlander, as the foundation of modern civilization. Mr. Joseph R. Knowland, in his remarks, emphasized Oakland's need for more men of the character of Rabbi Friedlander. Judge Wm. H. Donohue and former Mayor F. K. Mott spoke of the Rabbi's work in helping straighten out chaotic conditions during the 1906 disaster.

LUNCHEON BY PASTORS.

Rabbi M. Friedlander, retiring head of the First Hebrew Congregation, of Oakland, was the guest of honor at a luncheon given by sixteen pastors of churches and their congregations at noon January 5, 1916, at the Women's Exchange.

Rev. F. L. Goodspeed of the First Presbyterian Church presided. The older members of the party were called upon for short addresses, in which the public work of Dr. Friedlander was dwelt upon.

TESTIMONIAL BANQUET BY B'NAI B'RITH WORKERS.

A private banquet was arranged and participated in by 72 intimate friends of Rabbi Friedlander, and co-workers in the cause of B'nai B'rith, at the Hotel Sutter, on the evening of Dec. 29, 1915, in testimony of the high regard in which he is held by those who were best qualified to judge his great qualities as a man and as a Rabbi.

Dr. Martin A. Meyer acted as Toastmaster, and in his remarks referred to the valuable services the guest of honor had rendered the Oakland Congregation for more than twenty-two years, and his splendid services as a teacher in Israel. Messrs. Lucius L. Solomons, Otto Irving Wise and Senator E. L. Wolfe eulogized Rabbi Friedlander's good work and extended good wishes for his success in his new field of endeavor.

Brother Harry K. Wolff, President of the District Grand Lodge, on behalf of the Fraternity, presented Rabbi Friedlander with a token as an appreciation of his services, not only to the B'nai B'rith of his home city, but to the Order in general. Rabbi Friedlander responded in a fitting manner.

LOS ANGELES, CAL.

Los Angeles Lodge No. 487 of Los Angeles, Cal., held an unusually well attended meeting on Tuesday, Feb. 8th, 1916, at the B'nai B'rith building.

The Literary Committee arranged for an address by Rev. Dr. D. L. Liknaitz on the subject of "The B'nai B'rith Lodge and the Community." The Membership Committee presented a class of 30 candidates which were initiated in due form by the degree team of the lodge. The House Committee arranged a program of musical and vocal numbers which were excellently rendered.

At the close of the meeting refreshments were served.

At the meeting of the B'nai B'rith Executive Committee held in Chicago recently, it was resolved not to take any part in the formation of the proposed Jewish congress or to be represented in it if it should be established. The Order, however, is willing to co-operate in "all critical emergencies with other recognized Jewish organizations for the achievement of immediate results in matters affecting the Jewish cause." While the B'nai B'rith Order is not the largest in numbers of the various Jewish Orders, it is easily the most influential, because of the wide scope of its activities and the quality of its membership. The action of its Executive Committee may therefore be regarded as most important and significant.—(American Israelite.)

THE B'NAI B'RITH AND OUR YOUNG MEN.

The B'nai B'rith can do an excellent work for our young men, and we are glad to note that it is making great efforts in this direction.

The order was organized about seventy-five years ago for philanthropic and educational purposes by a band of sturdy pioneers who had recently come from across the sea. One by one these sturdy pioneers are dropping out of the ranks and their places must be filled, and who is to fill them but our young men? We are glad to note that large numbers of our youths are joining the order in every city. Surely there could be no nobler work for our young men to do than to engage in B'nai B'rith activities, and while they are aiding others they are elevating themselves.

The order comprises among its members some of the most eminent men in American Israel, who will serve as an inspiration to our youth.

It is a source of much gratification to us that the B'nai B'rith in our city has acquired such an elegant home where our young men can find a pleasant place to spend their leisure time with an opportunity for pleasant companionship, and to improve themselves intellectually.

Our young men are entitled to such a home and we are glad that it has come at last after many years of earnest endeavor to accomplish this purpose.

We hope and trust that every Jewish young man in Cleveland will become affiliated with the organization and contribute his share toward enhancing its usefulness, which during the three-quarters of a century of its existence has been far-reaching.

Social service is to be a prominent factor in the future work of the order, and young men are eminently qualified to enter into it if they are only willing to give it the proper time and attention.—Jewish Review & Observer.

CLARKSBURG, W. VA.

The installation of officers of Clarksburg Lodge No. 727 of Clarksburg, W. Va., was held on Jan. 9, 1916.

A very pleasing incident during the meeting was the collecting and raising of an amount of $166.00 for the Jewish war sufferers abroad. Considering the fact that the lodge has a membership of only forty-five, it speaks well for the generosity and liberality of its members.

APPOINTMENT OF SOCIAL SERVICE COMMITTEE FOR DISTRICT NO. 4.

Grand President Harry K. Wolff of District Grand Lodge No. 4 has appointed a District Social Service Committee to work in conjunction with the Rev. Dr. Rudolph I. Coffee of Chicago, director of the Social Service Department of the B'nai B'rith.

In naming this committee, the Grand President selected one member from each of the cities of the district, in which there is a B'nai B'rith lodge. Herman Gutstadt of San Francisco, a past grand president, is chairman of the district committee.

It is expected that this committee will be of material aid in carrying out the social service work launched by the Order at the Constitution Grand Lodge convention.

The full committee follows:

Herman Gutstadt, San Francisco, chairman; George N. Black, Los Angeles; David N. Mosessohn, Portland; Morris N. Schneider, Oakland; Max Grossman, Vancouver, B. C.; Herbert Schienfeld, Seattle; Max Fleischman, Bakersfield; M. J. Jacobs, Berkeley; Dr. S. H. Hartman, Victoria, B. C.; George J. Wolf, Aberdeen; L. Verstandog, Bellingham; Rev. J. K. Levin, Helena, Mont; Theo. Feist, Tacoma; L. M. Mendelson, Fresno; Sam Edelstein, Spokane; S. Marcus, Salt Lake City; D. Simon, Butte, Mont.; Rev. Dr. Montague Cohen, San Diego; Leo Garfinkle, Sacremento; Marcus Levy, San Bernardino, and S. S. Saferhill, Stockton.

FRENCH LEAGUE DEFENDS THE JEWS.

The French League of Mercy, composed of some of the foremost men of France, issued a circular defending the Jews against the calumnies published against them and narrating the Jewish sufferings in the war zone. The circular was spread broadcast throughout France.

The French Ambassador in London expressed his indignation against the reports that Jews are in sympathy with the Teutonic Allies. He declared that this was entirely without any foundation and that the French government will mete out due punishment to those who spread these calumnies.

B'NAI B'RITH NEWS

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JEWISH CALENDAR

5676-1916

Second Adar	Monday, March 6
Purim (Feast of Esther)	Sunday, March 19
Rosh-Chodesch Nissan	Tuesday, April 4
Passover (Pesach)	Tuesday, April 18
Passover (Seventh Day)	Sunday, April 24
Rosh-Chodesch Iyar	Thursday, May 4
Lag-B'Omer	Sunday, May 21
Rosh-Chodesch Sivan	Friday, June 2
Shabuoth (Confirmation Day)	Wednesday, June 7
Rosh-Chodesch Shebat	Thursday, Jan. 6
Fast of Tammuz	Tuesday, July 18
Rosh-Chodesch Ab	Monday, July 31
Fast of Ab	Tuesday, Aug. 8
Rosh-Chodesch Ellul	Wednesday, Aug. 30

5677-1916

LOUIS D. BRANDEIS.

The New York "Sun" comments editorially on the appointment of Louis D. Brandeis to the United States Supreme Court as one "utterly and even ridiculously unfit." Other organs charged as being controlled by the "interests" also oppose the appointment, while a number of leading newspapers, and labor unions, and all of the Jewish press comment very favorably on the selection. We are among those who are pleased, and wish to be counted among those who deem the selection an honor to the Jewish race.

Some coward mailed an anonymous message to the Senate committee protesting against Mr. Brandeis' appointment solely on the ground that he is a Jew. The editor of the New York "Sun" and some others of his kind do not place their objection on that ground. We cannot resist the thought, however, that if Mr. Brandeis was not a Jew the same editors would be complimenting the President upon the appointment. Their failure to state any basis for their conclusion gives color to the thought. The fact that the President appointed Mr. Brandeis is in itself proof that the appointment is proper, for it is well known that the President has so far made no appointment for a judicial position without first being well informed as to the qualifications of his choice.

A few weeks ago the writer presided at a meeting composed of advocates and opponents of the Jewish congress. The discussion lasted many hours. Some of those present in opposing Mr. Brandeis' views thundered loudly and long. Mr. Brandeis never lost his temper, never raised his voice, but calmly argued all through the session like an able lawyer and a gentleman. Mr. Brandeis at no time showed the slightest impatience or disrespect towards any of the speakers and calmly replied to every point which was made against him.

If Mr. Brandeis does not possess the learning and temperament to properly qualify him for the position of judge, then it would be difficult to find a man who does. Mr. Brandeis has a long line of ancestors. One of his family stood on Mt. Sinai when the law was handed down. The people of his faith will live forever, for the Lord said "And I will betroth thee unto me forever." The way of those who come after will be less difficult, less full of that weary, patient suffering for conscience's sake that has characterized the life history of the Jewish people, as hatred and prejudice towards the Jew give place to fairer judgments. The example of a leading Jew holding steadfast and true to the high [illegible] that America loves cannot fail to [illegible] a fairer attitude towards the [illegible] as a whole. Mr. Brandeis, [illegible] judge, will know, and appreciate to the full, that in the discharge of the responsible duties of that high office he will have in his keeping the honor of that august and honorable body, the Supreme Court of the United States, the honor of the name of Brandeis, and the honor of the Jewish people With these treasures in his keeping,—. exalted by the consciousness of it,—Louis D. Brandeis will not fail.

The President has acted wisely; the Senate should promptly confirm his action.

THE DOUBLE TASK.

These are extraordinary times for the Jewish people. In times of peace we have our troubles in plenty. Our poor we always have with us; our congested districts, alas, breed in the young of both sexes vicious habits; we have our share of prisoners to look after; deserted wives and orphaned children require our succor; but the burden is none too staggering and our organizations are amply capable of coping with the evil to which no large section of the American people can be immune. Even in peace times conditions abroad are not always favorable to our brethren; and whether they come to our shores or remain behind they need looking after. The rightlessness of our people in certain lands is a primary source of untold evils with which we are called to deal either at close range or at a distance. But in these days of a world conflagration Jewish misery is reaching stupendous dimensions. This is one task: to afford quick, immediate relief where the staff of bread has been broken and the normal sources of sustenance have been cut off. We are by this time fully acquainted with the terrible lot of millions uprooted, beggared, forced to leave behind their scanty possessions, in need of immediate relief that soul and body may be kept together. Those that die heroically on the battle fields are not to be mourned for; weep for those who living must struggle for a livelihood under untoward conditions And yet the eye must not be dimmed by tears and the vision must be kept clear; for another task is awaiting us when the war is over. For if ours is a statesmanlike comprehension we recognize even in the present misery an echo of the Jew's rightlessness, and no matter what sacrifices the needs of the hour must call for we are in duty bound to look ahead and prepare and see to it that the cesspool of all Jewish misery must be stopped and that the Jew must be enfranchised and be granted his inalienable rights as a citizen. Jewish loyalty even in the lands of oppression has been vindicated in a most glorious manner; it is for us the more fortunately situated to wrest from unwilling governments what is the Jew's due.

To address ourselves to our double task we must be united more so than at any other time. Our own Order, with that characteristic liberality which has marked out activities on behalf of Israel at all times, has been more than ready and willing to co-operate with other organizations whether in relief measures or with reference to the after-the-war effects, the inevitable sequel to the present upturn of things political This is not the time to quarrel over precedence or to hark back to first principles. There is always a suspicion that the man or the organization that believes that salvation can come only along certain lines has an axe to grind and that for them the goal is less important than the road or the method by which it may be reached. We need millions upon millions of dollars. Let the money be collected and we care not how it is done and by whom. Unbidden by Jews, the President set aside a day in the past month for the American people to respond to the dire necessity of the Jewish people in the belligerent countries. The calamity must be great indeed that we must be willing to accept contributions from our neighbors. We Jews have been known not to fail any call for relief. We give freely to any worthy cause. And we are satisfied that in the hour of our need we shall be helped raising a fund which severely taxes our resources. And equally we are sure that when the further task of securing rights for the rightless will be laid before the liberty-loving American people we shall find sympathy and a willingness to help on the worthy cause. We want for the Jew nothing that he is not entitled to, and when we plead for him we mean to use our good offices for any and all peoples equally situated. So we shall welcome the good offices of all those who are in a position to make their voice heard and their influence felt, not indeed for chimeras, but for tangible results, for a line of action which will command attention because of its reasonableness and attainableness. And with this clarity of purpose we call upon all right-minded men: Give us your support to relieve temporary distress and on the other hand to make its recurrence humanely impossible. For this is our double task.

THE MINISTER'S TENURE OF OFFICE.

Our congregations are autonomous. They are united after a fashion with the prayer-book as a standard. But the union, whether of one type or another, wisely refrains from meddling with the internal affairs of the constituent units And so each congregation is free to govern its own affairs without let or hindrance. Still, the example of one will affect all. The conduct of congregational temporalities must indeed be the concern of nobody outside. But the way in which the spiritualities are managed is at least open to criticism. The lay boards must know that there is a lay public opinion to reckon with.

Somehow the old times have passed away. Ministers used to be secure in their positions. They might choose to transfer themselves to new fields of activity. The smaller congregation felt honored when its minister received a call from a larger center. But the congregation rarely saw itself constrained to terminate its contract with the incumbent. The minister's position, even when not directly so stipulated, was understood to be a life position. He had spent the best years of his life with his charge and when largely through his efforts the congregation grew, it was willing to avail itself of the matured powers and the tried energies of one whom every man and woman and child had come to know and to love. Nowadays ministers somehow seem to lose their grip upon their charges. The man may be learned enough, enjoying indeed national reputation. He may be a fine thinker and preacher. But he may have ceased to draw audiences. The fault may not lie with him. But he is made the scapegoat. Congregations may be saddled with debts. The minister ought to lift the indebtedness. Congregations may foolishly and recklessly involve themselves in debt. Then the minister is responsible. His past services are forgotten. He is turned adrift at a time of his life when to seek new pastures is out of the question, and the step is tantamount to turning him out of the ministry. It is true, new avenues of usefulness are just now opening themselves up for the clerical gentlemen whose career as ministers is either cut short through an unfriendly board or has for one reason or another become uncongenial to themselves. Theologians used to think that the ministry meant the highest and most honored office in Jewry. It is alas no more so. Not only in point of emoluments, but also of dignity other spheres of usefulness will command comparison. But congregations are undermining their own usefulness by bringing on a state of affairs which keeps in the pulpit only those that have to stay there. It is true in all professions that for one position vacated there will be found many applicants. But nowhere else outside the congregation is a premium in store for the tyro. Of course, where manner counts for more than matter and the youngster fresh from college commands the crowds while the tried colleague with a reputation behind him must take a back seat the time has come when the middle-aged preacher quickly outlives his usefulness But should it be so? We venture to enter a plea for the safeguarding of the minister's tenure of office. For show the youthful lieutenant of good appearance who will clatter his sword with a vim may seem to be destined to lead armies to victory. Yet, as the war has taught us, the retired generals, sexagenarians, and even beyond the age of three score and ten, are recalled to batter in fortresses and to do the real business of war. And so it ought to be in the ministry. The minister is he that deals with the eternal varieties. He interprets Judaism. He represents the Jew. Age, sobriety of judgment, experience, these are the assets. It is quite in order for a congregation to pension a minister who has grown old in the service. But to shelve the men of learning and experience and to send them back into the world after years of faithful service betokens a view of the congregational business which is to say the least short-sighted. Congregations have their own affairs to manage, but in their keeping is the weal of Judaism. And the weal of Judaism will best be served by a ministry sure of its position. Congregations and ministers ought to be united for better or for worse until the minister's death do part them. There ought to be no divorce for trivial causes. The cause of Judaism is higher than the cause of any single congregation. And the cause of Judaism demands that its servants shall be made secure in their positions. For the sake of their past achievements they ought to be kept there where they have grown and made the congregation grow with them. In the business world, tried employes are not turned loose to seek new places where they must compete with men younger and fuller of energy. Surely the synagogue which is a concern of spiritual effort should be animated with a sentiment of fairness toward its minister. And it is but fair to him that he be spared the humiliation of being turned out after decades of useful service. A return to older conditions seems to be imperative: life tenure for the Jewish minister.

UNITY LODGE HONORS RABBI MARTIN A. MEYER.

Rev. Dr. Martin A. Meyer, retiring president of Unity Lodge No. 273, San Francisco, was presented with a handsomely bound set of Stevenson's Works by his lodge at a banquet given in his honor on Thursday evening, January 13, 1916. Mr. Melville Salomon acted as toastmaster, while Louis Goodman made the presentation address. Among other speakers were Mr. Roy Cohn, who succeeded Rabbi Meyer to the presidency of the lodge, Otto Irving Wise and A. A. Voorsanger.

Dr. Meyer, in a happy talk, adjured the young men to put their daily endeavors on a maximum basis of efficiency as the sole means of obtaining success.

SAMUEL J. HERSKOWITZ.

In the death of Brother Samuel J. Herskowitz Zion Lodge No. 62 of Columbus, Ohio, mourns the loss of a valued member and past president. Although but thirty years of age he was one of the most prominent and popular young Jewish merchants of the city, deeply interested in the Order, the Jewish charities, the congregation, and all matters affecting Jewish interests.

ASSOCIATION FOR JEWISH RIGHTS.

There was formed last week in London an organization for the protection of Jewish rights in different lands. The object of the organization is to secure equal rights for the Jews in all lands where they are now oppressed and free access to Palestine, as well as the right to establish colonies in Palestine where they should have complete political and municipal rights. . It is interesting to note that the president of this organization is Lucien Wolf, who agreed to establish a plan for harmonious working along these line of the various sections of English Jewry. Mr. Wolf is also secretary of the Conjoint Committee and it is therefore expected that he will succeed in getting the co-operation of that committee with the new society, which also has a number of Zionist leaders.

JEWISH EDUCATION.

By Dr. David Philipson.

From the days that the lawgiver issued the command, "Thou shalt teach them diligently to thy children," and the sage enjoined, "Train the lad in the way he should go," the education of the young has been written large on the horizon of Jewish life. The methods of this education have changed with varying vicissitudes. It is impossible in a brief article to attempt even an outline of these methods as they would be given in a history of Jewish education. We are concerned primarily with the subject as it affects our present American Jewish generation. Owing to the public school system which has no stronger or more ardent adherents than the Jews of this country, there is a distinct differentiation between sacred and secular in the educational field. The term Jewish education signifies for us religious education.

As in all educational effort, so also here, the two great desiderata are competent teachers and good text books. Under present conditions we are greatly dependent except in our larger cities upon volunteer teachers. These willing workers must be furnished with proper tools. These tools consist chiefly of good text books. To furnish such literature is the aim and object of the Union of American Hebrew Congregations through its Board of Editors. If throughout the country, in large cities and in small, Jewish public school teachers or others who have pedagogical training can be enlisted as teachers in our religious schools and good teachers' manuals as well as text books for the classes can be placed in their hands, the problem will be begun to be solved.

Provision must be made too in all our communities for the religious instruction of all Jewish children whether their parents belong to congregations or not. Even in communities that have but few Jewish families, possibly not enough to maintain a school, instruction can and should be given in homes with the help of the publications of the Union.

It is notorious that there are thousands of Jewish children throughout the land who receive no Jewish education. Happily most of our congregations have adopted a liberal policy and have thrown their schools open to all children whether their parents are members of the congregation or not. If congregations there still be that have not adopted such a policy, the sooner they do so the better for them and the honor of the cause they represent. But even then there will be many thousands for whom there is no accommodation. Here is where real missionary work must be done. The Union through its Department of Synagog and School Extension is organizing schools where they do not yet exist. Some congregations are beginning to see their duty in this all important matter and are organizing branch schools way from their houses of worship, which schools are attended largely by children not of the congregation. Congregational Sisterhoods and the Council of Jewish Women are doing commendable work in starting schools. The Bureau of Education of the Jewish Community of New York has attacked the problem in the metropolis and is performing a fine service.

But with all the agencies at-work much more remains to be done. Millions of dollars should be at the disposal of these agencies instead of hundreds and thousands. There is no more important task before us than the religious training of the young. This is fundamental. The synagog rests upon the school. If we are to have faithful and loyal Jews in the future there must be adequate provision for Jewish education in the present. Jewish education synonyms spiritual and moral training. This produces the righteousness that exalts the people. "It is time to work for the Lord." More necessary work, more urgent duty than this, there is none.

POSITION OF THE JEWS IN WARSAW.

The authorities of Warsaw have prohibited members of the militia from searching Jewish shops without the permission of the police, because the searches were frequently carried out from dishonest motives. Yiddish interpreters have been appointed at the factories and the Zionist movement has been legalized. The prohibition of the holding of a conference of the Jewish communal leaders of Poland on educational and charitable questions has been revoked, but the greatest concession obtained for the Jewish schools was only a permit to use Yiddish as the language of instruction until the children understood Polish.

Many Liberal Poles protested against the demand of the anti-Semites to introduce a percentage norm for Jews into the Warsaw higher educational institutions.

RESOLUTIONS IN HONOR OF PRESIDENT ASHER.

At the last meeting of the General Committee the following resolution, relative to President Asher's administration, was introduced by Bro. Samuel Fleischman and unanimously adopted:

"Resolved, That the General Committee records its high appreciation of the services rendered to the District by President Herman Asher during his term of office. He has been indefatigable in his attention to the duties of his office. He has given most liberally of his time to the performance and advancement of its work. His many visits to Lodges invariably created enthusiasm among members and were productive of excellent results. He has been an enthusiastic executive. His work has been most efficient and his administration highly successful. Personally he has endeared himself to every member of the General Committee. The Committee extends to him its hearty congratulations upon his work and its hope that he may long continue to favor the District and the Order with his valued aid."

JEWS HONORED.

The New York State Prison Commission has re-elected Mr. Henry Solomon, of New York City, as president, an office which he has held for some years past.

At the annual meeting of the Metropolitan Medical Society, held in New York, Dr. G. G. Fischlowitz was elected president.

Moses E. Greenebaum was unanimously elected president of the Citizens' Association of Chicago, Ill., at the annual meeting recently.

Mayor Mitchell appointed Leo Arnstein, a director of the Mount Sinai Hospital, to be a commissioner of education for New York.

Leo Goodman of Memphis, Tenn., formerly president of District No. 7, I. O. B. B., has been elected commissioner of public utilities of that city.

Among the newly named assistant district attorneys of New York are Abraham G. Meyer, Joseph D. Edelson, Samuel Markewich, Newman Levy, Edward Weil and Alexander Lehmen.

Edwin Samuel Montagu, financial secretary to the British Treasury, has been given the portfolio in the cabinet of Cancellor of the Duchy of Lancaster, succeeding Sir Herbert L. Samuel.

Mayor-elect Puchta, of Cincinnati, O., has selected Mr. Walter J. Friedlander for Service Director. Mr. Friedlander, who is thirty-five years of age, is a native of Cincinnati and a successful business man.

Three Jewish lawyers were recently appointed to high judicial positions in Germany. Herr Max Steinberg, of Munich, was appointed Staatsanwalt (district attorney). Landesgerichtsrat Moritz Silberschmidt was appointed to the Supreme Court of Bavaria. A similar distinction was conferred upon Landesgerichtsrat Herman Alexander. Another Jew, Dr. August Hausman, was appointed to the Regierungrat in Nurenberg. It is said that during the last thirty years there were but few Jews appointed to such high positions.

B'NAI B'RITH DAY.

The month of January is signalized throughout the southern districts of the Independent Order of B'nai B'rith by stimulating celebrations of B'nai B'rith Day, and the communities which give themselves whole-heartedly to such observance not only give impetus to activities on the high plane of service and brotherhood but honor themselves. There are two distinct currents of influence in the life of the Order. One is the influence of altruism, which makes it the highest boast of the true Ben B'rith that the Order does not appeal to any selfish need, but gives its members the fine opportunity to be helpful to others. The other influence leads to Jewish self-expression and leads to the high hope that the Order shall grow into a stronger Jewish brotherhood, with a deeper Jewish consciousness and an exalted Jewish aim.

It is to be hoped that the orators who throughout the southern communities shall stir the latent loyalty of the members of the Order shall emphasize this twofold interest. To say that the aim of the I. O. B. B. is only altruistic is only a half truth. To say that it is only a Jewish brotherhood, for the sake of self-defense or self-expression, is to narrow the broad appeal of the Order. To put squarely before the men of Israel the strength and unity of an inclusive brotherhood devoted at the same time to the highest principles of social serving is to express a truth of which the bare statement should be an irresistible appeal. EMIL W. LEIPZIGER.

Annual Convention of District :-: Grand Lodge No. 1 :-:

The 64th annual convention of District Grand Lodge No. 1 was held at the Hotel Somerset, Boston, Mass., beginning Sunday, Feb. 6, 1916.

The convention was called to order by President Herman Asher, who presented his Honor, Mayor Curley, who welcomed the delegates on behalf of the city.

"It is an exceeding pleasure," said the Mayor, "to welcome in convention an organization that is as truly Bostonian as Boston itself. This organization, like charity itself, is not local in its consideration of great problems. The world is its field of operation and humanity the ideal it serves, and whether it be to suppress tyranny in Russia or to demand justice in America, this organization has ever been in the forefront, and by force of logic and by intelligent direction has succeeded in preserving the best traditions in American life.'

President Asher responded to the words of greeting.

After the convention was duly organized President Asher read his message, the keynote of which was an appeal for liberty to the Jews throughout the world.

"In the latter part of 1914 and the early part of 1915," said Mr. Asher, "this Order made a prompt and substantial contribution in money for the purpose of relieving the distress of our co-religionists abroad. While this contribution was a relatively generous one, it was never intended that it should constitute our only financial assistance for the purpose in question. On the contrary, our order, with characteristic determination to render aid at the earliest possible time, essayed only to act as a pathfinder in this collection of funds, leaving the later and more comprehensive work to specially constituted agencies.

"Facing now the worst catastrophe that has overtaken our people, we must recognize that our obligation to render all the financial aid within our power still continues, and I therefore earnestly call upon our brethren to contribute generously to the funds now being raised for the purpose. No amount that may be obtained will be too large, and every man of us should tax his resources to the utmost to adequately share in this common burden.

"But, important and urgent as is the need of financial assistance, we must not for a moment forget our paramount obligation to persistently and continuously carry on our efforts to strike off the shackling bands of our brethren in the lands of their oppression.

Neutral, but Humane.

"Certainly, as citizens of this land we should maintain the wise rule of neutrality which is our country's policy in these trying days. But neutrality requires no sacrifice of humanity, and so, neither in times of war nor of peace, need we relinquish our striving for humane and civilized treatment of our brethren, deprived of human rights."

The election of officers for the ensuing year was held in the afternoon with the following result:

President, Judge Abraham K. Cohen, of Boston.

First Vice-President, Joseph Rosenzweig of New York.

Second Vice-President, Maurice P. Davidson, of New York.

Treasurer, Sol. Sulzberger, of New York.

Secretary, Dr. Bernard M. Kaplan, of New York.

The members constituting the General Committee are:

Chairman Com. on Laws, Henry Lasker.

Pres. Board of Governors, Myron Sulzberger.

Chairman Com. on Finance, Edwin J. Goodhart.

irman Com. on Endowment. Samuel Campner.

Chairman General Fund and Charitable Objects, Rev. H. S. Goldstein.

Chairman Com. on the District Court, Charles H. Shapiro.

Chairman Com. on Intellectual Advancement, Joseph Levenson.

Chairman Com. on Religious Activities. Rev. Dr. Joseph Silverman.

Herman Asher, Joseph H. Ullman, Charles Hartman, Charles M. Stern, Harry Cutler, I. Irving Lipsitch.

Samuel Fleischman, Counsel to District.

Banquet.

In the evening a banquet was tendered to the delegates and visitors at the Hotel Somerset. Rabbi M. M. Eichler acted as toastmaster. The banquet was a most brilliant affair, the speeches were eloquent and most appropriate. The speakers were:

Albert K. Sheldon, President of Amos Lodge.

Rev. Dr. M. M. Eichler, Toastmaster.

His Excellency, Samuel McCall, Governor of Mass.

His Honor, James M. Curley, Mayor of Boston.

Herman Asher, President of District No. 1.

Abraham K. Cohen, the new President of District No. 1.

Samuel Fleischman, Council to District No. 1.

Joseph Rosenzweig, First Vice-Pres. of District No. 1.

Maurice P. Davidson, Second Vice-President.

Charles Hartman, Member of Executive Committee of Constitution Grand Lodge.

And Hon. F. E. Stacey, Mayor of Springfield, Mass., who accompanied the delegates from that city.

Governor McCall said he looked upon the Independent Order of B'nai B'rith as one of the greatest forces for good in this country. Mayor Curley referred to the historic sketch of the Order which appeared in the souvenir of the banquet and said he wished that a copy of it were in the hands of every American citizen so that the country might know of the benevolent work done by the Jews of the Republic. The historic sketch was prepared for the occasion by the secretary of the District, Brother Bernard M. Kaplan, and edited by Brother Charles Hartman, member of the Executive Committee.

A feature of the convention was the initiation of some forty candidates by the Springfield degree team. The team was awarded the prize offered by President Herman Asher in the beginning of his term.

Brother Joseph H. Ullman initiated the past presidents. Brother Chas. Hartman installed the newly elected officers, assisted by Brother Jacob B. Klein of Bridgeport.

CLASS INITIATION BY HOUSTON, TEXAS, LODGES.

On Tuesday, Jan. 18, 1916, at the Montefiore Temple Beth Israel, Houston, Texas, initiation of a class of twenty candidates was held in the presence of the largest assembly of members of the Order that has ever gathered in Houston. As a result of Dr. Silber's visit to Houston, thirty-six applications were secured. The meeting place was conveniently arranged for the initiation ceremony which was the sole purpose of the joint meeting of the three Houston lodges. Dr. Barnstein acted as president and the short address he administered at the conclusion of initiatory work served to enthuse the new members. Others taking part in the initiation were: Sol. Schoenmann as vice-president, S. J. Westheimer as monitor and Dr. W. Willner as assistant monitor. Brother Schoenmann, vice-president of the District Grand Lodge, delivered an appropriate address, as did also Dr. Willner, both being instructive and inspiring. At the close of the meeting refreshments were served. Keen delight and enthusiasm prevails in B'nai B'rith circles of Houston, and the outlook for the future is very bright.

NSTITUTION OF LINCOLN LODGE AT PHILADELPHIA.

The institution of Lincoln Lodge No. 780, of Philadelphia, Pa., took place at the Hotel Walton on Wednesday eve., Jan. 5, 1915, and was followed by a banquet.

Mr. David Phillips is president, Mr. Jacob D. Lit, vice president, and Mr. Joseph Kun, monitor of the new organization, which is composed of about one hundred well-known young business and professional men of the city.

Regular meetings of the new organization will be held at the Hotel Walton monthly.

JEWS AND CHRISTIAN SCIENCE.

In the course of a communication from Mr. Robert C. Love, chairman of the Christian Science publication committee of Louisiana to the editor of the Jewish Ledger of New Orleans, Mr. Love remarks:

"The Christian Science Church does not encourage nor solicit members of other denominations to sever their affiliation with their church. Before an applicant can unite with the church he must have severed his connection with any former church, which makes dual membership impossible. And so in subscribing to its tenets the Jew thereby ceases to be a member of the synagog by his act of severing his former relationship."

Report of Dr. Berthold Timendorfer

President District Grand Lodge No. 8, I. O. B. B.

Presented at the 128th Session of the General Committee Nov. 28, 1915

In my report to the last session of the General Committee, I could express my satisfaction with the fact that our apprehensions regarding the shock given to the Order by the war were, thanks to the activity of the individual lodges, very quickly dispelled. This feeling of satisfaction still continues to exist today.

Of course, the war could not remain entirely without harmful consequences, also for the German District. For the first time during its existence we will have to reckon in the year 1915 with a decrease in the number of members.

While at the end of 1914 the membership of our District was 8983, it fell, up to the first of October, 1915, to 8878. It is to be feared that the retrogression at the end of 1915 will reach the number of 150 members. In discussing the items of my report, the members of the General Committee will have the opportunity to determine whether the lodges shall undertake to increase the membership during the winter and in what manner they shall do it.

While up till now the addition of new members amounted annually to 200 and 300, during the first 9 months of 1915, all the lodges of the German District admitted only 16 new members.

* * *

Sixty-two lodges have replied to our circular letter in which we asked for informatioin regarding the number of brethren taking part in the war. 1137 brethren and 1934 of their sons and sons-in-law have been summoned to serve. The four Berlin lodges are included in the foregoing numbers, but not in the following statistics, which only extends to 58 lodges, as in giving the numbers the Berlin lodges did not state the number of sons and sons-in-law separately.

When the individual lodges are arranged according to the percentage of the brethren in the field, we find that 14 lodges have participated to the extent of 25 per cent, and more. Lothringen Lodge stands at the head with 36.770 per cent; 28 lodges took part with 15 to 25 per cent, and 15 lodges from 5 to 15 per cent. Only in one lodge the participation amounts to less than 5 per cent.

Of the total number of brethren, 31! were, in all, promoted, which is equal to 31 per cent; 29 were raised to the rank of officers.

108, equal to 10.76 per cent, were distinguished with the iron cross.

23 received other marks of distinction

25 were wounded.

26, equal to 3 per cent, were killed.

Of the sons and sons-in-law, 396 were, in all, promoted, 47 of them to officers.

151 received the iron cross; 144 were wounded, and 75 killed.

74 of the brethren of the four Berlin Lodges were distinguished with the iron cross; 7 are missing; 21 are wounded; 49 were promoted, 11 to officers; 30 were killed.

According to this, we may say in summing up that of all the war participants (sons and sons-in-law included), 131 were killed, 190 are wounded, 333 have received the iron cross, and 756 were promoted, and 87 of these to officers.

* * *

I cannot report today about the charity work of the lodges. You know we have requested the approved statistician, Dr. Segall, to compile a list from the individual reports, which will not appear till after the war, and will enlighten us about the war relief work.

But the following can already be stated now:

The charitable work of the lodges can be divided into gifts of money and natural products, personal relief work and a group of social measures which bear their own special character and are composed of money distributions and personal work.

The sum raised by the lodges amounts now already to more than 400,000 mark. The committee for the welfare and care of sufferers from the war of the Berlin lodges alone has expended about 50,000 mark. Compared with the huge amounts which were raised for social purposes during the war time, the sum expended by the Berlin lodges does not seem to be immeasurably high. But we have to take notice of the fact that here reference is made only to the sums which were raised by the lodges as such. It is self-understood that the individual brethren of the lodges have like all other German Jews participated in the great relief work with the greatest willingness to [illegible] and the fact of belonging to the Order has surely had an [illegible] [illegible] the joy of giving.

[illegible] contributions were made in detail for the following purposes:

1. [illegible] the Red Cross. The contributions in some of the individual lodges reach the splendid amount of 4000 mark, and went nowhere lower than 150 mark.

2. Like the Red Cross, the Red Crescent was also remembered with contributions, which are, of course, by far not as large as those for the Red Cross.

3. Also all other arrangements for the welfare of the war sufferers were supported, so before every thing the city war relief, which received from very many lodges allowances of 1000 mark and more, so did the National Organization for Survivers, and other arrangements for the benefit of war sufferers in the fatherland.

The social measures in favor of the Jews we can separate into four groups:

1. Assistance of German Jews within or without the congregation.
2. Asisstance of those belonging to friendly states.
3. Social measures in favor of those belonging to lodges.
4. Taking care of Jewish soldiers.

Concerning the first point, quite a number of lodges have placed considerable sums of money at the disposal of the Board of Directors of their congregations or the special aid committees within the congregation. We know lodges which have placed not less than 4000 mark at the disposal of sufferers, coreligionists of the places where these lodges are located, who have been plunged by the war into economic distress. But the lodges have also given liberally for Jewish purposes outside of the congregation, before everything for the officials of the congregations and religious institutions of East Prussia, who were suffering from the war, and for the afflicted Jews in Alsacia and Loraine.

It is known that the lodges have taken care in an exceptional measure of the grievously harmed coreligionists in Galicia. Even in times of peace the care for these poor coreligionists was already an essential part of the social activity within the individual lodges. Sums of money and especially clothing were sent in a lavish measure to the refugees. The lodges also assisted to a great extent the Polish and Russian Jews; those lodges were especially active in this respect whose communities consist of a strong settlement of Polish or Russian Jews, who after the outbreak or the war either had to leave the country or were interned. These were well taken care of.

The assistance which the lodges extended to those who belonged to them forms a large chapter. Beginning in the form of friendly gifts up to the relief extended to members of the lodge who were in need, whose existence the war had undermined, and relatives of lodge members whose supporters are at the front. It is pleasant to state that only a small number of lodges had to attend to these two tasks.

In order to do justice to all the demands for social measures within the lodges, which came to the lodges in the course of the war, a number of lodges have created a special committee for the care of war sufferers and a war relief fund. Special mention is to be made here of the committee for the aid of war sufferers of the Berlin lodges, which gave not less than 100,000 mark for the sole purpose of helping those Berlin brethren who on account of the war have fallen into temporary or permanent distress. The lodge in Mannheim has created a war fund of over 25,000 mark. Also numerous other lodges have created war funds with greater amounts, and it is known that one lodge has urged that all lodges may create such a war fund for the duration of the war, so that when help is demanded it can be given instantly.

The care of Jewish soldiers was finally accomplished by collecting friendly gifts, nursing the wounded, boarding on holydays, providing Kosher fare, organizing of Chanukkah and Purim evenings, etc.

As stated in the beginning opposite the donations of money and natural products we must place the purely personal acts. As such we must designate the co-operation of lodge members, especially lodge sisters, in the service of the Red Cross, furthermore the activity of the Jewish nurses in the hospitals. The sister unions especially have distinguished themselves by excellent work. The sisters have everywhere placed themselves at the disposal of the National Women's Service, depot service or other arrangements for the good of the fatherland and were willing to work to the utmost of their power. Nearly in every lodge knitting evenings were arranged.

In conclusion a third sphere of social activity is to be named which plays a prominent role, namely the making ready of lodge rooms for the voluntary care of the sick, for the arrangement of hospitals, for the fulfillment of other kinds of tasks for the benefit of the fatherland, for the creation of independent hospitals, which was done by the four Berlin lodges, the lodge in Leipzig, Borussia Lodge, Glueckauf Lodge, Esra Lodge, Raphael Kosch Lodge and Saar Lodge. Here belongs further the forming of the kindergartens which exist in many lodges and children's retreats, which were turned into kindergartens and retreats for war children as well as the creation of special public kitchens for children and adults.

In the face of this extent of expediture for the care of war sufferers, it is more than gratifying that the sum total of all the funds of the German lodges has not decreased, but has even increased. While the sum total of all the funds of the German lodges was, at the end of 1913, equal to 2,564,712,08 mark, it amounted, at the end of 1914, to 2,604,247.15 mark, and on October 1, 1915, it was equal to 2,655,672.25 mark.

This can only be explained by the special voluntary gifts donated during the war, especially through foundations.

Among these foundations, I name with special sorrow, the foundation of a brother who gave to his lodge 10,000 mark in memory of his two sons who were killed in the war.

To be sure, a number of lodges in which no foundations were established, partly had very considerable deficits, among them are especially the Berlin lodges, it may probably be because of their magnanimous activity in caring for the war sufferers.

* * *

On October 1, 1915, the following seven lodges had the largest funds:

Lessing Lodge...........	267,013.59 Mk.
Berthold Auerbach Lodge	195,354.60 Mk.
Frankfurt Lodge.........	178,029.86 Mk.
Montefiore Lodge........	173,898,22 Mk.
Deutsche Reichs Lodge...	147,157.87 Mk.
Henry Jones Lodge......	146,346.76 Mk.
Fraternitas Lodge........	140,911.89 Mk.

The property which is under the administration of the Grand Lodge has fortunately also increased. It amounted at the end of December, 1914, to 463,895.80 mark, and on September 30, 1915, to 541,689.31 mark.

The source of this increase is easily stated. Not counting a few smaller foundations which came additionally to the Grand Lodge during the time covered by this report, the constitution Grand Lodge in America has sent a total of 115,000 mark to the German District.

We have the more reason to thank the Constitution Grand Lodge in America for this rich remittance, and I feel the need of again expressing my hearty thanks in this place. For even if we have resolved not to use the money from America for the German District but for work abroad and mainly for the Jews in these foreign countries, it is nevertheless clear that we could not have done near as much for the aims of the German district if through the American money we did not have had so much left for the relief work abroad. For even if the American money had not been here we could not have shirked all obligations to the Jews abroad.

The following fully proves how rich in blessings was the bestowal from America:

The Kraus-aid fund, the so-called emergency fund, which was newly founded in 1913, amounted in the year 1914, to 8358 mark, and in the year 1915, to 8831 mark. Total, 17,189 mark.

This catastrophy fund had nearly all melted away. We considered ourselves justified to take from this catastrophy fund what money we needed to pay the appropriations to the Red Cross, the Red Crescent, Bulgaria, the care of bathing places and other institutions. Through the money received from America we are in a position to refill the catastrophe fund to the amount of 17,189 mark, which it must have had if nothing had been taken from it.

We believed that by so doing we were fulfilling a noble duty, and when America shall call us to help, in case of a catastrophe, we are able to do it.

We possess a sum of 15,000 mark, which, according to the instructions from America, we can only use for the Jews in Russian Poland. We have requested the Hilfsverein der deutschen Juden, the field Rabbi, Brother S. Levi and our Brother Ex-President Dr. Haas in Warsaw for propositions how we shall use these 15,000 mark. After we will receive the propositions the Committee will have to attend to the matter.

The Grand Lodge possesses at the present moment an aid fund for the Jews in foreign lands, which amounts to 20,000 mark, an aid fund for German Jews of 15,000 mark, and a fund for the lodges and their brethren of 30,000 mark,

* * *

But we not only have to render thanks to the leaders of the Order in America for the money, but we must also think of them in love for other reasons. It is known that the editorial management of the organ of our Order, "B'nai B'rith News" has by its demeanor created quite a feeling of disharmony between the German District and the American head of the Order. It must surely be ascribed to the influence of the leaders of the Order that the conduct of the Order's organ has so quickly changed. The testimony can now not be refused to the paper that it observes strict neutrality.

But in spite of the disharmony the conviction of the German District has never faltered that our highest authority of the Order, especially the President of the Order, Brother Kraus, has at all times manifested a true brotherly sentiment. I can only repeat what I have already said in other places: If it were possible to make the relation of the German District with Brother Kraus still more cordial than it has been heretofore, the war and the activity of Brother Kraus called forth by it would have been able to accomplish it.

* * *

The Hospital Train is to be looked upon as a sign, visible for quite a distance, of the activity of the Grand Lodge The Grand Lodge has created this sign with the help of the German Lodge. and upon the suggestion of the Rheinland Lodge. The Hospital Train has completed its twenty-first trip, has carried thousands of wounded soldiers from the battlefield to be cured in their homes, and has found unlimited recognition from private and official sources.

The lodges deserve special thanks for the support of this work. Aside from the friendly gifts which are still coming in, the account of the Hospital Train shows a balance of 13,000 mark. This balance will hardly be sufficient for the prospective duration of the war. The friendly gifts must also be considerably increased. But I personally have always occupied the standpoint that the Grand Lodge need absolutely have no worry regarding the Hospital Train. The lodges will not forsake their work.

The Grand Lodge considered of great importance the correspondence with the Grand Lodges and the lodges in the countries which are allied with Germany or are neutral. The political and military interest which unites us with Austria-Hungary naturally made its impression upon the close relationship of the lodge life of both empires. We have offered to take part in the relief work in Galicia later on and in consequence of the war new thoughts and new ways may develop for the relation between the German and Austrian lodges.

* * *

Our relations with the Orient have also been very much strengthened through the fraternity of arms with Turkey and Bulgaria. When we appropriated a sum of money to the Red Crescent and have now submitted a similar proposition to the General Committee for the Bulgarian Red Cross we intended to manifest outward signs of our sympathy.

* * *

Upon our suggestion the Executive Committee published a protest against the Russian horrors, in the September issue of the "B'nai B'rith News," it has brought besides articles by our Brother Paul Nathan which it had also caused to become public in other ways. It must afford us special satisfaction that President Wilson writes such appreciative words of the work of the Order in a letter to our Brother Simon Wolf on the occasion of the convention of the Constitution Grand Lodge.

* * *

Our relations with the most diversified Jewish organizations also remained friendly.

Together with the Hilfsverein der deutschen Juden, with whom we are since years united in special cordiality, we have twice issued a call for the relief funds of 1914-15 The contributions from lodges and from lodge members are mostly sent direct to the place of payment, and the sums which came to the Grand Lodge or to me and those which are still coming, are also sent, according to an agreement with the Hilfsverein, in the name of the donor direct to the place of payment, where a plain receipt is issued. This is the reason why the

(Continued on page 16)

.·. Cleveland B'nai B'rith .·.

Activities in New B'nai B'rith Club House

The magnificent new home of Cleveland Lodge No. 16 of Cleveland, Ohio, was formally opened on Sunday, Jan. 2, 1916.

The affair was practically an all-day session continuing until nearly midnight, and comprised a reception, dancing, a banquet, an initiation, and installation of the recently elected officers. The afternoon was devoted to young people who took possession of the great dance hall. Then came the banquet in the beautifully decorated banquet hall, with Mr. S. J. Kornhauser, president of the District Grand Lodge, as toastmaster. In his introductory talk he told of his recent travels through the district and spoke of the prosperity of the Jews of the far west. Mr. J. C. Rahming recited a number of dialect stories which won for him much applause. Dr. D. A. Huebsch spoke of the work of the Anti-Defamation League and emphasized the need of abolishing prejudice of Jew against Jew.

After the banquet the members adjourned to the ball room where a class of more than 100 candidates was initiated by the degree team of the lodge. After the ceremony was over the ladies and non-members were invited to the lodge room to witness the public installation of the recently elected officers, conducted by the president of the district, Mr. Kornhauser.

The new president, Mr. W. R. Wiedenthal, expressed his gratitude at the honor conferred upon him and complimented Mr. Alf. A. Benesch, the retiring president, on the successful membership campaign conducted under his administration. Short talks were also delivered by Brothers A. A. Benesch, Max E. Meisel and A. Lewenthal. After the public meeting was closed, dancing was indulged in until midnight.

On Wednesday evening, Jan. 12. 1916, Rabbi Jos. Silverman of Temple Emanuel, New York, past president of District Grand Lodge No. 1, addressed the lodge on the subject, "The Pride of the Jew."

A junior membership for young men under twenty-one is being organized by the lodge, and already has quite an enrollment. The annual dues will be $6.00, entitling its members to all the privileges excepting attendance at the regular meetings of the lodge.

Under the auspices of the lodge a bowling tournament has been inaugurated which began its operations on Monday, Jan. 3, 1916. The league is composed of sixteen, recruited entirely from among the members of the lodge.

On Thursday, Feb. 3, 1916, a smoker for members only was held. This consisted of an entertainment given in the ball room, followed by lunch and cigars in the luncheon room. The entertainment committee provided an excellent program with prominent speakers, including Mayor Harry L. Davis.

On Sunday, Feb. 6, 1916, a dancing party was held in the ball room, which was open to the members and their friends.

On Thursday, Feb. 10, the lodge will hold an open meeting, at which prominent speakers will deliver addresses on timely topics.

Feb. 17 will be a notable day, on which the ladies will have full charge of the meeting. A lady toastmaster will preside and all the speakers will be women. Members of various women's societies will be invited to attend the meeting, which will be the first of its kind ever held.

The annual meeting of the lodge, which was held on Tuesday evening, Dec. 21, was attended by more than 400 members. Election of officers was the principal feature of the meeting.

B'NAI B'RITH OF SEATTLE, WASH.

At the annual meeting of the Hildesheimer Auxiliary, Daughters of the Covenant, held in December, the officers for the ensuing year were elected. At the conclusion of the meeting a supper was served and an entertainment concluded the evening's program.

Installation of the newly elected officers was held at the second meeting in January.

Rainier Lodge No. 627 held a public meeting on Jan. 27, 1916, at which the officers were installed and a class of eight candidates was initiated in the presence of an unusually large attendance.

A meeting of Rainier Lodge No. 627 was held on Monday evening, Dec. 27, 1915, at which officers for the ensuing year were elected. After disposing of the general business of the lodge a smoker was held, during which refreshments were served.

Installation of officers of the Daughters of the Covenant of the Seattle Lodges was held on Jan. 20, 1916, Mr. A. Levy conducting the exercises. An interesting program, followed by the serving of refreshments and the holding of a reception, were the features of the evening.

RAMAH LODGE, CHICAGO.

The meeting of Ramah Lodge No. 33, of Chicago, held on Jan. 13, 1916, was attended by almost 300 of its members. The special order of business consisted of the installation of officers, initiation of a class of 30 candidates, an address by Rev. Dr. Samuel Sale, of St. Louis, on "Race Culture—A Defense of the Jew," also an address by Judge Samuel Alschuler, of the United States Court, on the subject, "The Duties of a Ben B'rith." At the conclusion of the addresses the lodge by a rising vote and demonstration of hearty applause testified its appreciation of the speakers for their instructive and entertaining addresses.

The reports of the officers for the year were submitted, showing an increase in the membership for the year of 364, with the further information that more than 150 candidates are awaiting initiation. The financial condition of the lodge was shown to be excellent, its general assets being $11,014.00, and its disbursements for the past year for charitable, benevolent, educational and social purposes amounting to the princely sum of $9,801.54.

At the close of the meeting refreshments were served and a social hour was spent.

B'NAI B'RITH OF PORTLAND.

The public installation of officers of Theo. Herzl Lodge No. 314 and Oregon Auxiliary No. 2, Daughters of the Covenant, was held on Tuesday evening, Jan. 11, 1916, at the B'nai B'rith building.

Portland's leading musical artists rendered vocal and instrumental selections. The installation ceremonies were conducted by Brother David N. Mosessohn, second vice-president of District Grand Lodge No. 4, and A. Boskowitz, district deputy, and A. Rosenstein, ladies' auxiliary deputy.

The following was the program of exercises:

1. 'Cello Selection. Charles Duncan Raff
   Accompanied by Miss Alicia McElroy
2. Opening of Meeting—
   Theodor Herzl Lodge..........
   ....Nathan Weinstein, President
   Daughters of the Covenant.....
   ...Mrs. J. Lauterstein, President
3. Vocal Selection..................
   .....Mrs. Henry William Metzger
   Accompanied by Mischa Pelz
4. Introduction of District Deputies of District Grand Lodge No. 4, A. Boskowitz and A. Rosenstein
5. Official Visit and Introduction of Second Grand Vice President David N. Mosessohn
6. Installation of Officers, Theodor Herzl Lodge No. 314
   By A. Boskowitz, District Deputy
7. Vocal Selection..................
   ....George Hotchkiss Street
   Accompanied by Mischa Pelz
8. Installation of Officers, Daughters of the Covenant
   By A. Rosenstein, Ladies' Auxiliary Deputy
9. Address—Second Grand Vice-President David N. Mosessohn, District Grand Lodge No. 4
10. Piano Selection. Mrs. Beatrice Dierke

With an attendance that taxed the lodge room to its capacity, the last meeting of the year of Theo. Herzl Lodge No. 314 was held on Tuesday evening, Dec. 28, 1915, at the B'nai B'rith building, amid much enthusiasm and good fellowship.

The election of officers was one of the principal features of the evening, following which a class of 50 candidates was initiated into the lodge amid impressive ceremonies. This was followed by a supper, presided over by Chairman N. Mosessohn, of the entertainment committee, who also presented the retiring president, Brother M. Weinstein, on behalf of the lodge, with a beautiful token in appreciation of his services. Brother Weinstein responded most fittingly. Toasts were made by various speakers and the affair was brought to a close at midnight.

Oregon Auxiliary No. 2, Daughters of the Covenant, held a successful meeting on Dec. 28, 1915, at which officers were elected for the ensuing year. A splendid supper was served following the meeting, after which short talks were indulged in by a large number of the members.

The Daughters of the Covenant, auxiliary to the Portland lodges, have resolved to continue their series of entertainments, which are to take place monthly. The first of such parties for the new year was given on the afternoon of Jan. 4, which consisted of card playing and a concert. Beautiful prizes were given and refreshments were served.

Portland Lodge No. 416, of Portland, Ore., held an interesting meeting on Jan. 18, 1916, at which interesting discussion was had on various timely subjects.

The B'nai B'rith Building Association is planning to make many changes in the near future whereby more club facilities will be given to members.

Under the auspices of the B'nai B'rith Y. M. H. A., of Portland, a public meeting was held at the B'nai B'rith Hall on Jan. 19, 1916, at which Dr. H. C. Shidlovsky delivered a lecture on the condition of Jews abroad.

Newly elected officers of Portland Lodge No. 416 were installed by District Deputy A. Boskowitz on Tuesday evening, Jan. 4, 1916.

Initiation of new members also took place and a most successful year is predicted for Portland Lodge.

A leap year character dansant, given by the B'nai B'rith Y. M. H. A. at the B'nai B'rith building on Saturday evening, Jan. 2, 1916, was one of the most successful affairs ever given in that community. The affair was unusually well attended and it required the capacity of both halls in the building to accommodate the great throng. Various novel features were introduced, which occasioned much merriment. The halls were attractively decorated and the programs were unique.

ORIENTAL-HILLEL LODGE, CHICAGO.

The first meeting of Oriental-Hillel Lodge No. 72, of Chicago, in its new quarters, the new Morrison Hotel, was the best attended meeting the lodge ever held. More than 250 of its members and visiting brethren from the other lodges filled the hall to its utmost capacity. The new degree team of the lodge, consisting of Brothers H. H. Krinsky and A. F. Mecklenburger, ably officiated in the initiatory ceremonies with a class of 31 candidates.

The special feature of the meeting was the address by Rabbi Dr. Tobias Schanfarber, of Chicago, on the syllabus submitted by the director of intellectual advancement of the district, "How to Bring Jews Back to Judaism." In eloquent words he pointed out how old Jewish traditions and customs were being discarded; he emphasized the lamentable failure on the part of the Jews to affiliate with congregations, and deplored the fact that the Jewish home life of today is unlike that of former years, which was recognized as a model of purity and sanctity. In strong words and in a forcible manner he called upon the audience to again rally to the support of the old faith, to cultivate the old time virtues of the Jew, humility and devotion to God and to the home, and expressed his appreciation of the fact that the B'nai B'rith and its lodges are a faithful ally to the synagogue and the temple. At the close of his address he was greeted with an emphatic demonstration of approval

After routine matters had been disposed of, including the election of trustees and the installation of the newly elected officers for the ensuing term by the president of the district, Brother Benj. J. Samuels, the lodge was closed and refreshments were served.

SAN FRANCISCO B'NAI B'RITH.

The fifty-third annual convention of District Grand Lodge No. 4 will open in San Francisco Sunday, February 20, 1916, continuing for three days. Grand President Harry K. Wolff, in his annual message, will review the district's activities during the past year and will, no doubt, show a substantial membership gain during the term.

The committee of fifty, representing the San Francisco lodges, is making arrangements for a leap year dance, to be held on Sunday evening, February 27, 1916, for the benefit of the Jewish war sufferers in Europe. Many novelties are being planned and it is promised that the affair will be one of the most original of its kind ever held. All the proceeds will be turned over to the relief fund for the Jewish war sufferers.

Ophir Lodge No. 21 and its auxiliary held a joint public installation of officers on January 5, 1916, in the B'nai B'rith building. The ceremonies were in charge of Grand President Harry K. Wolff, and an appropriate program, presided over by District Deputy Richard E. Gutstadt, was successfully carried out.

On Thursday evening, January 27, 1916, Ophir Auxiliary No. 4, Daughters of the Covenant, held a public reception in B'nai B'rith hall in honor of Grand President Harry K. Wolff, whose most successful term of office is nearing its conclusion.

An excellent musical program contributed to the interest and pleasure of the evening, the principal feature of which was an address by Mr. Lucius S. Solomons, first vice president of the Order. At the close of the program refreshments were served and a social hour was spent.

At the last meeting of Cremieux Lodge No. 325, Rabbi Herman Rosenwasser retired from the office of the presidency of the lodge, and the occasion was made use of for the presentation of a beautiful gift by the lodge in appreciation of his services. The presentation address was made by Brother Richard E. Gutstadt. The gift consisted of a beatifully bound set of books entitled "History of All Nations."

Dr. Rosenwasser, in accepting the gift, responded most beautifully and pledged his continued zeal for the Order and loyalty to the lodge.

SUPERIOR LODGE, MARQUETTE, MICH.

Superior Lodge No. 775 was instituted in August, 1915, and from the report submitted by the lodge it is evident that the intellectual progress of the lodge has been excellent and that the work of the Order has been taken up by the lodge with sincere enthusiasm. More than 85 per cent of the membership of the lodge are regular attendants at every meeting, where the true principles of the Order are put into practice in many and various ways.

B'nai B'rith Day Celebrations

OMAHA LODGES CELEBRATE JOINTLY B'NAI B'RITH DAY.

B'nai B'rith Day was fittingly observed by Nebraska Lodge No. 354 and Wm. McKinley Lodge No. 521, by a joint celebration held on Sunday, Jan. 16, 1916. The program filled the entire day and evening. It was ushered in with a reception at the Fontenelle Hotel in honor of the Grand Lodge officers delegated to attend the celebration.

In the afternoon a joint meeting of the two lodges was held, at which over fifty candidates were initiated out of a class of sixty-five, which had been secured for that occasion. The meeting was one of the finest that the lodges ever held and was particularly noted for the enthusiasm that prevailed. Addresses on the work of the Order were made by Dr. Rudolph I. Coffee of Chicago, director of the social service department of the Order, and Hiram D. Frankel of St. Paul, chairman of the Propaganda Committee of the District Grand Lodge, guests of honor of the occasion.

Banquet.

In the evening at six o'clock a banquet was held at the Hotel Loyal which was under the auspices of the two lodges and the Ladies' Auxiliary of Wm. McKinley Lodge. About 200 members and their ladies participated. Mr. Arthur Rosenblum acted as toastmaster. Mr. Isidor Ziegler responded to a toast on behalf of Nebraska Lodge, and Mr. Isidor Rees performed the same duty for Wm. McKinley Lodge. Miss E. Epstein represented the Ladies' Auxiliary on the program of toasts. The visiting Grand Lodge officers made brief addresses complimenting the three organizations for the enthusiasm manifested, and for the work accomplished by them in the interests of the Order. Among the out-of-town visitors was Mr. M. Friend of Lincoln, Neb., member of the General Committee of the District.

Public Meeting.

At the conclusion of the banquet, which was rushed through with neat dispatch, a public meeting was held at Temple Israel, which was called to order by Rabbi Frederick Cohn, and at which Mr. Henry Monsky acted as chairman. Dr. Coffee delivered the principal address.

Dr. Coffee said that the twentieth century would stand out as an age in which the old testament and its teachings had been rediscovered, after having been lost sight of for eighteen centuries.

The B'nai B'rith Order, he said, accepts the Jewish principle, taught in the old testament, that God is just and never made one man rich and another poor.

The object, he pointed out, of the social service branch of the order was to make poverty impossible by a "big brother" movement, the giving not of money, but of moral support and opportunity.

Especially, he said, were the boys to be taken care of, and surrounded by influences and given encouragement which would make of them useful citizens. He urged the appointment by the local B'nai B'rith of a committee to look into the social welfare of the Jewish people of Omaha and to co-operate with the national organization.

The following was the program of exercises:

Invocation.......Rabbi Frederick Cohn
Piano Solo......Miss Charlotte Abrams
Opening Remarks..Mr. Henry Monsky,
Chairman of the Meeting
Vocal Solo..........Miss Cecelia Feiler
Introduction of Speaker and Guest
Rabbi Frederick Cohn
Address.......Dr. Rudolph I. Coffee of
Chicago, Ill.
Violin Solo......Blanche Monheit Klein

During the day the visiting Grand Lodge officers were taken on a tour about the city and visited various Jewish institutions.

The entire celebration was an unqualified success. The visiting Grand Lodge officers left impressions which will result in inestimable good to the Order. At no time in the history of the Omaha B'nai B'rith was greater interest displayed or were better results accomplished.

DALLAS, TEXAS.

Dallas Lodge No. 197, of Dallas, Texas, has arranged for the observance of B'nai B'rith Day, Sunday, Feb. 6. Dr. W. H. Fineshriber, rabbi of Memphis, Tenn., will be the guest of honor and will deliver the principal address.

The celebration will be preceded by [illegible] campaign for members.

GRAND FORKS, N. D.

On Sunday, Jan. 9, 1916, the fourth annual meeting of Dacotah Lodge No. 731, of Grand Forks, N. D., was held. The occasion was also made use of for observing the annual B'nai B'rith Day.

Brother Gustavus Loevinger, of St. Paul, a member of the grand lodge, was the guest of honor and the orator of the occasion. Upon his arrival in the morning he was met by a committee of the lodge and escorted to the hotel, where breakfast was arranged, in which the committee and other members participated. At noon Brother Loevinger was entertained at the home of Brother Max Rabinovitch, one of the leading members of the lodge and a prominent citizen of the community.

In the afternoon the lodge convened for a special meeting. Candidates secured for the occasion were initiated by a team composed of members of Dacotah and John Hay Lodge, of Fargo. The meeting was well attended, almost the entire membership of the lodge being present, and in addition thereto a delegation consisting of 10 members from John Hay Lodge, of Fargo, came up especially for the occasion.

After the initiation and the routine of business was concluded, Brother Loevinger made an address on the subject, "For a Valuable Consideration." He pointed out the fact that the Order enters into no contract with its members for the promises it exacts from them when they are initiated into the lodge; that the only consideration for the promises demanded from the members is the opportunity for service in co-operation with the best element of Jewry.

After the conclusion of his address, Brother Lesk, of John Hay Lodge, of Fargo, N. D., presented to Brother I. Papermeister, a member of his lodge, a gift from the lodge brothers in view of the fact that the recipient was leaving Fargo and was making Grand Forks his home. The occasion afforded opportunity for several short talks which were pleasing.

In the evening a public meeting was held under the auspices of the lodge, which was attended by over 300 people and which was quite a compliment to the speaker, in view of the fact that the weather was extremely cold. The first order of business after the reading of the president's message was the installation of the new officers by Brother Loevinger, as representative of the president of the district. Following this the retiring president, Brother Rabinovitch, was presented with a token in recognition of his services as president of the lodge.

The address of the evening was the next order of business, and Brother Loevinger spoke on the subject, "The Great Divide." He illustrated his address by referring to the great Continental Divide causing the waters to the south tc flow southward and the waters to the north to flow northward, and that ultimately the waters so separated met in the ocean. By similar applications he illustrated the political and religious schisms. He showed that this is natural; that it is a sign of life. He made an urgent plea that various factions should be sincere within their own ranks and tolerant of all other factions. He pointed out to the members that the lodge is a meeting place for those separated by "The Great Divide"; that their common purposes and common service unite them in a brotherhood of work for the salvation of its people. The address seemed to strike a responsive chord in all elements in the audience and they manifested their appreciation with generous applause.

After the formal meeting was closed a reception was held in honor of the guest and the evening was brought to a close with an informal dance.

EDAR LODGE, SAN ANTONIO, TEXAS.

Seldom if ever had San Antonio people an opportunity of witnessing an entertainment of such excellence as the one under the auspices of Edar Lodge No. 211, I. O. B. B., in honor of B'nai B'rith Day, Monday, Jan. 9, at Temple Beth-El. An unsurpassed musical program, coupled with a splendid address by Rabbi Henry Cohen of Galveston, brought delight to the many that braved the extreme cold weather to be present. Rabbi Cohen, who spoke on "Opportunity," urged the audience that the time had come for all Jews to assist the war sufferers

LINCOLN, NEB.

Lincoln City Lodge No. 377 of Lincoln, Neb., celebrated B'nai B'rith Day on Monday, Jan. 17, 1916. The occasion was honored by the presence of Brother Dr. Rudolph I. Coffee of Chicago, director of social service department of the Order, and Hiram D. Frankel of St. Paul, chairman of the propaganda committee of the district. The guests of honor were tendered a dinner at noon which was attended by the Social Service Club of the city, at which Dr. Coffee delivered an address on the work of the Order in relation to social service work.

In the afternoon the institutions of the city connected with social service work were visited.

In the evening about twenty members of the lodge tendered Dr. Coffee and Mr. Frankel a dinner, after which a public meeting was held at the Temple, which was well attended. Addresses were delivered by the visiting Grand Lodge officers, Dr. Coffee speaking on social service and Brother Frankel on the general work of the Order. Dr. Coffee dwelt on the future religion.

"The religion of yesterday was concerned with the future world," he said. "The religion of tomorrow will be concerned with the living forces of the day. Religion of the past has worried too much over obscure problems of theology and the rise and fall of man, the religion of the future will concern itself with the welfare of every man, woman and child.

"Tomorrow there will be no such thing as 'charity.' We will speak of it as social service. People do not want charity, they want an opportunity to earn their living. In the future each man will select that religion which best aids his spiritual development."

GALVESTON, TEXAS.

Zacharias Frankel Lodge No. 242, of Galveston, Texas, celebrated B'nai B'rith Day on Sunday, Jan. 9. The services were held in Temple B'nai Israel. The lodge was unusually fortunate in the selection of the orator in the person of Rabbi Dr. Leonard J. Rothstein. of Alexandria, La. A large audience filled the temple and heard the following program excellently rendered:

Organ Prelude....Prof. Frank B. Herrle
Quartet—Mesdames Holman and Moore;
Messrs. Dreyfous and Poutney
Vocal Solo......Mrs. Ralph I. Frapart
Address—"Why I Am a Ben B'rith"
Rabbi Leonard J. Rothstein, of
Alexandria, La.
Vocal Solo........Mr. Alfred Dreyfous
America...............By the Audience
Benediction........Rabbi Henry Cohen
Postlude.........Prof. Frank B. Herrle

Dr. Rothstein addressed the Galveston Jewry from the pulpit at the Friday night and Saturday morning services. His address on Sunday was a masterly appeal rendered in his usual fluent style and impressive manner. At the conclusion of the services as a result of his appeal many of the audience signified their intention to join the Order.

HOUSTON, TEXAS.

The coldest and most disagreeable weather in the annals of Houston greeted those who braved the atmospheric terrors in order to participate in the joint B'nai B'rith day celebration in Houston on Sunday, January 16, at the City Auditorium.

Mr. S. J. Westheimer presided and opened the meeting with a few appropriate remarks, after which the following program was carried out:

Reading............Miss Sarah Radoff
Violin Solo, Mr. Sidney Lipman, accompanied by Miss Goldie Epstein
Vocal Solo, Prof. J. M. Spurway, accompanied by Mrs. Lawrence Tabor

Dr. Mendel Silber of New Orleans, La., was the orator of the occasion and presented a brilliant exposition of the principles of "Americanism, Judaism and B'nai B'rithism" and received much applause and the hearty commendation and congratulations of those present.

"The Order was called into light on American soil," he said. "It was more truly Jewish because it is American, and American because it is Jewish. It seems a decree of Providence that here in this land should be founded and maintained a home and a haven of refuge for oppressed mankind."

Dr. Henry Cohen of Galveston and Dr. Louis Grossman of Cincinnati, also responded to calls from the chair and received their share of applause.

After adjournment luncheon was served at the Rice Hotel to the members and their friends.

FT. SMITH, ARK.

"Benevolence, Brotherly Love and Harmony" was brought out in all its forcefulness at the annual celebration of B'nai B'rith day by members and friends of Fort Smith Lodge, No. 306. The Order was never better represented in this city than it was at both sessions held at the temple and the Progress club. The rank and file of Fort Smith Jewry were present and made further resolutions to carry on the charitable work of the International organization of nearly 50,000 scattered all over the world. It was a gala day for Fort Smith.

The afternoon session was a business one and held at the vestry rooms of the temple. Many new members were initiated; Rabbi Rudolph Farber of Texarkana officiated as presiding officer for the occasion. The new members were received by the lodge and told what it meant for them to be members of the Order and their duty as members. Officers were also installed for the ensuing term. Rabbi Farber also delivered a highly interesting address for the good and welfare of the Order and was given close attention.

The evening session was very entertaining and instructive. It was held at the Progress club and was well attended. President Max Hopp officiated. He gave the address of welcome. Prof. Parmenter delighted the audience with a beautiful violin solo and Mrs. Latz' voice filled the hall with its beautiful strains. Rabbi Latz of the United Hebrew congregation made a short address and told the audience the principles of the Order and its accomplishments. Rabbi Farber of Texarkana made the chief address of the evening. He went into the details of the foundation of the B'nai B'rith, its interests in this country and other countries and the benefits to suffering humanity. He made an appeal to his audience to alleviate the wants of the poor and distressed and always live up to the beautiful motto of the B'nai B'rith, "Benevolence, Brotherly Love and Harmony."

COUNCIL BLUFFS, IOWA.

B'nai B'rith Day was fittingly observed by Council Bluffs Lodge No. 688 on Sunday, Jan. 16, 1916. The celebration was ushered in with a dinner at the Grand Hotel which was tendered to the visiting Grand Lodge officers. Brothers Dr Rudolph I. Coffee of Chicago, director of social service department of the Order, and Hiram D. Frankel of St Paul, chairman of the propaganda committee of the district. This was followed by a meeting of the lodge in the afternoon at which thirteen candidates were initiated out of a class of sixteen which had been gathered for the occasion. Addresses on the work of the Order were made by the guests of honor.

In the evening a public meeting was held, which was attended by more than 500 people. The principal address was made by Brother Hiram D. Frankel. A musical program was also ably rendered

Council Bluffs has a population of about one hundred Jewish families, and it is remarkable that of this number more than seventy are represented in the membership of the lodge, and the enthusiasm of the members is most inspiring. The meetings of the lodge are regularly attended by a number which closely approximates the entire membership.

MONTGOMERY, ALA.

B'nai B'rith Day was jointly celebrated by Alabama Lodge No. 299 and Emanuel Lodge No. 103 of Montgomery, Ala., on Tuesday evening, Jan. 11, 1916, at Temple Beth Or. The occasion was largely attended by members of the lodge and their friends, who displayed much attention and interest in the exercises. The guest of honor and principal speaker of the occasion was Brother Nathan Cohn of Nashville, Tenn., president of District Grand Lodge No. 7.

Following was the program of exercises:

Organ Prelude—Scherzo......Hofmann
Mr. Alonzo Meek.
Invocation........Dr. B. C. Ehrenreich
Introductory..........Mr. Lucien Loeb
Leo. N. Levi Memorial. Miss Della Mohr
Soprano Solo—Hindoo Song..Bemberg
Mrs. Howard Seay.
Address—"The Independent Order B'nai
Brith and What It Stands For."
Hon. Nathan Cohn.
President D. G. L. No. 7, I. O. B. B
Violin Solo with 'Cello Accompaniment
Miss Pauline Lewy,
Mr. Saranson.
Benediction....Rabbi B. C. Ehrenreich

MOBILE, ALA.

B'nai B'rith Day was fittingly observed by Beth Zur Lodge No. 84 of Mobile, Ala., on Monday evening, Jan. 10, 1916. Mr. Nathan Cohn of Nashville, Tenn., president of District Grand Lodge No. 7, was the guest of honor and principal speaker at the celebration; other speakers being Leon Schwarz, past president of the District Grand Lodge, and Herbert C. Brown, president of the lodge.

The entire Jewish community participated in the celebration, which was held in the Battle House Auditorium, and after the program was concluded, a general reception was held and a dance followed.

The subject of Brother Cohn's address was "The B'nai B'rith and What It Stands For," and the speaker handled this topic in an able manner.

JOHN HAY LODGE, FARGO, N. D.

Sunday, January 2, 1916, was the day set aside by John Hay Lodge No. 634, of Fargo, N. D., for the observance of B'nai B'rith Day. A meeting of the lodge was held in the afternoon, at which candidates were initiated, and which was largely attended. The grand lodge was represented by Brother Hiram D. Frankel, of St. Paul, the chairman of the propaganda committee of the district, who addressed the members on the newer work of the Order.

In the evening a large and enthusiastic meeting of all the Jewish citizens of the community was held. Brother Frankel delivered the principal address on the subject, "The Other Fellow's Brother."

LOUISIANA LODGE, SHREVEPORT, LA.

The annual B'nai B'rith Day celebration of Louisiana Lodge No. 107 of Shreveport, La., was held on January 27th, 1916, at the Auditorium of B'nai Zion Temple, which proved a delightful affair with features both social and entertaining. Dr. Louis Abrahamson presided and addresses were delivered by Brothers A. B. Freyer and E. R. Bernstein. Brother Freyer reviewed the work of the Order and Brother Bernstein gave an interesting talk on the convention of the Order held in San Francisco last year. A beautiful program of varied numbers was also a feature of the celebration. A delightful social hour followed the program and refreshments were served.

The Lodge has at present a membership of 150, and is most active in carrying out the aims and objects of the Order. One of its prominent members, Brother E. R. Bernstein, will be elevated to the Presidency of District Grand Lodge No. 7, at the coming convention to be held in Little Rock, in the month of April.

WINNIPEG, CANADA.

Winnipeg Lodge No. 650, of Winnipeg, Canada, celebrated B'nai B'rith Day on January 30, 1916, at the Manitoba Hall. The celebration consisted of a business meeting of the lodge during the afternoon, which was attended by over 100 members, and at which meeting a class of 12 candidates was initiated. Brother Dr. I. L. Rypins of St. Paul, who was delegated to represent the Grand Lodge, addressed the candidates on the principles of the Order, laying special stress upon "Harmony" which was much appreciated.

After the meeting, a banquet was given under the auspices of the Lodge at the Manitoba Hall which was largely participated in by the members and their ladies. The principal Speaker was Dr. Rypins, who spoke on the subject, "Brotherhood." The program of exercises for the evening was as follows:

Afternoon.

Business Meeting of the Lodge.
Initiation of Candidates.

Evening.

Banquet.
Toast ...."The King"
Song, "Rose in the Bud".Dorothy Forster
Miss Bernice Tissman.
Toast ...."Our Order"
Bro. M. J. Finkelstein.
Bro. Max Steinkopf.
Song, "Berceuse" ....Jocelyn
Mr. H. R. Isaacs.
Violin Obligato by Miss Lena Gofine.
Address by Bro. Dr. I. L. Rypins.
Pianoforte Solo, Waltz...........Chopin
Miss Olga Guilaroff.
Song, "My Laddie"...................
................Princess Proubepskory
Miss Pearl Lobel.
Violin Solo—
"Legende"..................Winiofsky
"Menuette" ....Sadofsky
"Indian Lament" ....Dvorak
Mr. Sam Sadofsky, Graduate Hamburg Conservatory.
Accompanist, Miss Rose Ripstein.

HOREB LODGE, NEW HAVEN, CONN.

The last meeting for the year 1915 of Horeb Lodge was held on December 26, Officers were elected as well as delegates to the convention of the District to be held in Boston.

In the afternoon a special meeting of the lodge was called for the purpose of initiating a large class of candidates.

The sixtieth anniversary committee of the lodge held a meeting on Dec. 26 at 10 o'clock to make arrangements for the proper observance of this eventful day. It is proposed that the celebration be closed by a ball, which is expected to be the most magnificent ever given by the lodge. The chairman of the committee, Brother Major L. M. Ullman, is devoting a great deal of time and energy to make the event a memorable one in the annals of the lodge.

At a meeting of the lodge held on Jan. 9 installation of officers took place. The ceremonies were conducted by the President of the District, Brother Herman Asher of New York City. At the conclusion of the ceremonies he addressed the lodge and particularly the incoming officers, urging them to utilize their talents and powers to perform their duties to the best of their ability. He then spoke of the rapid progress which is being made throughout the District, of the steady and remarkable increase in the membership, thus enabling the Order to do the important things which it has undertaken. He particularly expressed his gratification with the establishment of the B'nai B'rith headquarters in New York City, a building recently purchased and being fitted up in excellent style where visiting members may come and find at all times real B'nai B'rith spirit. The new officers then addressed the lodge and all united in the hope that the excellent work accomplished during the past year may be continued.

Anniversary Celebration.

The sixtieth anniversary of the institution of the lodge was celebrated on Jan. 20. As a rule all preceding anniversaries were marked by an elaborate banquet at which prominent men from all over the District were invited guests. The mere suggestion, however, of having a banquet as one of the features of this celebration was met with unanimous disapproval, as it was deemed improper to spend large sums of money for food and drink while so many co-religionists were suffering for the mere necessities of life. The suggestion of a charity ball met with the greatest favor since it afforded an opportunity for the members as well as their families to participate in the event. The committee in charge therefore arranged a charity ball, which was held on the 20th and was strictly for members and their ladies only. No tickets were sold but a subscription list was circulated among the members and the funds so received were designated as "The Sixtieth Anniversary Charity Gift" to be distributed in such manner and for such charitable purposes as the lodge should determine. The affair was held at the Music Hall, which was specially decorated for the occasion, and the plans worked out by the committee of which Major L. M. Ullman was chairman, made the event a grand success. A souvenir in the form of a history of the lodge from its inception to the present day, carefully prepared and beautifully executed, was one of the features of the anniversary.

ST. LOUIS, MO.

Missouri Lodge No. 22 and Ebn Ezra Lodge No. 47, of St. Louis, had a joint celebration of B'nai B'rith Day on Sunday, Jan. 16, 1916, at the Moolah Temple. An attendance estimated at from 2,500 to 3,000 persons congregated to witness the occasion. The speaker of the evening was Honorable Alfred A. Cohen, of Cincinnati, who spoke on "Jewish Progress in America." His effort was masterly and much appreciated.

The occasion was also used to install the newly elected officers, and musical numbers served to enliven the program.

COVENANT LODGE, DULUTH, MINN.

Covenant Lodge No. 559 is playing a prominent part in the local campaign for subscriptions to the fund for Jewish war sufferers. Dr. Maurice Lefkovits and Charles E. Oreckovsky, prominent members of the lodge, are chairman and secretary, respectively, of the recently organized body, known as the Central War Sufferers' Association of Duluth. Mr. A. B. Kapplin, president of the lodge, is also an active member of the association, and Bernard Silverstein is its treasurer.

The association canvassed the city thoroughly on January 27, the day set aside as Jewish Relief Day in a proclamation issued by President Wilson.

B'NAI B'RITH DAY CELEBRATION AND CLASS INITIATION BY THE LODGES OF BIRMINGHAM, ALA.

One of the most effective and successful campaigns ever conducted in the southland by the B'nai B'rith came to a close Monday night, January 17, when 150 new members were initiated into the Order by Birmingham Lodge 368 and Magic City Lodge 725. Following the solemn and impressive ceremonies of initiation, a banquet was held at the Hotel Hillman, at which over 350 members were present.

The large number of initiations was the fruit of two weeks of arduous campaigning. A central committee under the guidance of Joseph Beitman, with the able assistance of Chester Bandman and Irwin Engle, supervised the work of obtaining new members. The committee appointed teams and team captains, and within fourteen days Birmingham was thoroughly canvassed with the results already stated. The championship belt for the number of candidates obtained was won by Charles A. Lass, of Magic City Lodge 725. Brother Lass easily outdistanced his competitors by bringing in fully one-third of all the new brothers, 50 in number.

During these two weeks the Order received more publicity than at any time in its history in Birmingham. Every day the daily press carried interesting and enthusiastic stories and articles concerning the progress of the campaign and quite a number of illuminating essays on the nature and work of the B'nai B'rith. As a result of the interest created in the organization, there are prospects of at least 50 others joining during the coming year. Already the fame of Birmingham's achievements has spread to the neighboring states, and daily inquiries are being received regarding the methods of the campaign, one request for information having come from as distant a community as Waco, Texas.

Promptly at 7:30 in the evening, before a brilliant audience that thronged the spacious ballroom of the Hotel Hillman, initiation ceremonies began. The team consisted of Chester Bandman, retiring president of Birmingham Lodge 368; Dr. Morris Newfield, Isadore Shapiro, M. M. Ullman, Irwin Engle, C. A. Lass, I. T. Weil, Joseph Kartus and Frank Abelson. The district grand lodge president, Nathan Cohn, of Nashville, Tenn., occupied the place of honor.

After the initiation those present proceeded to the banquet hall. Every detail to make the feast enjoyable had been looked after by the committee. An interesting feature was a "Kosher" table in the center of the room on which tempting food of the prescribed kind was served to those of Orthodox persuasion.

Mr. A. Leo Oberdorfer presided over the festivities. After a few words of welcome he called on Rabbi Morris Newfield, of Temple Emanuel, to say grace. Following the prayer, the toastmaster introduced the guest of honor and speaker of the evening, Mr. Nathan Cohn, of Nashville, president of District Number 7.

President Cohn in his opening remarks paid tribute to the work of the committees, and congratulated Birmingham in a hearty manner on the excellent results of the campaign. A wave of applause swept over the hall when he announced that Chester G. Bandman, of Birmingham, had been designated as the essayist of the next district convention.

"What the Independent Order of the B'nai B'rith Stands For" was the subject of the speaker, and he proceeded to give concrete illustrations of the beneficent work of the Order.

President Cohn related in an interesting manner the history of the B'nai B'rith from its inception to the present day. "Organized in the fifties to assist fellow Jews who sought refuge on our shores from the oppression of foreign lands," said the speaker, "our order was a school to acquaint the newcomer with the institutions and traditions of our country. Soon, however, it outgrew its educational aspects and entered actively into the field of constructive philanthropy. This move manifested itself in the establishment of orphan asylums, homes for the aged and infirm and finally in the erection of hospitals for the treatment of the poverty stricken sick."

The orator told of the work of these institutions and emphasized the nonsectarian nature of the hospitals. "These establishments," he continued, "are the echoes ringing down the corridors of time in answer to the question of 'Are we our brother's keeper?' The answer thereto knew no such word as 'charity' —it was only 'justice.' The downtrodden felt they could call on their more fortunate brothers, and those in the higher estates of life were imbued with the sentiment that it was but elemental justice to help their suffering co-religionists and fellow men. Let us, therefore, today ourselves strike out and do so forever that hideous unsympathetic word of 'charity' and substitute therefore the noble, benign, golden word of 'justice!'

"Our Order is not political. I hope the day may never come when such will be the case. There is no such a thing as a Jewish vote. The Jew is not a slave. He cannot be controlled by any one in the exercise of his rights as an American citizen. Therefore, let us put down for once and all the idea that our organization is of a political nature, and let us impress on the world, rather, that it stands for the highest conceptions of equal rights and justice to all humanity."

Continuing in the exposition of the mission of the B'nai B'rith today, President Cohn emphasized the fact that it was the great common meeting place of Jews of all shades of thought and religious affiliation. He told his auditors that the temple and the synagogue could not unite the various elements of Jewry, and that the Order was the one great organization which furnished the opportunity for the intermingling of the various component parts of the people of Jewish faith.

In telling of the work of the Order in its struggle to obtain justice for the Jew from the nations of the earth, the speaker recalled to his hearers the memorable action of the B'nai B'rith after the massacres of Kishineff. He told of the fights waged against the various and sundry prejudicial immigration bills introduced in Congress, and paid especial tribute to the effective work of the Anti-Defamation League in its success in combating insulting and misleading caricatures of the Jew in the realms of journalism, literature and the stage.

While referring to the prejudices aroused by these caricatures, President Cohn made a telling reference to the prejudice existing among the Jews against each other. "Have we a right to feel offended at a prejudice of the Gentiles," he asked, in a dramatic manner, "when in our own hearts we harbor prejudices toward our own brethren? It is a blot on the history of American Jewry that such a feeling exists. What difference does it make to us where a man comes from, whether it be Germany, Poland or Russia? His birthplace is but an accident. It is the man himself—what he is, that counts. The B'nai B'rith stands for this ideal, and I pray to God for this consummation so devoutedly to be wished!"

This reference caused a long and frantic outburst of approval. Members arose from seats and cheered—such was the responsive chord struck in their hearts.

"The investment we make in our Order of money, labor and good will," said the speaker in the peroration, "is the richest we can make. Nothing in life can compass the happiness of doing good, and it is for the good of our brethren, of all mankind, that our Order exists."

The other speakers, Isadore Shapiro, Chester G. Bandman, Dr. Morris Newfield, Herman Beck, Charles A. Lass and Charles Miller, dwelt interestingly on the significance of the occasion and spoke in optimistic tones of the future work to be done by the two Birmingham lodges.

During the course of the evening the officers for the new term were installed.

CORSICANA, TEXAS.

Despite an unusually disagreeable day the B'nai B'rith Day celebration of Corsicana Lodge No. 275, observed at Temple Beth-El on Sunday evening, Jan. 16, 1916, was a great success. A literary and musical program of rare merit was presented. After preliminary remarks by the president of the lodge Rabbi David Goldberg was introduced as master of ceremonies. He presented Mr. U. M. Simon of Fort Worth, as the principal speaker of the evening in place of Mr. Chas. Frenkel of Galveston, who was unavoidably detained in the east. Mr. Simon's address touching upon the work of the Order and the condition of the Jews throughout the world was well received.

ALEXANDRIA, LA.

Rebecca Lodge No. 240, of Alexandria, La., fittingly observed B'nai B'rith Day on Sunday, Jan. 2, 1916. In the afternoon the installation of officers for the ensuing year took place, and an address to the members was delivered by Dr. Mendel Silber.

In the evening the B'nai B'rith Day celebration took place at the temple, where almost the entire Jewish community gathered to listen to an address by Dr. Mendel Silber, of New Orleans. Musical numbers preceded the address, and a reception followed.

What Our Lodges Are Doing

RENO LODGE, RENO, NEV.

On Sunday afternoon, Dec. 5, 1915, a Chanukah party was given to the children of the community by Reno Lodge No. 760, which consisted of an entertainment, games, distribution of prizes and the serving of refreshments. In the evening on the same date, a reception and banquet, in honor of the Chanukah Festival, was given by the lodge to its members and their families which was one of the most enjoyable affairs ever given by any Jewish organization in this city.

The address of the evening was made by Brother Sol Levy, who spoke on the history and origin of Chanukah. The musical program that followed was rendered in a very excellent manner. At the conclusion of the program there was dancing, and this was followed by a supper during which several good talks were made by the members of the lodge.

JORDAN LODGE, NEW YORK.

The officers of Jordan Lodge No. 15 of New York City, for the ensuing year, were installed by Brother Harry Cutler of Providence, R. I., past president of the District, on Jan. 6. The meeting was unusually well attended. The new president of the lodge, Dr. Eugene H. Lehman, in addressing the members proposed as a motto for the year, "Every Jordan Member a Social Service Worker." The social service work which the members will undertake is in connection with the Jewish Big Brother Association.

At the meeting of the lodge held on Jan. 20, Brother Alex Kaminsky, secretary of the Jewish Big Brother Association, addressed the lodge on this work and the social service activity of the lodge was immediately begun.

It was proposed also in the lodge to hold a series of lectures by prominent men. The first lecture is to be delivered by the ex-warden of Sing Sing, Mr. Thos. Mott Osborne, on Feb. 3.

On Sunday afternoons Dr. Lehman, the president of the lodge, proposes to offer a course of lectures on the scientific and historical study of the Old Testament. This course will be held at the new quarters of the District, and will be open to all the member of the Order and their friends.

WASHINGTON LODGE, NO. 19, NEW YORK.

An unusual scene characterized the installation of the new officers of Washington Lodge, No. 19, at Carlton Hall, Jan. 6, when the vice-president-elect was inducted into office by his own son. Whether Brother Morris Davidson sought his appointment as installing officer to Washington Lodge or whether one of the District officers with a taste for excitement and a desire to enliven the evening saw to it that he was designated has not yet been revealed.

"A staggering duty and a rare privilege falls to my lot this evening," began Brother Morris Davidson when, having disposed of the new president, Harry C. Adams, he gazed down from the platform into the upturned face of the second man in the line of officers-elect who stood before him. He paused a moment, while a galvanic tingle ran through the audience and a few irrepressible feminine giggles broke the tense silence.

Feminine? Yes, for the members of the lodge, not foreseeing this occurrence, had some weeks ago decided upon a public installation, and there was present the congenial assemblage always drawn together by a Washington Lodge affair.

The installing officer's beaming countenance was suffused by a flush. "It never has happened until now, and it may never recur, that things are so topsy-turvy between us" he continued, passing a handkerchief over his brow. "My youthful prattling has always been subject to sharp parental interruptions, while I never might cut into the flow of wise utterances falling from your sapient lips upon my immature ears. And now, to state it bluntly, you've got to hold your tongue and stand at attention facing me while I make you undergo an examination to determine your fitness for the office to which you have been elected."

Here a change manifested itself in the installing officer's visage. Through- [illegible] [illegible] play of conflicting emotions it [illegible] [illegible] that he was trying to [illegible] a sterner mien. At length he [illegible] his features into a severe ex- [illegible] [illegible] foreign to them "Vice-president-elect, what is your name?" he suddenly shot out.

Even those who knew that the question was coming joined in the outburst of merriment. And no one laughed more heartily than did the two Davidsons. Thereupon the dignitary became the son. All present felt that the cloak of exaltation and stateliness that marks the installing officer had in a twinkling been shed. Was it because these two having often laughed together before, the familiarity of it restored their customary relation? The chronicler knows not.

Be that as it might, the rest of the vice-president's induction was evidently impromptu. Whatever gems of scintillating wit which had either been prepared or would have been brought forth on the spur of the occasion, were withheld, and filial affection and respect permeated the remaining remarks ex-cathedra. And that touching scene was the part of the evening's proceedings that will live longest in the memory of those who witnessed it.

The new officers are: President, Harry C. Adams; vice-president, Philip Davidson; treasurer, Dr. William L. Kantor; financial secretary, I. Irving Lipsitch (whom the installing officer referred to amid applause as the lodge officer most beloved in the District outside as well as within his own lodge); recording secretary, Maurice S. Weeker; warden, Elias Kantor; guardian, S. Cohn; monitor, Dr. Meyer M. Stark; trustees, Emil Freund, Charles Rosenbaum and George M. Saches. The new president announced the appointment of M. F. Behar as chairman of the advancement committee.

Another feature of the evening was the presentation on behalf of the members of the lodge by the venerable Brother Henry Meyers of a handsome thin Elgin gold watch to the retiring president, Dr. Meyer M. Stark, whose self-sacrificing devotion has been exemplary.

M. F. B.

TACOMA, WASH.

The largest gathering ever assembled in the lodge rooms of Tacoma Lodge No. 741, witnessed a public installation of the officers of the lodge on Jan. 9, 1916. District Deputy Brother David Lipman of Seattle was in charge of the installation ceremonies.

As an appreciation of the services rendered by the retiring president, Brother Julius Friedman, a token was presented to him in the name of the lodge, and the presentation speech was made by Rabbi Theo. Koch of Seattle.

Brother Jacob R. Fain of New York City was then presented to the audience, which he addressed, telling them of the object of his visit to the State of Washington as a representative of the Hebrew Sheltering and Immigrant Aid Society. In forcible terms he impressed upon the audience the duty of the community to assist immigrants that are now arriving on the Pacific Coast, and to aid them in settling there and thus prevent their going to the eastern congested districts. President A. A. Pillar of Rainier Lodge of Seattle, and Brother Max Hardman, also spoke on the same lines with the result that a committee was immediately appointed by the lodge to take care of the local situation.

At the close of the meeting the assemblage proceeded to the banquet hall where an elaborate feast was tendered them. During the course of the banquet Brother Meyer Jacob in an impressive manner called the attention of those present and of the Jewish community in general to the obligation and duty resting upon them to render immediate assistance to the Jewish war sufferers, and as a result thereof a liberal sum was secured to be given by monthly subscriptions.

BARON DE HIRSCH LODGE, BUTTE, MONT.

On Jan. 2, 1916, the officers of Baron de Hirsch Lodge No. 420 of Butte, Mont., were installed. The year just drawn to a close was a very successful one in the way of increasing the membership of the lodge, due to the efforts of the outgoing officers.

On Jan. 16 the lodge gave a dance, which was well attended and thoroughly enjoyed.

On Feb. 6 the lodge held a debate on the subject, "Resolved, that after the war there will be an increase of immigration to the United States." A number of members participated in the discussion.

OFFICIAL VISIT TO MILWAUKEE LODGES BY THE PRESIDENT OF THE DISTRICT AND DIRECTOR OF THE SOCIAL SERVICE DEPARTMENT.

Brother B. J. Samuels, President of District Grand Lodge No. 6, accompanied by Brother Dr. R. I. Coffee, the director of the Social Service Department of the Order, both of Chicago, paid an official visit to the B'nai B'rith lodges of Milwaukee on Jan. 13, 1916. Their visit was considered a most noteworthy one.

Dr. Coffee attended the special meeting of the Milwaukee B'nai B'rith Council at noon at the Pfister Hotel. The meeting was well attended and Dr. Coffee addressed the members present with particular reference to the machinery of the social service organization he is now effecting throughout the country. His remarks were interesting and enlightening and were well received by the Council.

During the afternoon a committee of the Council escorted Dr. Coffee to various places in the city of particular interest to him as director of social service work, and during which visit he gathered an impression of the special needs of the city.

In the evening the Council entertained the President of the District, Brother B. J. Samuels, and Dr. Coffee at dinner at the Pfister Hotel. This was followed by a joint meeting of Gilead and Isaac lodges at the lodge hall, which was addressed by the two distinguished visitors. The addresses were full of interest to all of the members and left a deep impression upon them. As a result of the visit, social service work in Milwaukee will soon be started in a well organized form.

CLASS INITIATION OF NEW ORLEANS LODGES.

The gathering on January 19 of the B'nai B'rith of New Orleans proved an intellectual treat to all those who attended.

Mr. Sam. Blum, the Chairman of the meeting, arranged by the joint lodges of the city, introduced those who participated in the program. The guest of honor was Mr. Nathan Cohn of Nashville, President of District Grand Lodge No. 7, who delivered an address stirring in contents and telling in eloquence, bringing the members present to the full consciousness which the privilege of membership in the Order entails, while non-members were made to feel keenly the loss in having no share in the work the Order is doing for its people and humanity. Mr. Cohn's address was devoted solely to the work of the Order, its aims and objects, and contributed much to the great success of the affair.

After a musical program was concluded the meeting of the lodges was held at which a large class of candidates was initiated by the degree team, which was most impressive.

The initiation over, the Chairman called upon Brother Sol Marx, a veteran member of the Order, to make the closing remarks.

After the meeting the guest of honor was entertained with supper, attended by a large number of prominent members of the Order.

The campaign which had preceded this gathering is to be continued with increased vigor, and it is hoped that a large number of new members will be gained before the meeting of the Grand Lodge, which will be held in April at Little Rock, Ark.

WORCESTER LODGE, WORCESTER, MASS.

On Jan. 11, 1916, Worcester Lodge No. 600, of Worcester, Mass., held its installation of officers. Brother Judge A. K. Cohen, of Boston, first vice-president of the district, assisted by several past presidents of the lodge, officiated at the ceremonies.

The lodge has inaugurated a new committee, known as the communal committee, whose duty it is to perform any and all activities of a communal character which may be undertaken by the lodge. The lodge is arranging for its annual ball, to be held in March at the Hotel Bancroft, and also contemplates the holding of an affair for the benefit of the Hebrew Free School of the city.

On Jan. 30 the lodge gave a concert, which was largely attended, and the proceeds of the same were donated to the fund for the Jewish war sufferers.

TOLEDO LODGE, TOLEDO, OHIO.

On Sunday evening, Dec. 26, 1915, Toledo Lodge No. 183, of Toledo, Ohio, held its annual banquet and class initiation. Mr. Samuel J. Kornhauser, of Cleveland, president of the district grand lodge, was guest of honor and the principal speaker. Mr. C. K. Friedman acted as toastmaster, and Rabbi Epstein and Brothers A. S. Cohn and Dr. J. Jacobson were among the other speakers.

Brother Lionel Weil, of Greensboro, N. C., past president of District Grand Lodge No. 5, who also attended the affair, delivered a short address and read a message from Brother Simon Wolf, of Washington.

At a meeting of the lodge a class of 40 candidates was initiated by the official degree team.

The annual election of the lodge was held at the meeting on Dec. 28, 1915, on which occasion officers for the ensuing term as well as representatives to the District Grand Lodge Convention to be held in Cleveland were elected.

MONESSEN, PA.

The first annual dance given by Monongahela Lodge No. 776, of Monessen, Pa., on Tuesday, Jan. 11, was a brilliant and successful affair. The attendance was large and many out of town guests were present.

At the meeting of the lodge held on Jan. 23 officers for the ensuing term were installed by Brother Adolph Edlis, of Pittsburgh, assisted by other grand lodge officers.

Monongahela Lodge was instituted on Oct. 3, 1915, with a charter membership of 18. At the present time the lodge numbers 42 active members, showing an increase of 24 members within a short period. Much of the progress of the lodge is due to the untiring efforts of its officers.

MINNESOTA LODGE, ST. PAUL, MINN.

At a meeting of Minnesota Lodge No. 157, of St. Paul, Minn., held on Monday evening, Jan. 10, 1916, Brother Benjamin J. Samuels, of Chicago, president of the district grand lodge, paid an official visit. He delivered an address on "Utility of the Order."

The officers for the ensuing term were installed by the president of the district. Short talks on the aims and objects of the Order were made by Brother M. Stoffer, the incoming president; Brother Firestone, the retiring president, and Dr. I. L. Rypins, who, in his remarks, enlarged upon the relation between the synagogue, the temple, and the Order. Brother G. Loevinger, as chairman of the intellectual advancement committee, presided. Brother Samuels' address was well received and very much liked. He made a fine impression upon the members by his pleasing and earnest personality, and his visit to Minnesota Lodge will have beneficial results.

The lodge has elected an excellent set of officers and has on its rolls an increasing number of young men who are active, earnest and enthusiastic, and the coming year promises to be one of the most prosperous years the lodge ever had.

DENVER LODGE, DENVER, COLO.

At a meeting of Denver Lodge No. 171 of Denver, Colo., held on Jan. 9, 1916, the installation of the newly elected officers took place. Reports of committees and outgoing officers were also submitted, showing the lodge to be in a most flourishing condition. Short talks by the incoming officers were made.

At a meeting of the lodge held on Jan. 23, initiation of a class of candidates was held. Memorial services followed with a memorial address by Brother Percy S. Morris.

The lodge also appointed a committee composed of some of its best workers to investigate and report at the next meeting of the lodge with reference to the Big Brother movement which has been taken up by many lodges of the Order.

A strong and eloquent appeal was made at the last meeting of the lodge by Brother Spivak to assist the suffering Jews in the war zone. As a result the lodge appointed a committee to cooperate with other local organizations in the arrangement for the holding of a mass meeting to raise funds.

What Our Lodges Are Doing

DISTRICT NO. 1.

District No. 1 has moved into its new headquarters, 2307 Broadway, between 83d and 84th Sts. The new headquarters are a great acquisition to District No. 1. In addition to the District office and the Executive Chamber there is a beautiful and spacious lodge room with a reception room and reading room for the accommodation of members and their friends. It is expected that out of town brothers who come to New York will find the new headquarters to be of great comfort. The new headquarters are the result of President Asher's efforts.

President Asher's administration has been distinguished by a number of activities and considerable increase in membership, as well as the establishment of the new headquarters. Much credit in connection with the new headquarters is due to Bro. William H. Silk, President of Akiba Lodge No. 173. Bro. Silk is one of the younger men who is very much of the style of Bro. Herman Asher, earnest, conscientious and Jewish to the back-bone.

Bro. Henry Muhlhauser is making every effort to establish a lodge in Far Rockaway, which is a part of Greater New York. A number of prominent New York business men reside in Far Rockaway and the field there for the establishment of a new lodge is exceptionally good.

Bro. Charles Hartman, member of the Executive Committee, accompanied by Bro. Maurice P. Davidson, Chairman of the Committee on Laws, visited New Haven and Springfield, where the two distinguished brothers addressed large and enthusiastic meetings. Bros. Hartman and Davidson were royally entertained in these two cities, where B'nai B'rithism is the central force of the best Jewish activities.

Manhattan Lodge No 156 will celebrate its 45th anniversary next March. Bros. Isidore Blum, Chairman of the Intellectual Advancement Committee of Manhattan Lodge, Henry Gutenstein, Alfred Weil, President Samuel Leavitt, Dr. J. L. Blumenthal and P. Irving Grinberg are making preliminary arrangements for the coming event.

Jordan Lodge Degree Team has been very busy initiating candidates in a number of sister lodges. It has lately initiated a number of candidates at Flatbush and New York Isaiah Lodges. This is the second time this season that this Degree Team has initiated candidates in the oldest lodge of the District. Jordan Lodge Degree Team comprises the following brothers: William Asher, Captain; Harry A. Silberstein, David Kraus, Harry Cohen, Isaac Deutsch, Paul J. Shrier, B. Franklin Wyskoff.

Maccabee Lodge No. 71 will celebrate its Golden Jubilee sometime in April. Those who will participate in the celebration are Judges Leventritt and Rosalsky, Congressmen Goldfogle and Cantor, Senator Joseph and Simon M. Roeder. Bro. Isidor Enselman is the President of the Lodge. Bro. Joseph Rosenzweig installed the officers of Maccabee Lodge Jan. 5, 1916.

Jordan Lodge No. 15 held a public meeting Feb. 3, 1916, at Temple Israel, which was addressed by ex-Warden Thomas Mott Osborne on Prison Reform. Bro. Eugene H. Lehman, President of the Lodge, expects to have these public meetings at least once a month.

Bro. Judge Louis D. Gibbs was installed as the President of Rehoboth Lodge No. 38 by Bro. Joseph Levenson of Henry Jones Lodge No. 79.

Henry Jones Lodge No. 79 held its installation of officers on Jan. 24, 1916, Bro. Charles Hartman installing the newly elected officers. Bro. Abraham Anhalt has served as President of the Lodge for the past 18 years. Bro. Maurice Cohen, a young rising attorney and very active in Jewish matters, is the newly elected secretary of Henry Jones Lodge.

Bro. William Goldschmidt of New York Isaiah Lodge No. 1 installed the officers of Flatbush Lodge No. 753 on Jan. 5, 1916, and delivered a very interesting address on the occasion.

Bro. Dr. Bernard M. Steinberg is arranging a high class entertainment for Zion Lodge No. 2, to take place Sunday evening, Feb. 27th, to which the brothers of the various Metropolitan Lodges have been invited.

Brother William Asher, of Jordan Lodge, installed the officers of Akiba Lodge on January 13th. The meeting was well attended and was addressed by Eugene H. Lehman, of Jordan Lodge, and Brother David Kraus, Past President of Jordan Lodge; the new President, Brother William H. Silk, spoke of the great possibilities of the B'nai B'rith and of the wonderful progress made by Akiba Lodge during the past year; from an inactive lodge this lodge has increased its membership during 1915, almost 50 per cent.

Col. Harry Cutler installed the newly elected officers of Jordan Lodge on January 6th. A very interesting address was made by Col. Cutler, and at the close of the meeting a collation in honor of the guest of the evening took place at Pabst Casino. Jordan Lodge, known throughout the district as the President's Lodge, has been exceptionally active, having added over 50 new members to its membership during the year 1915.

In response to a call issued by Jordan Lodge No. 15, of New York City, a number of ladies met Dec. 19 at the B'nai B'rith headquarters and organized a ladies' auxiliary, with the object of carrying on social service activities.

DISTRICT NO. 2.

The propaganda committee of the district is now at work organizing lodges in the cities of Lima and Bellaire, Ohio, and Hannibal, Mo.

United Cities Lodge No. 533, of Joplin, Mo., appointed a committee at its meeting held on Jan. 16, 1916, to assist in the general move to raise funds for the war sufferers.

Rabbi Isaac E. Marcusson, of Terre Haute, Ind., addressed Indianapolis Lodge No. 58, of Indianapolis, Ind., at a well attended meeting on Dec. 13, 1915.

A special meeting of Missouri Lodge No. 22, of St. Louis, was held on Sunday afternoon, Dec. 19, 1915, at which a class of 200 members was initiated. At the close of the meeting a Dutch luncheon was served.

At a meeting of Indianapolis Lodge No. 58, Indianapolis, Ind., held Dec. 27, 1915, officers for the ensuing year were elected, as well as delegates to the District Grand Lodge Convention to be held in Cleveland next May.

Under the auspices of the social service committee of Columbus, services were conducted by Rabbi I. B. Jashenosky at the Ohio Penitentiary on Jan. 9, 1916. Mr. A. J. Schonfarber, president of Zion Lodge No. 62, of Columbus, Ohio, eloquently addressed the audience.

At the regular meeting of Cincinnati Lodge No. 4, of Cincinnati, Ohio, on Dec. 27, 1915, officers for the ensuing term were elected. The meeting was followed by an entertainment and the serving of refreshments.

On April 15, 1916, Joseph Lodge No. 73, of St. Joseph, Mo., will celebrate its fiftieth anniversary and the Lodge is arranging for a day's celebration the following day, Sunday, April 16th.

DISTRICT NO. 3.

On Wednesday evening, Feb. 2, 1916, the annual "booster" banquet of Salem Lodge No. 26, of Harrisburg, Pa., was held. Many prominent members of the district were in attendance and a large class of candidates was initiated at the meeting of the lodge preceding the banquet.

At the December meeting of Lancaster Lodge No. 228, of Lancaster, Pa., Brother Rabbi Chas. J. Freund, of Harrisburg, delivered an illustrated lecture.

The ladies' auxiliary of Ezekiel Lodge No. 90, of Newark, N. J., gave a card party and a reunion for its members as well as the members of Ezekiel Lodge and their friends on Wednesday evening, Jan. 26, 1916, at the Music Temple. The net proceeds of the affair are to be devoted to the B'nai B'rith Orphan Asylum at Erie.

The quarterly meeting of the board of Governors and directors of the B'nai B'rith Orphanage and Home for Friendless Children of District No. 3, located at Erie, Pa., was held at Pittsburgh, Pa., on Sunday afternoon, Jan. 30. Many matters of vital importance to the institution were considered.

Monongahela Valley Lodge No. 776, of Monessen, Pa., held its election of officers on Dec. 26, 1915. The installation of the newly elected officers took place at the meeting of the lodge on Jan. 23, 1916. Brother Louis Sulzbacher, of Braddock, secretary of the district grand lodge, acted as installing officer.

The first annual dance given by the lodge on Jan. 11 was a most successful affair. The attendance was large and many out-of-town guests were present.

At a well attended meeting of Clarksburg Lodge No. 727 of Clarksburg, W. Va., held on Jan. 16, 1916, a neat sum was collected from the members of the lodge for books to be used for the B'nai B'rith Sabbath School.

On Sunday evening, Dec. 19, 1915, Messrs. Edward Hemple and Richard S. Rauh of Pittsburgh, Pa., addressed a mass meeting at Johnstown, Pa., in the interest of forming a B'nai B'rith lodge. At the conclusion of their addresses, practically all the men present responded by expressing their willingness to become charter members of the new lodge.

New Castle Lodge No. 609 of New Castle, Pa., celebrated the tenth anniversary of its institution on Sunday evening, Jan. 23, 1916.

A class of candidates was initiated by the degree team, after which the regular order of business was disposed of and dinner was served. Addresses were delivered by members of the lodge and representatives from the Grand Lodge. Mr. Marcus Feuchtwanger, vice-president of the District Grand Lodge, delivered the principal address.

At an entertainment of the Young Men's Hebrew Association of Wheeling, W. Va., held on Jan. 17, 1916, Mr. Leon B. Stein, past president of Wheeling Lodge No. 615, addressed the audience telling them why the members of the Young Men's Hebrew Association should affiliate with the Order.

Lincoln Lodge No. 780 of Philadelphia, Pa., held its monthly meeting on Feb. 3, 1916. A class of candidates was initiated, after which Rabbi Chas. J. Freund of Harrisburg, Pa., delivered an address on "Mormonism from a Jewish Standpoint" with stereopticon views.

Installation of officers of Parkersburg Lodge No. 767 of Parkersburg, W. Va., was held on Monday, Jan. 24, 1916, under the auspices of Rabbi Silver and Leon B. Stein, representing the president of the district.

Following the regular Friday evening service at the B'nai B'rith lodge rooms on Jan. 21, 1916, a meeting was held for the purpose of raising funds for the relief of Jewish sufferers of Europe. Mr. Joseph Stern was chairman of the meeting and delivered the principal address.

DISTRICT NO. 4.

Under the auspices of B. F. Peixotto Lodge No. 421 of Salt Lake City, Utah, a "good time" dance was held at the B'nai B'rith building on Tuesday, Jan. 25, 1916, which was largely attended by the members of the lodge and their friends.

Oakland Lodge No. 252 of Oakland, Cal., gave a dinner dance and vaudeville at Covenant Hall on Wednesday, Jan. 26, 1916, which proved a great success. An excellent musical program was planned for the occasion and successfully carried out.

Officers of Paradise Lodge No. 237 of San Bernardino, Cal., were installed at a well attended meeting of the lodge, held Jan. 9, 1916, after which a general discussion on the question of collecting funds for the relief of war sufferers was held with the result that committees were appointed to take charge of this matter. Following the meeting a smoker was enjoyed.

On Dec. 5, 1915, a Hannukah Basket Social was given by Everett Lodge No. 761 of Everett, Wash., jointly with the Montefiore Congregation, for the purpose of raising funds for the war sufferers in Europe. The program included songs and musical numbers and addresses by various members.

A joint meeting of Los Angeles Lodge No. 487 and the Los Angeles section of the Council of Jewish Women was held in December. The speaker of the evening was Mrs. F. A. Gibson, whose theme was "Illiteracy in the United States and Plans to Eliminate It." The lecture was most instructive and enjoyable.

The annual meeting of Lasker Lodge No. 370 of San Diego, Cal., was held on Tuesday evening, Jan. 4, 1916, at which officers for the ensuing year were elected, as well as delegates to attend the coming annual convention of the District Grand Lodge in San Francisco.

Los Angeles Lodge No. 487 of Los Angeles, Cal., held a well attended meeting on Jan. 25, 1916, at the B'nai B'rith Hall. The reception committee presented the speaker of the evening, brother H. W. Frank, former president of the Board of Education, who addressed the lodge on the topic "As Others See Us." The committee arranged for a musical program and the serving of refreshments. The members of the lodge were urged to attend a mass meeting held on January 27, for the relief of the Jewish war sufferers.

At a meeting of Lasker Lodge No. 370 of San Diego, Cal., held on Jan. 24, 1916, the officers for the ensuing year were installed by District Deputy Adolph Levi. The officers installed entertained the members to a sumptuous repast at the conclusion of the meeting, at which addresses were delivered by Rabbi M. N. A. Cohen and other members of the lodge. An extensive program of activities is in preparation for this year's work.

At the regular meeting of Bellingham Lodge No. 756 of Bellingham, Wash., held on Dec. 26, 1915, officers for the ensuing year were elected, as well as delegates to attend the convention of the District Grand Lodge to be held in San Francisco.

The first dance of the season given by Samuel Lodge No. 668 of Vancouver, B. C., was held on Jan. 6, 1916, and was an enjoyable affair. The interesting feature of the evening was the presentation to Past President Max Grossman and to Past Financial Secretary S. Teasnoff, of beautiful tokens in appreciation of their services rendered to the lodge. At the close of the evening supper was served.

Los Angeles Lodge No. 487 and its Ladies' Auxiliary, have arranged for the annual ball to be given on Thursday evening, February 15, which will be a formal affair.

DISTRICT NO. 6.

Jacob H. Schiff Lodge No. 694 of Lansing, Mich., gave an entertainment and ball at the Knights of Phythias Hall on Jan. 1, 1916, which in spite of the inclement weather was a great success. The affair was participated in by nearly all of the members of the lodge and their families and their friends. Many thanks are due to the committee of arrangements, consisting of Brothers Cahn, Wershow and Boor for their painstaking efforts in bringing about the desired results.

Brother H. D. Frankel of St. Paul, chairman of the propaganda committee of the district, paid an official visit to Sioux Lodge No. 598 for the purpose of holding a conference with the leading members of Sioux City Lodge on Jan. 18, 1916.

Under the auspices of the Central B'nai B'rith Council of Chicago a Purim ball will be held at the LaSalle Hotel on Saturday, Feb. 19, 1916. The affair will be strictly for members and their ladies.

Under the auspices of Nebraska Lodge No. 354 and Wm. McKinley Lodge No. 521 of Omaha, Neb., a membership campaign was held which lasted for ten days, during which a class of sixty candidates was secured, and which was presented for initiation at the recent B'nai B'rith Day celebration held by the joint lodges. The campaign for membership is being continued, and it is expected that another class of a substantial number will be secured.

DISTRICT NO. 7.

Under the auspices of Birmingham Lodge No. 368 and Magic City Lodge No. 725 of Birmingham, Ala., a membership campaign was waged, which resulted in the addition of 160 names to the rosters of the two lodges.

At the annual meeting of Reuben Lodge No. 257 of Marshall, Texas, the officers for the ensuing year were elected. A vote of thanks was extended to the outgoing officers.

Public installation of the newly elected officers of Herzl Lodge No. 608 of Houston, Texas, was held Sunday evening, January 2, at the Jewish Literary Society Hall. The feature of the evening was an address by the installing officer, Brother Sol Schoenmann, vice-president of the District Grand Lodge, and a response by the president of the lodge, Brother Max Westheimer. The families and friends of the members of the three local lodges of the Order were present in large numbers, and at the close of the meeting a reception was held in honor of the newly installed officers.

At the meeting of Eureka Lodge No. 198 of Waco, Texas, held on Dec. 12, 1915, at the Temple, Mr. Sol Hirschberg led a discussion on the subject of problems that confront us, taking as his theme "The Future of European Jews After the War." Many members present joined in the discussion. The officers for the ensuing year were re-elected.

At the meeting of Gulf Lodge No. 221 of New Orleans, La., held on Dec. 27, 1915, the committee on consolidation reported having had conferences with like committees of Home and J. K. Gutheim lodge and recommended that Gulf Lodge express itself in favor of consolidation, which was done by unanimous adoption of a resolution to that effect.

The annual election of officers of Memphis Lodge No. 35 of Memphis, Tenn., was held Dec. 26, 1915. An unusually large attendance was present, and in addition to election of officers a class of candidates was initiated.

Beth Zur Lodge No. 84 of Mobile, Ala., is represented by a committee of five in the general organization of the city, created for the purpose of securing subscriptions to the fund for the relief of war sufferers.

Birmingham Lodge No. 368 of Birmingham, Ala., held a well attended meeting on Sunday, Jan. 23, 1916. Final reports were received from the various committees as to the campaign for membership. The lodge expects to have initiations every month during the present year, as the campaign for members will be kept up right along.

Eureka Lodge No. 198 of Waco, Texas, celebrated B'nai B'rith Day on Jan. 30, 1916. Mr. U. M. Simon of Fort Worth delivered the principal address.

On Sunday, Jan. 9, 1916, the sixty-first anniversary of the Jewish Widows' and Orphans' Home of New Orleans was celebrated by the lodges of New Orleans. The orator for the occasion was Brother Nathan Cohn of Nashville, Tenn., president of the District Grand Lodge, who with his usual eloquence spoke of the work performed for the widows and orphans throughout the Order. His remarks left a deep impression on the audience.

The contract for the construction of the new building for the B'nai B'rith Literary Society of Vicksburg, Miss., to take the place of the building destroyed by fire last year, has been signed. The contract calls for an approximate expenditure of $45,000.

ABRAHAM LIPPMAN LODGE, PITTSBURG, PA.

The annual dance of Abraham Lippman Lodge No. 672, of Pittsburg, will take place on February 29, 1916. The affair will consist of a leap year dance, and in conjunction with it the lodge will commemorate the fifth anniversary of its institution. Ex-Governor John L. Tenor, of Philadelphia, has been secured as the speaker for that occasion.

Abraham Lippman Lodge has contributed much to the many successes attained by the district grand lodge. It contributed liberally to the building fund of the Erie Orphanage, and has inaugurated the holding of social affairs in the community. In the recent campaign for membership the lodge doubled its strength and had the distinction of having the largest attendance of members present at the class initiation.

The ladies' auxiliary of the lodge will have charge of the refreshments, and will contribute its share toward making the affair a successful one.

NEW CASTLE, PA.

On January 23, 1916, New Castle Lodge No. 609, of New Castle, Pa., celebrated its tenth anniversary. The meeting was well attended and a class of four new members was initiated. This was followed by the installation of the officers for the ensuing term, conducted by Brother Marcus Feuchtwanger, second vice-president of the district grand lodge, and Brother Louis Sulzbacher, of Braddock, the secretary of the district grand lodge. After the regular meeting was concluded a social session was held, at which addresses on the work of the Order were delivered by the grand lodge officers and several members of the lodge, Brother Abe Levine acting as chairman. The meeting was brought to a close with the serving of refreshments.

HOPE LODGE, STOCKTON, CAL.

The officers of Hope Lodge No. 126, of Stockton Cal., were installed at the regular meeting of the lodge, held on Jan 5, 1916, by District Deputy S. S. Safferhil. The meeting was followed by a banquet. One of the features of the evening was the appointment of a committee to investigate and report on plans for the purpose of procuring a building site for the future home of the lodge.

During the year the lodge made a gain of 32 members and its enrollment is now [illegible] strong.

COOSA LODGE, GADSDEN, ALA.

Coosa Lodge, No. 734, of Gadsden, Ala., celebrated B'nai B'rith Day on Sunday, Jan. 30, 1916. The principal speakers were Judge A. Bilbro of Gadsden and Brother A. Leo Oberdorfer, of Birmingham, the latter representing the District Grand Lodge. A musical program [illegible] members was excellently rendered. Talladega Lodge was represented [illegible] who made a special trip [illegible] the celebration.

DAVID FISH LODGE, CHICAGO.

David Fish Lodge No. 130, of Chicago, held a well attended meeting on Monday, Jan. 17. Several candidates were initiated and a number of new applications were presented. The officers for the ensuing term were installed by the president of the district and this was followed by an address by Brother Julien J. Gusfield, member of the general committee of the district.

The lodge appointed a committee to make arrangements for a change of meeting place. Other committees were also appointed with a view of increasing the efficiency of the lodge and arousing more interest among the members.

WASHINGTON LODGE, NEW YORK.

The public installation of the officers of Washington Lodge No. 19, New York City, was held on Thursday evening, Jan. 20, 1916, at Carlton Hall. Brother M. B. Davidson was master of ceremonies. The feature of the program was the induction into office of Vice-President Phil. Davidson by the presiding officer, who is his cousin.

A gold watch was presented to the retiring president, Dr. Myer M. Stark, in appreciation of his services to the lodge. The presentation address was made by Brother Henry Meyers.

BEAUMONT, TEXAS.

An open meeting of Beaumont Lodge No. 435, jointly with the Temple Literary Society of Beaumont, Texas, was held on Wednesday evening, Jan. 12, 1916, at the Harmony Club.

The meeting was interesting and most impressive and was opened by the installation of the officers by Rabbi Samuel Rosinger. After the ceremony Mrs. M. L. Hurwitz read a paper on "Zionism as a Solution of the Jewish Problem," which was well received.

The principal speaker of the evening was Mrs. Florence Ramer, a prominent attorney and Jewish communal worker of San Antonio, whose address held the undivided attention of the audience, and was received with much applause and praise.

A musical program by Mrs. L. Goldstein was very much enjoyed. Refreshments and dancing brought this interesting meeting to a close.

WHEELING, W. VA.

Wheeling Lodge No. 615, of Wheeling, W. Va., held a well attended meeting in the Y. M. H. A. rooms on Sunday, Jan. 23, 1916, at which the installation of the officers for the ensuing term took place. Messrs. Leon B. Stein and Edward Hemple, of Pittsburgh, officiated as representatives of the district.

Following the installation of officers a class of candidates was initiated.

A committee of the lodge, consisting of Rabbi A. H. Silver and Leon B. Stein, was delegated to pay an official visit to Parkersburg Lodge, of Parkersburg, W. Va., to assist at the installation of its officers.

INSTITUTION OF JOHNSTOWN LODGE, JOHNSTOWN, PA.

Sunday, Jan. 30, 1916, witnessed the instiution of Johnstown Lodge, No. 781, at Johnstown, Pa. Mr. Jos. W. Salus, of Atlantic City, Past President of the District, officiated, representing the President of the District in the ceremonies attending the institution of the Lodge, and Brother A. L. Solomon, of Pittsburgh, Past President of the District, presided at the initiation ceremonies upon a class of 32 new members initiated as charter members of the lodge. The formal exercises were concluded at six o'clock in the evening and then all present were escorted to the Elk's Club, where an elaborate banquet was in waiting. Seventy-five members participated in the affair, of which a large number were visiting brethren from neighboring cities. Addresses were made by the Grand Lodge officers and others.

DALLAS, TEXAS.

Dallas Lodge No. 197, of Dallas, Texas, held a special meeting on Sunday afternoon, Dec. 19, 1915, at which officers for the ensuing year were elected.

A special feature of the meeting was an address by Brother Arthur L. Kramer, past president of the District Grand Lodge. Short talks were also given by other members of the lodge. At the close of the evening a program of entertainment was carried out.

SPOKANE, WASH.

Abraham Geiger Lodge No. 423 and the Ida Blum Strauss Ladies' Auxiliary held their annual meeting and election of officers on Dec. 16, 1915.

After the conclusion of the regular order of business, and the formal closing of the lodge, the balance of the evening was utilized with dancing and cards. The ladies served refreshments.

HAGGAI LODGE, PROVIDENCE, R. I.

For over two months the membership committee of Haggai Lodge No. 132, of Providence, R. I., has been quietly conducting the most successful membership campaign of its existence and is effectively gathering into its fold the best element of Providence Jewry. The preliminaries of the campaign have already resulted in securing 50 applications for membership, which augurs well for the ultimate success of the movement.

On Jan. 30, 1916, at a well attended meeting of the lodge, the first class of candidates, numbering 50, was initiated in the new lodge rooms. The initiation was followed by a banquet and reception for the members and their invited guests at the Crown Hotel, which was a great success and at which speakers of national and local prominence made addresses on the work of the Order.

The gratifying results of the campaign have given an impetus for the club house.

The proposition of a ladies' auxiliary to convene in adjoining rooms at the same time that the lodge holds its meetings was formally discussed at the banquet.

On Sunday, Jan. 2, 1916, Brother Herman Asher, of New York, president of the district grand lodge, paid an official visit to the lodge and installed its officers for the ensuing term. At the conclusion of the ceremonies Brother Asher delivered an impressive address, which was followed by remarks on timely topics by Colonel Harry Cutler and other members of the lodge.

COVENANT LODGE, DULUTH, MINN.

The annual installation of officers of Covenant Lodge No. 569 of Duluth, Minn., was held on January 19, 1916, in the Temple Emanuel vestry rooms.

Preceding the installation the Temple Aid Society served a bountiful supper to the members of the Lodge and their families, after which Mr. John Z. White, of Chicago, spoke on "The Constitution of 1787."

At the close of the installation ceremonies all present participated in a card party.

ZION LODGE, NEW YORK, N. Y.

Zion Lodge No, 2, the second oldest lodge in the Order, has lately admitted a number of candidates, amongst whom is the celebrated journalist, Maurice Brotky, an intimate friend of Bro. Dr. Bernard M. Kaplan, the Secretary of the District, who is also the Vice-President of Zion Lodge. Bro. Brotsky was present at the last meeting of Zion Lodge and addressed the brothers on the Jewish conditions in England and Austria, a subject on which he is an authority. Bro. Dr. Richard Stern is President of Zion Lodge. The honored and venerable Treasurer of the District, Bro. Sol Sulzberger, installed the newly elected officers of Zion Lodge. The outgoing President, Bro. Myron Sulzberger, has been at the head of the Lodge for the past ten years. The brothers presented him, through Bro. Charles Hartman, a member of the Lodge, with a beautiful gift as a token of esteem in which he is held by the brothers of the Lodge. Bro. Myron Sulzberger, who is a son of the venerable Bro. Sol Sulzberger, has just been elected President of the Home at Yonkers in place of President Louis Kempner who declined renomination on account of his health.

Report of Dr. Berthold Timendorfer

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amounts of the contributions from lodges and lodge members to the relief funds cannot be stated in correct figures. It is necessary to emphasize this fact, because a number of lodges have complained about it that the Grand Lodge does not place itself at the head of such undertakings.

But the Executive Committee believes that it has done the right thing when it figured in all these collections as a part of the whole only, as nothing appears to be more dangerous in this regard as the scattering of forces. Only by tightly drawn lines of centralization in relief work can blessed results be attained. To be sure, this centralization does not exclude the wish of the Grand Lodge that when the reports of the achievements of the central organization are published the acknowledgment will be made that it was not the work of one institution alone but was accomplished by all those institutions united in the central organization.

We are now, as ever, connected with the Deutsch Israelitischen Gemeindebund through the General Archive of the German Jews and through the Jewish Training Institution for Feeble Minded Children in Beelitz.

The proposed appropriation of 1000 mark for religious instruction in small congregations for the year 1916 will surely be granted to the Deutsch Israeltischen Gemeindebund.

It is self-understood that we also stand in friendly relations with the other institutions like the Central Association of Citizens of the German State of the Jewish Faith, the Union of German Jews The Grand Lodge is represented in the committees of all these societies.

But the Grand Lodge is also represented in the German Central Relief Committee for the sufferers in the parts of Russian Poland which are occupied by German troops, which committee is of an inter-confessional character.

It is represented in the Central Committee of the German Societies of the Red Cross.

It is further represented in the Committee of the East, the Committee for Poland and in the Osmanic Union of German Jews.

If the Grand Lodge entertains one wish in this direction, it is the one which it has repeatedly expressed admonishingly that in a time like the present all these institutions should work as much as possible under a common head.

The harmony as we are striving to attain it in the Order should also be fostered by our coreligionists outside of the lodges. Alas, this harmony is still always absent.

* * *

The Executive Committee has decided that after the war, it will extend its activities within the sphere allotted to it by its tendencies and follow the way in which the Order is properly doing its work. Whether this will manifest itself in the founding of lodges in countries outside of Germany or through other kinds of arrangements which shall wield a favorable influence upon the cultural life of the foreign Jews, of this the future will take care.

Prominence must be given to the fact as an idyl in war time, that in these grievous days in which nearly the whole world stands hostilely in bloody combat one against the other, the Grand Lodge has not suspended the work of the magnanimous and high-minded foundation of Brother Mannheimer. Even for the year 1915, the Grand Lodge has advertised a prize contest in the elaboration of the theme: "In how far can love of humanity, justice and toleration, as foundation pillars of human society be brought to realization in the state." It is significant that even in this year just as many compositions were received as in the previous year.

* * *

The losses through death remain pretty nearly the same. In the year 1913 we lost 162 brethren; in the year 1914, 160 brethren, and in 1915, up to November 1, we have already lost 154 brethren.

* * *

We will preserve a lasting and revered remebrance of these tried and meritorious brethren.

In this place we will also express our deep sorrow over the death of the member of the Executive Committee for Austria, Brother Adalbert Skall, with whom we were united in special friendly relations.

We are especially painfully moved by the loss of the ex-presidents, the brethren Alfred Story, of Berlin, and Dr. Hugo Mates, of Mainz, who fell upon the field of honor.

Today we will devote a special thought to the memory of these and other brethren and the relatives who fell on the field of honor. All the dear ones who have fallen, they are not dead, they live. They work in our midst from their silent graves. As victors they call unto us: "We have given our lives that you may live!"

The great deeds in the field shall cause us to think that it is our duty to accomplish great deeds at home also.

We will keep together in peace and in unity and vie with each other in harmonious love to heal the wounds which the war has inflicted. We will endeavor to act as it is expressed in the essay of our Brother Lazarus, to vanquish the worldly desires and in brotherly unity and public spiritedness seek to fight against the spirit of selfishness, so that when our brethren shall return home again after a victorious ending of the war, they shall find the soil prepared for the further exercise of our lodge activity.

The words which Brother Professor Kalischer expressed in his letter of reply to our congratulations are indeed very striking. He states that the work of the Order during the war must naturally remain one sided, but after the war, the work of the Order will be confronted by great problems, even much greater than at any time in its long term of activity.

We all long for this activity and we therefore long for peace. I close my report with the wish which is the most fervent of the present time, with the wish for a speedy successful termination of this unhappy war, which an eternal peace **may follow.**

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Why Remain a Jew?

An Address Delivered by Mr. Charles Rosen at the First Meeting of the Jewish Forum, New Orleans.

I am asked to open this Forum, established by the enterprise of our new Director, Mr. H. L. Glucksman, with a discussion, from the point of view of a layman, of the question, "Why Remain a Jew?"

It is a question which must have come to each of us many times in our lives; and really the first question which ought to present itself is: Why does the question arise at all? Its significance becomes sharper if we will ask ourselves the counter-question, "Why become something else?" "Why become a non-Jew?" And if so, become what?

We never hear the question "Why remain a Christian" in the same way as the question "Why remain a Jew?" What does it mean? Why does this eternal question arise?

If we will be frank about it, it means nothing more than this: Why remain a Jew with all the discrimination that being known as a Jew subjects one to? That is what the question means; and, therefore, it is really no different from what it has been to the Jews for the past two thousand years. Only now it presents itself in a more subtle form. During all the persecutions and suffering of the Dark and Middle Ages, the like temptation of convercation or apostasy was ever presented and thrust at the Jew; that, to escape the hardship of being a Jew, renunciation or change afforded "the easiest way". And the question, boldly stated, now also is, why suffer these "slings and arrows" of hotel outlawry of social ostracism, of public and private discrimination, merely to remain a Jew? Why have sons at college kept out of Greek letter fraternities, no matter how worthy these sons may be? Why have daughters barred from sororities, no matter how gentle or refined or popular they be? Why have ourselves denied admission to hotels in this country which refuse to admit Jews? Why be denied admission to organizations, to country clubs, to city clubs, too; to public balls and social functions of all sorts, here and elsewhere, for no other reason than because we are Jews? Why suffer these discriminations, these obstructions at every turn of our lives—these obstacles for ourselves and our children?

Do we not all know, if we would be frank with ourselves, that this is what the question really means?

Of course we know that there are exceptions—that not all non-Jews hold this prejudice or display or countenance this discrimination. There are liberal and just men everywhere; but, liberal and broad as they themselves may be, they will not deny that it exists among nine-tenths of their people, and that even when they themselves fight against it and condemn it, it is because they are conscious of its existence.

Therefore, it is clear that the whole question is one of discrimination against the Jew, which makes his situation peculiar and different from all others. The whole thing is illogical and unjust, but it exists. There is no reason why all Jewish students alike, without regard to character or merit, should be barred from college fraternities, merely because they are Jews; but they are so barred. Nor any reason why all Jewish men and women, even of the finest character, should be barred from many hotels, merely because they are Jews; but they are. Nor why all Jews should be barred from certain public balls, here and elsewhere, nor from country clubs and city clubs, merely because they are Jews; nor, indeed, why they should be discriminated against at all as Jews; but they are. And, although in this country we have no such laws against the Jew as exist in Russia, and in other countries in Europe, here too we see military preferment denied him, only because he is a Jew, and a man's life itself jeopardized because he is a Jew. So, at every turn the Jew sees, deeply ingrained in people around him, a prejudice which restricts and embitters his whole life and that of his children, marking him out as a special object of discrimination; and, therefore, the question insistently arises, no different now from what it was in the days of medieval rack and torture: Why not put an end to it all by ceasing to be Jews?

If there be any other reason for this ceaseless, insistent question, if it has any other significance, I do not know what it is.

But, as thus stated, it is seen at once how impossible it is to expect a people of any spirit at all to seek escape from such trouble—immeasurably less than in former ages—by a renunciation of their birthright; and the few who do for such reason enjoy, as they deserve, the contempt of the rest of their people.

Now, if the Jew shall forswear himself, in what way shall it be done? As a matter of race, or of religion, or of nationality?

You cannot forswear your race; and so, if you constitute a race, you cannot yourself cease being a Jew, though by intermarrying, and having your children likewise intermarry with non-Jews, you can ultimately merge the race itself out of existence.

This point of view suggests several phases of the question. In the first place, many of our teachers contend that there is no Jewish race; that the Jews do not constitute a pure or separate race at all. My own examination and consideration of this question does not at all satisfy me that this contention is correct. For from the time that the Jews settled in Goshen in Egypt, and thereafter conquered and settled in Canaan, and there set themselves up as a state, separate and apart, without intermarriage with the idolatrous peoples around them; and thereafter for thirty centuries continued themselves, whether in that State before the dispersion, or in Ghetto or pale or outside thereof, after the dispersion, as a separate people, free from admixture, if not from intermingling—it seems to me that, whatever may have been their origin, they inevitably became and continued a separate race; if not a pure, unmixed race, none the less a separate race and people. How otherwise explain their identity, their perpetuity, and their separateness through the ages?

Nor can the suggestion that such a position furnishes argument for the anti-Semite affect the question; because, to my mind, the racial position of the Jew is no legitimate argument against his loyalty in Germany or Russia any more than it is in these United States, where his patriotism is undoubted by every test of loyalty and devotion from the Revolution to the present day; or, on the other hand, may such argument against him (baseless as it is) be less urged by his enemies, if his separation be that of religion and aloofness in marriage, and not racial at all. Whether he be a pure race or not, to my mind, cannot affect the anti-Semitic argument; and whether it does or not, if it be a fact that he does constitute a race, denying it cannot escape it; for, if it is a fact, it is what it is, no matter what unjust argument the anti-Semite deduces therefrom.

So that if we are a separate race, a pure race, a race which, because of its very purity, has preserved its wonderful strength and vitality through the ages, and has not been broken or crushed under any amount or manner of persecution and oppression—a race of which we should, therefore, be proud as a lofty heritage—then as such a race we must remain Jews, so far as we personally and individually are concerned.

And so far as our children or descendants are concerned, they also, in this aspect, must remain Jews, unless the Jewish race itself be destroyed by intermarriage. As to this, let me say that this, too, is not a matter to be disposed of by reason of oppression and discrimination, but by purely personal considerations. If the Jew in any given case feels that his individual happiness is involved in intermarriage with a non-Jew, it is for him or her to determine whether such happiness will be promoted or defeated by such marriage; and there

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The Jews in the Turkish Orient

The Turkish Orient includes countries other than those now embraced in the Ottoman Empire. In order to arrive at correct results in the study of the conditions of the Jews in the Turkish Orient, it becomes necessary to restore the frontiers of the Ottoman Empire as they existed before that Empire lost its world power, which frontiers were the confines of territories still under its dominion for several centuries after Turkey had passed its palmy days and when its power had begun to wane. In that sense it is necessary to include in the Turkish Orient the countries of the Balkan peninsula, the entire Kaukasus, but in first line Egypt, Tripolis and perhaps Tunis. In all those countries the present conditions of the Jews, their cultural development and their prospects for the future, in spite of all local or individual diversities, are alike influenced and dependent on their former or their present allegiance to the Turkish-Arabic dominion. Within that territory there exist many Jewish communities, which, in comparison to the Jews of other countries, would appear as separate historical groups. They still live within that district wherein and about which the earliest historical events of Jewish history were enacted. As Oriental Jews they are in much closer touch to the Orient than are all other Jews, although many of these have not yet severed all ties that bind them to the Oriental home of their ancestors. Wherever the Turks have held dominion at some period they have impressed a special characteristic upon their subjects, and this was most pronounced with the Jews, who at all times were most deeply concerned in the victories and the destiny of the Turks. Hence a study of the Jews in the Turkish Orient, in spite of all local diversities, will show a certain amount of historical harmony.

Within that immense territorial extent there is one smaller section that is still more closely and to a greater extent connected with the Jewish history than are all the other sections. That part contains the countries adjoining the Euphrates, the Nile and the Jordan. Their common fate has shaped and influenced to a great extent the devolpment of the earliest periods of Jewish history. From the conditions of those countries and their mutual relations to one another, as well as from the well known imponderabilities, can the historical development of Israel and Juda best be explained. Finally the fatherland of the Hebraic tribes occupies a special position all its own, because there never was a people or a race that, regardless of all spatial separation, has so retained the memories, the love, the hopes and expectations connected with its own land wherein stood the cradles of its ancestors as always was, is even now and probably will remain for all times the case with Israel and its old home.

The progenitor of the Hebrews, who had come from the two stream land, which at that period had attained a high level of culture under Hammurabi, but which he had surpassed by his more elevated ethical conceptions, had roamed about the country as an Aramaic Bedouin and had seen the land which later on was to be the permanent home and property of his descendants. His grandchildren had emigrated into Egypt, where the second largest circle of cultural development then offered them increased knowledge, which they united with their Babylonian acquirements and welded into a more harmonious and complete unit. Their own special essence, however, they derived from their own midst, from their tribal inheritance, from their own blood at the hand of the greatest man that their own tribe and the entire humanity had ever produced.

Moses was the creator of the Jewish people. He is their national hero, who embodies in his person the entire essence of the tribe into one great ideal. He made his people a nation to whom at the hour of its birth, he presented the gifts of the highest flower of culture. Whatever may be considered by other peoples as Israelitic wisdom up to the present day is nothing more than what Moses had taught their forefathers. In order to provide a permanent home for his precepts the great teacher, prophet and lawgiver, created from among those of his own blood and tribe the people whom he had led out from Egypt and from the house of bondage. His doctrines are those of a free people. Their very essence breathes liberty. From the dungeons of Egypt Israel wandered into the freest land in the world, into the desert, where it grew into an inseparable unit with its Mosaic culture. From the desert this young heroic people conquered through a matchless warfare the land of its forefathers in order to transmit it to all their later descendants as their permanent heritage. With those events Canaan, which thus had become the land of Israel, became the historical home of the Jewish people and despite all dispersions it has remained the visible center of that people and of its anticipations up to the present day. Even during those periods when only a very restricted number of Jews were permitted to dwell in the land of Israel, when almost all the sons of Juda were driven from the home soil, that land remained the immutable pivotal center of the Jewish national ideals. No matter what might be the political and economic conditions of the Jewish people, its heart still beats in cultural and ideal sentiments for Zion.

For this reason the destiny of the Jewish people is most closely connected and interwoven with that of its country, independent of the hopes which have been aroused by the re-colonization of the old fatherland.

Long after the destruction of the Jewish state organization and when the dispersion of the Jews had already lasted over a millenium, the greater number of the Jewish people still inhabited those territories, which up to the middle of the last century had formed part of the Ottoman Empire. Babylonia and the Anterior Asia had remained the intellectual and cultural center of the Jewish people until the downfall of the Gaonat. It was only when the Orient was depopulated, when the Chowaresmiers and the Mongols destroyed what the Crusaders had spared and the Turks came into possession of a partially destroyed and ruined inheritage from the Arabs, that Oriental Judaism fell into rapid decay. Yea, that work of destruction and annihilation of both Jewry and Judaism, wherein, with the single exception of the Ottomans, all religions and nationalities of both Orient and Occident conscientiously shared, was much more thorough and effective than was the havoc worked in other parts of the Orient; this was even more so the case as the Byzantine emperors had thoroughly prepared the ground for the nefarious work of the Crusaders. Notwithstanding the incessant persecutions there are still to be found in those territories Jews whose ancestors have dwelt in those districts for more than two thousand years.

When the Turks conquered the lands still forming part of the present Turkish Empire and those European territories whereupon the ruins of Turkish dominion new state organizations have been erected, they found a minority of Jews in all those countries. Such was the case in Palestine, the ancient home of Israel, all throughout Syria and Mesepotamia as well as on the Balkan peninsula. The Asiatic and African provinces of Turkey contained a larger proportion of Jews. Wherever the Turks established their rule, they conferred upon the Jews those human rights which had been denied them in Europe, political liberty and equal rights of worship.

The Turks even went beyond that in their tolerance. They recognized the national customs and peculiarities of the Jews and encouraged them to maintain and cherish these. Ever since the destruction of their state organization the Jews had met similar liberal treatment only in Moorish Spain and therefore

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they were imbued with the deepest gratitude towards the Turkish people and the Ottoman state, which united them with these people for all times. These ties of friendship were drawn still closer when the Spanish Jews, fleeing before the Inquisition and the stake, found safety and refuge in Turkey, which received them hospitably. Another factor exerting considerable influence was the close religious relationship uniting Moslem and Jew. While the native Jews and the Rumaniotes of the former Byzantine Empire, as well as the Aramaic Jews from Anterior Asia, remained among the middle and lower classes, the educated Spanish Jews rose rapidly to the higher ranks and members of these families held positions of honor and trust, such as Court physicians, treasurers of the Imperial family, civic and military officers not excluding the highest charges, Ministers, Pashas and Field Marshals. The position held by Don Joseph Nassi as Viceroy of Cyprus is sufficient to establish the high general standing held by the Turkish Jews.

The Ottoman Empire became an asylum for the Jews when it had attained the zenith of its power and at the very period when the atrocities committed in the persecution of the Jews in Europe had reached the highest level. For this reason the Jews were glad to emigrate to Turkey, provided they were permitted to depart, although driven from their homes in all places. In Turkey they retained their peculiarities and customs of language, morals and religion and even their national home rule was permitted to develop into an organism, which warranted the continuation of Judaism. At that period Turkism and Judaism became closely welded together. Every Ottoman victory meant increased breathing space for the Jews otherwise hounded, while every Turkish defeat proved a double disaster to Jews and Judaism. These conditions have so remained up to the present time.

The older native Jewish masses of the Byzantine Empire, who speak a Greek dialect and for that reason are called "Rumaniotes" (Grecians), and those hailing from the caliphate of Babylonia, who speak Arabic but to the largest extent have retained the old Aramaic language—these being the old Arabian Jewry of Palestine—they all subordinated themselves to the Spanish Jews, who represented a higher cultural and economic development. The isolated Aschkenazim Jews, not immigrating in compact groups, remained German or Polish Jews for but limited periods, as they mostly were soon absorbed into the predominating Szefardim majority.

It is only the recent, renewed persecutions of the Jews, that found their most perfect illustration in the Russian pogroms, which drove not only millions of the victims over the ocean westward, but also thousands of them south and southeast, where large numbers of them found a hospitable reception in the large and tolerant Turkish dominion, within the limits whereof even the harshest ruler had secured them a mild and just government. Since the beginning of this new immigration there came into existence, besides the older established Szefardic congregations, new Aschkenasic communities, which to a large extent have become larger and more important than the older institutions because they were being maintained by the younger strength of the superior economic development of the newcomers. Constantinople, Smyrna, Beirut and most of all Jerusalem, became the centers of large aggregations of Aschkenasic Jews, who soon proved valuable in the economic development of the country and were recognized as loyal supporters of the government. During the past thirty years the Zionistic movement among the Jews of all countries has materially helped not to stem the tide of influx of Jews into the Turkish countries and more particularly into Palestine

These Jews all are imbued with the most loyal love for Turkey. They are the most devoted subjects of the state. The Jews of Saloniki, who form about four-fifths of the total population of that city, have contributed a material share to the success of the Young-Turkish movement. It is attributable to their influence that Saloniki became the real center of the national movement in Turkey and maintained that position until that city became lost to Turkey as one of the results of the unfortunate Balkan war.

The Jews now dwelling upon the Balkan peninsula retain the same favorable position within the Turkish Empire, that they have always held under the sway and the protection of the crescent. In Rumania, through the continuation of its policy inimical to the Jews, their number has been reduced from 400,000 [illegible] to about one-half of that number. In Serbia there was such a limited number of old Spanish Jews before the [illegible] Balkan war, that it seemed hardly worth while to enforce any restrictive measures against them. Justice demands the acknowledgement that up to the outbreak of the present war the Jews in Serbia enjoyed excellent conditions. In New-Serbia, however, where they are much more numerous, they are treated in the same manner as are the Mohammedans. In Greece they are entitled to full equality according to the constitution. (That also was guaranteed to the Rumanian Jews by the treaty of Berlin.) As long as there were only small Jewish congregations in Athens and Volo and another unimportant, though rather obtrusive, congregation in Korfu, there occurred but one case of wholesale persecution of the Jews in Korfu about twenty years ago. Otherwise the Jews were not molested. But since Saloniki has come under Greek dominion and of the present 135,000 inhabitants of that city from 80,000 to 90,000 of them are Jews, the anti-Semitism of certain Greek officials and party leaders is only exceeded by the Grecian press in Saloniki, whose entire efforts are directed towards driving the Jews out of the city. It is a fact, that during the past two years about 15,000 Jews have fled the city and have founded new homes in the more hospitable Turkey or liberal Bulgaria.

Outside of Turkey, as Serbia with its Jewish population of barely in excess of 6,000 need not be taken into consideration, the kingdom of Bulgaria is essentially the only one of the Balkan countries which offers larger numbers of Jews the possibility of following all avocations with safety to life and property. Bulgaria, that in the latest partition of Turkish spoils, has secured a proportionally large number of Jewish citizens, grants them absolutely the same protection, rights and duties that it bestows upon its Christian and Mohammedan subjects. The way is open to them to all civil employment, to military service and preferment, the same as in Turkey. The Bulgarian Jew feels himself free and he holds up his head, even if he has not yet secured the utmost of political rights and honors, such as are freely conceded to the Jewry as a nation in Turkey as their just dues.

On the several theaters of war in the Orient the Jews are being afflicted to an extent far beyond their proportional participation in the warring armies. Unfortunately, the same as in the European seats of war, the Jews are most thickly settled in those districts where most of the events of the war are being enacted. That among the war sufferers the Jewry of the land of Israel is being most severely tried, seems of special importance, as the Palestinian communities are of the greatest importance for the conservation and rejuvenation of the entire Judaism, more so for the Eastern and Oriental Jewry and have so proven themselves. As to the fate in store for the Jews when the seething surcharged Russian state conglomeration explodes, it is impossible now to forecast the outcome. All former anticipations, no matter how gloomy, have up to now always been far outdone by the bloody realities. The Russian sanguinary policy, immediately before its military breakdown, in Poland, Lithuania, Courland and in all the Western provinces has encouraged and incited its military and police hordes to martyr, violate, drive into exile and murder numerous innocent Jews and by these infamous atrocities and abominations has once more surpassed all its prior misdeeds. Nothing is left in that territory beyond the accidental ruins of a one time great and flourishing Jewry. The greater part of our brothers in the Orient have fared differently owing to the victorious progress of the Turkish armies. They may expect a regeneration and revival of their weakened forces after the war under the protecting care and solicitude of the Sultan.

The Jews in the Orient have preserved to a great extent their peculiarities. As to type and purity of blood they are not contaminated, less so than any Jews of the Occident. Added thereto is their tenacious adherence to the peculiar customs of traditional Jewish culture. This is seen in the continued maintenance of specifically Jewish dialects that are used as the family language, while in the religious ceremonials and with it in their cultural-national life they still use the Hebrew language. The Spanish of the Szefardim, the Jiddisch-German of the Aschkenasim, the Greek of the Rumaniotes, the Jiddisch-Aramaic of the Mesopotamians, the Jiddisch-Arabic of the Arabian Jews all are dialects. Besides these there are still others, such as the Jiddisch-Tat of the Kaukasian Jews, the Bucharic and the Iranic of the Persian Jews. The conservative adherence to the national traditions, that vary according to the medieval homes of the ancestors of these several groups of Jews does not show the least analogy to the pietism artificially fostered by the Christion Orthodoxy. To the contrary, it is the production of a purely national and inherited tradition. It may have become narrow, ossified, impoverished and lifeless. The Alliance schools were meant to counteract that tendency, but they did not succeed in so doing, as they attempted to replace a natural development by an artificial makeshift and thereby created a greater void than had existed before. French externals and formalities could not take the place of that firm moral support which these conservative Jews had found in the firm roots of their ancient traditions and in their national ropes. The Alliance has only succeeded in many cases to replace the old Jewish customs hy non-Jewish Boulevard morals and manners and this formerly so firmly rooted Judaism has become estranged from its natural foundations.

The Oriental Jew, like his Christian and Mohammedan countryman, lacks all idealism. He lacks initiative. This applies to a greater extent to the Szefardim than to the Aschkenasim, to the Arabian Jew than to the Spaniard. The Jemenites are the only exception to this rule; they are people of genuine national fervor, of deep religious convictions and sincerity. They have preserved the old Jewish ideals.

In order to revive the Orient it requires, besides the material means and the vivifying capital employed in economic enterprises, new ideas and purely ideal devotion to the task. While economic improvements on a large scale, the investment of large capital and the assurance of a new supply of labor will be requisite for the elevation and rejuvenation of the Oriental Jews, the greater need is for new intellectual development, a modern spirit and higher, inspiring ideals. All that can only then create a really progressive movement if the ideals are firmly rooted in the heart of the Jews. These things can show creative results only if they conform to the innate nature of the Jews. They must not be artificially transplanted from the outside. A Jewish-National ideal solely and alone is capable of awakening the dormant powers, without disturbing or even killing the existing life.

As long as the Jews lived together within the immense extent of the Turkish Empire, they remained in one large cultured community, despite their many differing family languages, despite their varying rites and the manifold connections with their former fatherlands, from whose treacherous caresses they had luckily escaped. They formed the Jewish "Millet" (nation) within the Turkish empire, having a national-cultural constitution of their own, selecting their own officials and representatives, looking after their common interests and aiming at a uniform system of education. This immense cultural domain has been destroyed for the Jews by the gradual curtailment of the territory under Turkish dominion. Smaller and separate Jewish centers have replaced the larger community, and the several local Jewish languages had to give way to the languages of the medium sized and smaller countries built upon the ruins of Turkish provinces. Having become subjects of these minor states, these Jews are now separated politically and economically from the larger masses of the Jewish people. To the extent that they may be able to talk Jiddisch-German or remain familiar with the Spanish they still manage to maintain some intellectual connection with the larger bodies of Jews. What Jewish literature can be found in the Serbian, New-Greek, Wallachian, Albanian or Bulgarian languages?

The disorganization of the Jewry into smaller linguistic entities, more so even than all assimilation, destroys the close connection of Judaism and quickly estranges these Jews from all interest in the continuity of Jewish history. Only such languages will permit of adherence to Judaism as have an ample supply of Jewish literature. Wherever the Hebrew has become a dead language, unless there is a sufficient quantity of Jewish literature obtainable in the family language, it takes but few generations for Judaism to die out entirely. Classical examples of this contention can be found in Europe in the French, in Africa in the Ahyssinian and in Asia in the Chinese Judaism. The loss of the Hehrew without being replaced by a language rich in Jewish literature has caused in those countries a progressive decay or even the complete destruction of Judaism. The same loss is threatened to the Jews of the Orient in Serbia, Greece, Roumania, Albania and Bulgaria, unless it be possible through the maintenance of the Hebrew as a living language to forestall the threatening destruction.

Ideals alone will not be effective. National enthusiasm and a national language could accomplish much. The sound spirit requires a healthy body. In order to induce the larger part of the Oriental Jewry to resume gardening and agricultural pursuits as their vocation it will be necessary to provide them with wholesome surroundings, thus assuring their bodily health which will enable them to establish sound economic foundations for themselves. The Orient and the Oriental Jews are impoverished. The re-establishment of a large Jewish agricultural element will furnish the Oriental Jews the needed economic strength, which forms the basis of all development. Such agricultural colonization on a large scale is possible only in the old home country of the Jews.

The Turkish Jews, more than all others of their fellow-citizens, feel themselves as the banner bearers of the Turkish state ideals, as they, more so than all others, know and perceive that all Jewry suffers when Turkey is weakened and that a powerful Turkey offers the best protection to the Jews.

The political endeavors of the Oriental Jewry within the limits of the present day Turkey have already been referred to in the foregoing. Turkey is not a National state, like France, that does not have or tolerates other nationalities of own spiritual essence within its midst, but it is a state of many and varying nationalities. Under the suzeranity of the Ottoman princes and the Turkish people, every nationality is permitted a cultural development according to its peculiar notions and inclination, as long as it loyally supports the Turkish state projects and contributes to the greatness and the welfare of the state entity. For this reason the fate of the Jews, particularly in the Orient, will continue to be insolubly associated with the weal and the woe of the Turkish empire.

At this moment we experience in Russia persecution of the Jews of such an extent and of such atrocious cruelties that all memories of the crimes of the medieval times are dimmed by comparison. There can be no doubt that after the termination of the war millions of hunted Jews will seek refuge across the ocean—provided that admission there will not be barred to them. The Orient under the just Turkish rule is much nearer to these unfortunate fugitives and also is closer to their heart. From the economic standpoint, however, the Orient is much further removed from them. The Orient has no great industrial centers capable of supplying large numbers of such refugees, even when they have no resources of their own, immediately with remunerative work. The Orient, which now must first be re-opened through agriculture, can for the time being only gradually absorb smaller bodies of such fugitives.

In proportion of sparse population even smaller bodies of Jews are still of importance, the more so as they represent a higher level of economic and cultural development than is possessed by the indigenous population of the Orient. Here they are, as has been amply shown in Palestine, in position to create and maintain closer relations with each other by the living Hebrew langaage and to continue the thread of the old Jewish history. By such immigration, as also has been shown by the Palestinian experiments, the native Oriental Jews can be aroused from their lethargy and the latter unite with the newcomers into a new, sound and strong Jewish community, that will enable a sound and sane national development of new cultural creations. Here, where the strength of the Jewish people is rooted, the Oriental Jews are more strongly attached to those roots than are the Jews of any other part of the world.

The Jews need a strong Turkey for their protection and the Ottomans find the Jews the best help to render Turkey strong and capable of resistance. Today, as has been the case for centuries, the fates of Jews and of Turks are most closely and insolubly united.

Turks and Jews, who during so many long centuries have been the abhorrence and detestation of the Occidental world, join in greeting the dawn of the rising sun of the Orient.

ANTI-CONVERSION LAWS IN CONSTANTINOPLE.

During the last few years there have been complaints that the schools established in Constantinople by the various religious orders, have made efforts towards converting their pupils to Christianity. In order to combat the evil the law governing the private schools now contain the following section: "It is not permitted to compel the pupils to receive instruction in any religion but their own; nor is it permitted to exclude anybody from the school because they refuse to take part in any of the schools' religious services; nor shall children be permitted, even of their own accord, to attend services of a religion not their own." Perhaps now, owing to this law, the mission schools will pay more attention to instruction in language and science than to weaning the children away from the religion of their parents.

THE WORK OF THE B'NAI B'RITH

(INTERVIEW FOR THE LONDON "JEWISH CHRONICLE" WITH MR. S. ROWSON, M.Sc.)

The Independent Order of B'nai B'rith is better known in the United States than it is in this country. There it is a huge organization with many lodges and very considerable influence. Here it is of comparatively recent growth with one London and one provincial Lodge. Yet it has already established a claim to the sympathetic attention of the Anglo-Jewish community to which it has rendered services of no mean value. The London Lodge has at its head at the present moment Mr. S. Rowson, M.Sc., whose status in the political world has been of considerable use to the organization during the war crisis, and whose wide kowledge of communal matters and sound judgment has facilitated the Lodge taking the important place in the hegemony of the community which it has now assumed. To a representative of the "Jewish Chronicle" Mr. Rowson has given an interesting account of the work of the Order in this country.

What the Order Stands For.

What, asked our representative, are the main principles of the Order. What, exactly, does it stand for?

"The B'nai B'rith is an association which exists to foster and promote the common interests of Jews throughout the world. In saying so much it is necessary to utter a cautionary note. The interests referred to are of a different order from, and can therefore never conflict with, their citizen interests as subjects of the various States in which they live. Jews have interests in promoting to the utmost possible internal development—socially, morally and intellectually—on lines consistent with the genius of the Jewish race. They are also interested in meeting the attacks—whether overt or covert—which from so many quarters and in so many lands are constantly and continuously leveled at them. It is in an association of Jews with these main objects in the forefront, of its program that I conceive the B'nai B'rith finds its main function."

Communal Fears.

When was the London Lodge founded?

"In 1909. The President of the Order visited this country for the purpose of establishing a Lodge in England."

Is it not a fact that the community at first did not look with favor upon the introduction of the Order into England?

"It is undoubted that some of the leaders of the community feared that the only purpose which the Lodge would achieve would be that of criticising and attacking—and to that extent undermining—the existing organizations. Either it was going to do harm or it could do no good. One can understand that, to a certain extent, this fear was based on the fact that the Lodge set itself, at the start, to maintain a detached attitude towards communal questions generally and did not propose to identify itself with any particular body."

The Aliens Act.

Was this attitude justified by results?

"Yes. This attitude proved its success early in the history of the Lodge in connection with the administration of the Aliens Act. It will be remembered that no provision had been made for legal assistance to Jewish immigrants who had been rejected and whose appeals were to be heard by the Immigration Board. At the outset the Board of Deputies was reluctant to take the matter in hand, and it was the initiative of the Lodge in the matter which eventually induced the Board to co-operate with us in making the provision required. The Lodge had engaged a solicitor and had secured the assistance of a panel of counsel and medical men, when the Board of Deputies agreed to joint action in the matter on the basis of a definite agreement between the two bodies, which elected a joint committee containing an equal number of representatives of the two organizations, with a president appointed by the Board. The cost of the scheme was partly defrayed by a grant by the Russo-Jewish Committee, the balance being provided in equal proportions by the Lodge and the Board."

A Great Success.

And the scheme succeeded?

"The success of the Committee's efforts was enormous, and many hundreds of poor emigrants were saved from repatriation through the Committee's activities. Especial acknowledgement is due to the untiring efforts of Mr. Isaac Landau, the Solicitor to the Committee."

Mr. Rawson went on to refer to the effect of this success in modifying the attitude of the community towards the Lodge.

"It was experiences such as these," he remarked, "which during the few years of its existence, have accustomed the Jewish public, and official departments generally, to the existence of the B'nai B'rith, and to recognize the value of the work it was able to accomplish. The disinterestedness of its motives were never in question. It never sought public notice or acknowledgment. 'Causes, not persons,' were its watchword. It was out to do a certain work, and the success of its aims was the only reward it ever sought."

Educating the Jewish Public.

Mr. Rowson next alluded to an important branch of the work of the B'nai B'rith, concerning which he displayed a diplomatic reticence and would give no details.

"Another important task," he said, "which was successfully undertaken by the Lodge was in helping to educate Jewish public opinion concerning the political status of Jews in other countries. This work was necessarily undertaken without any publicity. It is this class of work which the Order in America has carried out with great success and with far reaching consequences."

Growth of the Lodge.

Did the membership of the Lodge grow? our representative inquired.

"Yes. During the whole of this period the Lodge has rallied to its ranks a steadily increasing number of supporters, and now includes a large number of the most active thinkers and workers in the London Jewish community. The Manchester community, never far behind London—indeed, they claim to be nearly always in front—were not slow to see the importance and value of an organization of this description. About three years ago a Lodge was formed in that city, to which the name of the then President of the London Lodge, Dr. Gaster, is attached, and which has already done excellent work in the provinces."

War Activities.

Did the war affect the work of the Lodge?

"Yes. The opportunity for the greatest activities of the Lodge arose with the outbreak of the war. The war brought in its train a large number of problems for which existing associations, having definite peace objects, could not readily adapt themselves. But the Lodge, without any ties or limits to its activities of this description, set itself vigorously to some of the many tasks which the war necessitated. When the first flow of refugees reached this country and considerably overtaxed the resources of the Shelter, occasioning much unpleasant overcrowding within its own walls and in the temporary refuges which it established, the members of the Lodge were among the first to realize the great hardship that the herding together of many different classes of refugees occasioned. It was as an experiment in "classification"—one of the most difficult of all problems confronting philanthropists—that the movement was started of opening a hostel for a selected few of the Jewish refugees. The experiment appealed at once to the imagination of leading members of the community, and in connection with many of the synagogues and other institutions in London and the provinces similar hostels were established. The assistance which this movement gave towards relieving the situation was widely recognized."

Help All Round.

Mr. Rowson went on to indicate other ways in which the Lodge has proved its value during the war.

"There are several other directions in which the Lodge has been active. We were among the first to provide comforts for the Jewish interned prisoners at Ruhleben; we acted in this instance directly through the Foreign Office. We were instrumental in inducing the Board of Deputies to ask the two Chief Rabbis to initiate and administer a fund for the provision of Kosher food for Jewish interned prisoners in this country. We have been enabled also to relieve a large number of cases of distress occasioned by the war, cases which would not have come under the ken of the ordinary relief agencies. Funds were generously placed at our disposal by members of the Order in the United States and Canada, and these were supplemented by contributions from our own members and their friends. There is no question that we have done a great amount of good with the money at our disposal."

The Internment Question.

Did not the Lodge take action in regard to helping persons threatened with internment?

"That is so. The Board of Deputies refused its help in the case of 'alien enemy' Jews desirous of appealing to the Advisory Committee for exemption from internment or repatriation, and the Lodge undertook vigorously to give such help as was possible. In practice it was found unnecessary to take any action in the case of classes of persons who were being helped by the Friendly Societies and by the Polish Committee. This work brought the Lodge into direct touch with the Advisory Committee, and through the Lodge the Jewish public were the first to be informed of the conditions under which the Committee were regulating their action."

An Invitation.

Does the Lodge invite new members?

"During the existence of the London Lodge, an attempt has been made to admit to membership only those who, besides being impressed with the great objects of the Order, had proved their sterling worth by successful communal activities. Every member has a considerable record of such work behind him—literary, social, political or philanthropic. There are still many who possess the requisite qualifications whose presence at the meetings of the Lodge would be welcomed, and whom I take this opportunity of inviting to join us in the good work."

The Order's Triology.

In conclusion Mr. Rowson said: "The activities of the Lodge and of the Order since its inception have, as I have already stated, demonstrated that the fears which in some quarters found voluble expression have never materialized. Its members have discovered no essential conflict in performing the duties as loyal citizens and in carrying out the obligations as Jews. They have helped to stimulate Jewish thought and action to promote in the fullest possible degree the great Jewish virtues that constitute the working motto of our Order—benevolence, brotherly love and harmony."

THE JEWISH PRISONERS OF WAR IN AUSTRIA.

The large number of Russian Jews who have been taken captive by the Teutonic armies and are now stationed in the various camps for war prisoners in Germany and Austria are being comparatively well treated and are not exposed to any dangers, as are the prisoners of other nationalities. The Jews are for the most part able to speak the German language and most of them are sufficiently intelligent to make themselves useful in the management of the affairs of the camps. Many of the prisoners are being sent out in various parts of the country to do certain work for the government or for the armies. The camp, however, is their home and there all their mail is received and from there distributed. A large force of clerks are therefore needed in every camp who should know the German language. For this purpose Jews, as well as Estonians, Letts and Germans are employed. Many of the Jewish prisoners are also men of higher culture and are being made use of in other ways by the respective governments. In consequence of this, the Jews are conspicuously free from the drudgery that the other prisoners are subjected to.

This, of course, is looked upon with displeasure not only by the Russian prisoners themselves, but also by Russian officials in Russia. Recently there came a donation of money to the Austrian camp at Kleinmunchen, with the provision that only real Russians be benefited thereby. A delegation of the Russian Red Cross Society recently visited that camp, bringing some money and other relief articles for the prisoners. The woman in charge of the commission made the same condition to the Austrian authorities that Jews should not participate in the relief to be distribtued. The Austrian officials, however, refused to agree to the condition. The commission, however, handed in a protest against the more favorable treatment accorded to Jews in the camp, with the result that from now on all applicants for clerical work or other easier work will have to give their race and the authorities will use their judgment in diminishing the number of Jews in the office. Because this comes from the Red Cross society, which is supposed to be broad in its dispensation of relief and tolerant, the resentment against the new order is very tense on the part of the Jewish prisoners of war.

Otherwise the Jewish prisoners of war in Germany and Austria are much better off than their brethren who are Russian prisoners. After many negotiations and much red tape the Russian military authorities decided not to release the one hundred and forty Jews who had been taken by them as hostages in various Galician towns. While these were not really prisoners of war, since they were not soldiers, still they are treated as such and have been transported now to Siberia, where many camps of such prisoners are now situated. The Christian hostages, however, were allowed to remain in Kieff, whereto they were first taken and permitted to move about freely in that town.

NEWS FROM AUSTRIA.

The activities of the lodges of District No. 10, Austria, naturally are principally concerned for the present with relief measures for war sufferers. With the exception of the two eastern lodges, the Leopolis of Lemberg and the Orient of Czernowitz, all are hard at work. To extenuate the consequences of the war, to extend a helping hand to those who are hit the hardest is the pith of their activity.

At the return of our co-religionists from their temporary and enforced exile they were of help by assisting with money, and in pursuance of a resolution passed at the meeting of the General Committee, held on January 9, they appropriated out of the funds of the District so far, the sum of 160,000 Kronen for this purpose.

The relief work in Galicia and in Bukowina is carried on in conjunction with the Israelitische Alliance in Vienna and the Galician Relief Society.

The General Committee of the District has also resolved to care especially for the Jewish orphans of Galicia and to found in Vienna for this purpose a central organization for the care of orphans. Several conferences have already been held in this connection and at the next meeting of the General Committee it is hoped that this relief work will be launched.

The moneys which the lodges of the District have collected for relief work amount to over 200,000 Kronen. Considering the great demands that are being made upon the members and the repeated times that they have been called upon to respond, the sum mentioned is quite an achievement. Besides this, they have sent 4000 Kronen to Sofia, Bulgaria, and 5000 Kronen to Constantinople, Turkey, to assist needy brethren and co-religionists.

It is self-understood that they have most warmly and effectively cared for the children of the refugees and have used for this purpose all the facilities in the various children's homes and retreats. By this method many hundreds of them were enabled to receive regular instruction, and, for young girls who have outgrown the school's period, they have arranged courses in stenography, typewriting and bookkeeping, etc., in various divisions so that in a short time a great number of them were placed in a position to maintain themselves by their own work.

It will no doubt be of interest that the Home for Convalescents in Meran was also placed at the disposal of the Government to be used as a hospital and the same is entirely maintained by the brethren.

The newest institution, the training of Jewish nurses, has already ripened its first fruits. Most of the nurses are employed in different military hospitals and some even are active at the front.

MORGENTHAU SAYS JEWS ARE SECURE IN PALESTINE.

Ambassador Morgenthau received at his residence in New York on Tuesday, February 29, a delegation of Palestinian Jews, consisting of Wolf Gluskin, Dr. Schmarya Levin, Dr. Benzion Mossinsohn and E. W. Lewin-Epstein, who came to thank him for all he had done for the relief of Palestine Jewry.

Mr. Morgenthau assured the delegation that the Palestinian Jews and their property were safe from danger. The Jews in the Ottoman empire have never been molested by the Ottoman government. Before he left for America, he was assured that the Jews of Palestine need fear no internal disturbances, and that they could safely rely upon the friendly support of the Ottoman government.

A GOOD RECORD.

During the past five years the Independent Order of B'nai B'rith has expended for charitable, benevolent and educational purposes the sum of $2,265,-379.

ANTI-JEWISH LIBEL DISPROVED.

The libel spread by the "Letopis Voini" to the effect that the Jews of Brezin had betrayed a local Russian force has been disproved by the publication of letters from officers of the Russian garrison thanking the Jews for their excellent behavior and loyalty.

GALICIAN JEWISH HOSTAGES.

As a result of the petition of the Governor of Kieff, Count Ignatieff, on behalf of the Jewish hostages from Galicia, their expulsion to Siberia has been postponed indefinitely.

HIGH FEE FOR GERMAN SURGEON.

It is reported from Berlin via London that an aide-de-camp of the sultan arrived in Berlin, January 30, bearing a fee of about $30,000 for Dr. Israel, who recently operated on the Turkish sovereign.

The Anti-Immigration Movement and the Literacy Test

By Louis Edward Levy
Member of I. O. B. B. Immigration Commission and President Jewish Immigrant Society of Philadelphia

At the hearing before the House Committee on Immigration on Friday, January 21 ult., Miss Grace Abbott, widely known as an assistant of Miss Jane Addams in Chicago and as a prominent social worker generally, declared emphatically that the real motive of the persistent efforts to restrict immigration, as intended by the proposed literary test, was religious prejudice, and that the real purpose was to keep out as many as possible of the Jews and Catholics coming from Eastern and Southern Europe. Several of the new members of the Committee, those from the Pacific Coast particularly, protested vehemently against this imputation, doubtless in all sincerity; but the older members of the Committee knew full well that Miss Abbott, speaking from her vantage ground as a member of an old New England family, was but exceptionally courageous in expressing her convictions and was but telling the truth without mincing words. The chairman of the Committee, Mr Burnett, of Alabama, reputed as the author of the pending Immigration Bill, took occasion to declare himself as being free from any sense of religious prejudice and particularly as holding his Jewish fellow-citizens in his district and the Jewish people generally in high esteem, and his sentiments appeared to be shared more or less by other members of the Committee; but the fact remains that at every recurrence of the effort to restrict immigration, the real incentive, of at least the nativistic class of its advocates, has been racial and religious prejudice.

Up to about thirty years ago this class of immigration restrictionists was alone in the field, and formed only an insignificant and practically negligible factor in political affairs. Their forebears of previous generations had early begun a nativistic agitation against foreigners, and by 1830 were declaiming loudly against the immigrants who then began coming in noticeably increasing numbers from England, Scotland and the German seacoast towns. There was yet a strong anti-British sentiment remaining from the War of Independence and from that of 1812, while the opposition to the Germans was based on the assumption that they could not become assimilated to the language and customs of this country. The opposition became louder when immigration from Ireland suddenly increased after the Irish famine of 1846-7, yet louder when the Germans began coming in larger numbers after the abortive popular uprisings in 1848, and when in the fifties the discovery of gold in California made America loom before the imagination of Europeans as an El Dorado, and railroads on the Continent and steamboats on the ocean began to make it easier to emigrate, the objectors to the immigrants became vociferous. A great agitation arose; the hue and cry resulted in the formation of a nativistic party, which grew to such large proportion that it gained ascendency in twelve of the Eastern and Southern States. This party was based on the assumption that the immigrants, particularly the Irish and Germans, were incapable of properly appreciating the freedom and liberty of a republican government and of American institutions generally, and that they were a menace to the future of the country.

The anti-immigration movement of that period was sought to be promoted by a secret society organized for the purpose, the members of which, though persistently denying all knowledge of its existence, came to be known as the Know-Nothings. The antagonism to the immigrants developed into violence; here in Philadelphia, as early as 1844, it resulted in a riot in which several of the newcomers were killed, a number of them badly injured and the Catholic church at Sixth and Spruce Streets was burned out. Similar outbursts occurred from time to time in other places where the immigrants were congregated. As a consequence of these excesses, the Know-Nothing party gradually lost ground and was eventually submerged in the rising tide of the anti-slavery agitation. Then came the Civil War, and the cavils of the immigration restrictionists were silenced in the roar of battle and their prophecies of evil proven false by the tens of thousands of the recent immigrants who flocked to the standards of the Union armies and by the thousands of them who gave their lives that America might, indeed, be a land of the free.

[illegible] the increasing immigration after [illegible] War, the need of its proper [illegible] was generally recognized. [illegible] were adopted to prevent the incoming of various classes of clearly undesirable immigrants, and all necessary requirements as to the health and morality of the new arrivals, their law-abiding character and their ability to earn a livelihood were gradually incorporated in the law. But in the meantime a new generation of Know-Nothings had grown up in the land. By 1890, when the restrictionists of Russia were forcing an increasing number of its Jewish people to seek refuge in America, the restrictionists in this country started anew. The nativists had all along remained as but an obscure and unappreciable influence in political affairs, but now they took advantage of the growing labor movement to promote their purposes, making these with the pretense of solicitude for the wage-earner. Gradually the restriction movement came to be strengthened by sentiment in the Southern States, where the incoming of any but English-speaking immigrants is opposed through vague apprehensions of possible further complication of the negro problem, and where immigration in general is regarded with an unreasoning mistrust. With these various influences combined, a measure for restricting immigration, devised in the form of an educational requirement, the so-called literacy test, was passed by Congress in 1897, but was prevented from becoming law by the veto of President Cleveland. By means of this measure it was calculated that a large proporition of the Italian and Slavic peasantry, whose school facilities were few, and a considerable proporition of the Jewish refugees from Russia, to whom school facilities were forbidden, would be barred out. The palpable facts that illiteracy does not prevent an immigrant from gaining an honest living anywhere in America, and that the most undesirable of all immigrants are the educated ones who use their abilities in more or less dishonest ways, have been ignored, and the efforts of the restrictionists have been persistently continued.

In 1913 a bill with the literacy test provision, relaxed in favor of immigrants coming "solely" to escape religious persecution, was passed through Congress, only to be stopped by the veto of President Taft. In the following year it was again passed by Congress and again vetoed, this time by President Wilson, and now it is again before Congress, but with the literacy requirement materially modified in favor of immigrants "who shall prove to the satisfaction of the proper immigration officer or to the Secretary of Labor that they are seeking admission to the United States to avoid religious persecution in the country of their last permanent residence, whether such persecution be evidenced by overt acts or by laws or governmental regulations that discriminate against the alien or the race to which he belongs because of his religious faith."

This is the amendment proposed by Mr. Louis Marshall, in behalf of the American Jewish Committee, and offers a material concession in favor of Jewish immigrants especially.

In point of fact, the literacy requirement, with the exemption of the minor children of immigrants, as proposed in the former bills, would have but slightly affected Jewish immigrants, as very few, if any, of the males and but a small proportion of the females among them would have been excluded by that restriction; provided, always, that the examination of the immigrants was conducted in a proper spirit. But even so, and apart from the fact, frankly admitted by the original inventors of the literacy test, that it could not serve to distinguish an undesirable immigrant from the rest and was intended simply as a measure of restriction, the proposal is seriously objectionable on practical grounds. This aspect of the matter was pointed out to the Committee by the present writer at the hearing on January 21, as follows:

"The administration of the proposed literacy test would be fraught with extreme difficulty. The time necessarily consumed in the proper application of the proposed test, through the selection of the requisite language prints; the reading of the text by the immigrants, perhaps haltingly, as containing unusual phraseology, and the possible misunderstanding by the examiner of an immigrant's dialectic pronunciation of the text, would extend the examination of a shipload of immigrants through several days, with the result of causing much discomfort to the immigrants and more or less confusion generally, unless a very large number of inspectors were employed for the purpose. These inspectors would have to be conversant not only with the language in question, but also with its various dialects, and would have to determine whether an immigrant's reading of the text was sufficiently perfect to pass him or sufficiently imperfect to bar him. Whole families would thus be left to the discretion of minor officials empowered to decide their fate, a power which only men possessing at once great linguistic accomplishments and high judicial qualifications can possibly be expected to exercise properly."

As a further handle to the restricionists the present bill is made to include a new provision, excluding "persons of constitutional psychopathic inferiority." Regarding this the Immigration Committee, in reporting the bill to Congress on January 28 ult., says:

"This term is unfamiliar to laymen and to some physicians not engaged in the special field of the alienist. With alienists, however, it has a well-defined meaning. One has defined it to be 'a congenital defect in the emotional or volitional fields of mental activity which results in inability to make proper adjustment to the environments.'"

The only thing that is unquestionable about this "well-defined meaning" is that a phrase which such a definition is supposed to define should never be incorporated in any law

Finally, it is to be considered that at this time, when millions of the European peasantry and working classes are being slaughtered or incapacitated on the battlefields of the Great War; when it may be foreseen that European governments will, as a necessary public policy, endeavor to prevent the emigration of the remaining able-bodied workers, and when in this country the demand for workers, and crude labor especially is being increasingly felt in every branch of industry, the idea of adding to the already ample provisions of the existing law excluding undesirable immigrants a further provision that will exclude many that are worthy and desirable is more unreasonable than ever before.

PURIM.

Sunday, March 19, 1916, Which Is Equivalent to Adar II, 14, 5676.

The Festival of Purim is based on the account given in the Book of Esther. This account comprises the romantic career of a Jewish maiden who rises from obscurity to the throne of Persia. Her womanly charms bring her the admiration of a king and her tact and discretion save her kindred in a tragic hour of danger. The story is typical of the persecutions to which Jews have been subjected and of the providential rescues they have had in their eventful historv. It has accordingly acquired significance and popularity, not only as a book for reading, but also as a basis for festive edification.

The book of Esther describes types of character in strong contrasts, the King dispensing favors and frowns according to his mood; a wily Minister of State, conceited, selfish and without conscience to satisfy his greed and ambition; the Jew, humble and true to kindred and people to the utmost limits of self-sacrifice; and, finally, the Queen, representative of Jewish womanhood, who combines modesty and grace with the resources and strength of an unperturbed loyalty.

It happened long ago, when the Jews dwelt in Persia and Artaxerxes was king. Haman was Prime Minister, and Mordecai the Jew had fostered Esther the orphan girl with the love and ardor of a father. Haman was jealous of Mordecai whom, because of a timely service he had rendered, the "king had delighted to honor." And Haman had contrived a splendid scheme to remove the favorite. He had persuaded the king that it would be a good and profitable policy to extirpate the Jews. But he had forgotten to provide against the influence of a pure woman whose pleadings would be as irresistible as they were genuine. Esther prevails and saves her people. Haman is overwhelmed, swept out of power and loses his life. Justice is vindicated at last.

It is customary to read the Book of Esther during the Evening and following Morning services from a copy written on parchment. Such a scroll-copy is called a Megillah.

The Festival of Purim is celebrated by the Jews in the happiest spirit, as befits the story and its meaning. It might be called the Carnival of the Jews In many communities it is marked by social festivities and masquerades, but it is free from every kind of excess. It is associated, as already the Book of Esther provides, with an interchange of gifts among friends and remembrances to the poor. In our day Purim is joyously observed by children under the auspices of the religious schools.

FORTY-SECOND ANNUAL CONVENTION OF D. G. L. NO. 5, I. O. B. B.

The forty-second annual convention of District Grand Lodge No. 5 was held at Savannah, Ga., beginning Sunday evening, January 23, with a most interesting and enjoyable literary program, the central and significant feature of which was the splendid address by Dr. E. N. Calisch of Richmond, Va.

The president of the General Committee had taken the matter of the literary exercises at the opening of the convention under careful consideration, and determined that the object of these literary exercises was not simply to afford a high type of literary and oratorical pleasure for the audience, but while this was highly desirable, the main idea should be to advance and spread the objects and purposes of the Order. The oration of Dr. Calisch completely realized all these requirements, and it is the hope of the District that that oration may appear in wider form so that it can be circulated generally for propaganda purposes.

While the number and personnel of the convention was very much the same as in the several years preceding, there seemed to be an unanimity of opinion that there was more enthusiasm combined with a larger amount of actual constructive B. B. work done, than in any convention within the memory of those present. Several things conspired to this end. First, the very full and able report of the president, Harold S. Bloomberg, which set forth the very efficient and business-like administration just closing; secondly, admiration and pleasure on the part of the assembled delegates at the fine building of the Jewish Educational Alliance (the local B. B. headquarters), where the sessions of the convention were held, and thirdly, the exhilarating effect of the immense throng that gathered at the opening of the convention and followed with much interest its sessions until the close. It was a gala occasion for the delegates as well as for the local community, and it was hard to say whether the Savannah Jewry or the District Grand Lodge benefited more.

A detailed account of the work of the convention would have to wait for the next issue of the News, but it would be ungracious to conclude this brief notice without explaining that a great deal of the enthusiasm of the delegates to the convention was accountable to their appreciation of the fact that whereas the official reports indicated that the district had made the largest gains and showed numerically and financially the best condition within the memory of all assembled, this was accomplished through the president, Brother H. S. Bloomberg, who was unexpectedly placed in the executive office in the middle of the year by reason of the removal from the district of the president, and so had only six months in which to work. This served to arouse all in attendance to a realization of what could be done if the possibilities were thoroughly developed, and the session of the Grand Lodge was, in a large part, a personal ovation to President Bloomberg.

STATE HELP FOR AUSTRIAN REFUGEES.

According to the official report of the Austrian Ministry of the Interior for 1914-15, 1,110,000 persons were driven from place to place in Austria since the war began until October, 1915. Of these more than half needed support and the government spent on them during that time the sum of 279,504,090 crowns. About 50 millions of crowns were spent on transportation and more than 140 millions of crowns were spent on the maintenance of the camps. It was necessary to move from place to place 5,158,609 persons, of whom 2,466,571 were Jews. In the confusion of the flights and removals, many parents lost their children and children were separated from their parents. The bureau established for the purpose of locating missing persons had about 200,000 inquiries and was successful in locating about 31 per cent of the missing. An idea of the items that entered into the maintenance of the refugees may be gathered from the following data: In order to accommodate part of the refugees in camps, 305,603 sacks of straw and 324,133 blankets were needed. Among these refugees were distributed 587,760 shirts, 280,000 suits and 188,590 pairs of shoes. The cost of these materials alone amounted to about twelve millions of crowns. In the barracks there were established 236 schools, with 510 teachers and 12,816 pupils. Besides there were also established 39 high schools and 97 trade schools, with a teaching staff of 665 and about 12,000 pupils.

These expenses in behalf of the refugees does not include what was spent by the various charitable organizations and what was received in their behalf from abroad.

THE KEHILLA, XXI

By PROF. GOTTHARD DEUTSCH, Ph.D.

The Centenary of One of Her Sons

It may not be superfluous to define again the meaning of "Kehillah." We understand by it the Jewish community existing at the same time as a secular municipality under restrictive laws with the spiritual life essentially of her own. The peculiar conditions of Moravia in this respect we have also defined previously. The principle generally recognized in the policy of Europe regarding the Jews, that the state must guard itself against their increase, was carried out in Bohemia by a regulation which allowed 8,600 Jews for the province, and in Moravia, by assigning the 5,400 families, which were legally permitted, to certain places so that every place had its legally fixed contingent. The largest congregation was that of Nikolsburg with 620 families, the second largest, that of Prossnitz, with 328. An illustrious son of the latter congregation, the centenary of whose birth is celebrated March 31, is the subject of this sketch. His name is Moritz Steinschneider, and he occupies the front rank among the scholars who worked in the field of history of Jewish literature, which he mastered in all its branches, extending over 3,000 years, covering almost every language of civilized people, and scattered over the greater part of the globe.

Before speaking of him, we must say a few words of this interesting "Kehillah." The congregation of 328 families meant, inasmuch as the law restricting the marriages was not rigorously observed, about 2,000 souls. In our days a congregation of 2,000 souls, especially in the United States, would not rank amongst the foremost organizations. In Europe seventy years ago it was different. Then a congregation of such size was reckoned among the large centers of Jewish life. About the origin of these settlements, we are not well informed. It was probably organized by exiles from a large city in the neighborhood, probably from Olmuetz, whence according to the prevalent movement in the fifteenth century, the Jews were expelled in 1454. We have dwelt on this feature of Jewish history before. City life in central Europe became a power in the state about the thirteenth century. The municipalities obtained their autonomy, and the consequence of this political change was that the Jews, formerly under the protection of the ruler—in this case the King of Bohemia—were forced out as inconvenient competitors of their neighbors. In the kingdom of Bohemia, a powerful factor entered into this condition, through the religious excitement, created by the Hussite movement. The Jews, expelled from Olmuetz in 1554, may have found in the neighboring town of Prossnitz a friend in the lord who had jurisdiction over the place and who, like all the members of his rank, was willing to accept the "protection money" from the Jews, who were no competitors of his. The oldest notice of Jews living in Prossnitz which I discovered is a passport issued by Vratislav of Pernstein to the Jew Jacob, who was engaged in the rare trade of an armor maker (Schwert Feger). The passport is dated July 12, 1567. By the end of the sixteenth century we hear of a printer, Isaac Ben Aaron, who worked at his trade in Cracow. Shortly afterwards we heard of a Hebrew printing press in Prossnitz itself. A book bearing the date of 1602 was published there, but the printing press evidently did not flourish. It is possible that a native of Prossnitz, who had worked as printer in Cracow, returned to his home, and tried to establish himself in business there, but found out that this trade could only flourish in Poland itself, or in a locality conveniently located for export to Poland.

The reader shall not be bothered with dry notes on the names of rabbis of whose existence we only know through recommendations, printed in rabbinical works, the so-called "Haskamahs," which fulfilled the double purpose of recommending the book and protecting its copyright. They originated in the sixteenth century in imitation of the Roman Index which was to guard the Catholic world against heresies, and were chiefly inspired by the fear that an unguarded statement on Christianity might involve the whole Jewish community in serious trouble. Afterwards they served, as already said, largely as a recommendation of the work whose author—and this condition is still existing—depended on private benefactors for covering the expense of printing. In this way we are able to obtain information on local history.

While the general public would not be interested to learn that Jehiel Michl was rabbi in Prossnitz in 1693, and Alexander Ben Menahem Mendel, in 1726, we have at least in the first half of the eighteenth century a rabbi in Prossnitz, who left a name in literature. His name is Meir Eisenstadt, or Maharam Asch, who died as rabbi of Eisenstadt in 1744. A word on the peculiarity of Jewish family names may be in place here. The uninformed reader would connect the name Asch with the German for "ashes," but its origin is derived from Eisenstadt, for in Hebrew transliteration this name is abbreviated by the letters Aleph and Shin. Rabbi Meir, like all prominent rabbis of his time, was a native of Poland, and among his disciples is one of the leading rabbis of the eighteenth century, Jonathan Eybeschuetz, who died as chief rabbi of Altona in 1764, and was the subject of a vehement controversy due to the charge that he still held the belief in the Messianic mission of Sabbatai Zebi, the impostor of Smyrna, who in 1666 converted to Islam. Some time between 1820 and 1830, Prossnitz had another prominent rabbi, Nahum, or as he was officially called, Nehemias, Trebitsch (1777-1842), subsequently Landrabbiner of Moravia. He was the last rabbi of the old type. In vain did he try to stem the tide of secularism, which induced the younger element of the rabbinate to engage in secular studies. His own successor, Loew Schwab, was one of the advocates of secular studies, and the Landrabbiner could not prevent his election, because the congregation hastened to elect the man before the government had confirmd the election of the new Landrabbiner, who might have vetoed the election of his successor. In 1836, Schwab was called as rabbi to Pesth, and one of the advocates of progress, the reformer, Hirsch B. Fassel (1802-1883), was called to the rabbinate of Prossnitz, which he held from 1836 to 1853. Fassel, the father-in-law of the talented American rabbi, Solomon H. Sonneschein, whose remarkable gifts were unfortunately prevented from developing by conditions that would better not be mentioned, was a unique character. A rabbi of the old style, a really profound Talmudist, he had acquired secular knowledge as an autodidact. This defect stuck to him through all his life. His German grammar was faulty, and his scientific method showed the dialecticism of the Talmudic school. His peculiar idea was to justify reform in the service and in ritual law by the same tricks which characterize the Talmudists of the old school. Yet he has in many ways enriched Jewish literature. I remember from the stories told by older people that he aroused quite a commotion when he declared that rice and peas may be used on Passover. This was a bold innovation in those days, for, while from the point of view of rabbinical law, nothing could be said against it, it was understood that the rabbi was here to invent new prohibitions, not to abolish the existing ones.

Among his opponents was Moses Katz Wannefried, a well to do merchant, who, while never officiating as a rabbi, presided over a Yeshibah, a practice which is an illustration of Jewish ideals. It has gone out of existence and the last one of this type in this section of Europe was, besides Wannefried, Aaron Kornfeld, of Jenikau, in Bohemia, who died in advanced years in 1881, having survived his Yeshibah for a number of years. His nephew, Sigmund, a banker in Budapest, was raised to the baronetcy, and a member of the House of Lords, died March 24, 1909. Another principal of a Yeshibah in Prossnitz, who was not an officiating rabbi, was Moses Sofer (1762-1839), afterwards so famous as rabbi of Pressburg, and leader of orthodoxy. He had come to Moravia from his birthplace, Frankfort on the Main, with his teacher, Nathan Adler, who was called as rabbi to Boskowitz, and according to the custom of his age, drifted to Prossnitz through a "Schidduch," marrying the widowed daughter of a former rabbi, with the understanding that he should be supported by his wife's brothers and devote himself entirely to the study of the Torah. Such patrons of the Torah and such widows, who are satisfied that their husbands should study God's Law, while they should consider it a privilege to support him, are no more to be found in that section of Europe either. Prossnitz particularly became, as I already stated, a center of progressive Judaism, in comparatively early days. As a student in Breslau, nearly forty years ago, I met at the house of my teacher, Professor Graetz, an old man from Leobschuetz, Silesia, named Benjamin Hollaender, who, learning that I was from Moravia, told me, "I know Moravia, I was there many years ago as a student of the Yeshibah, and before I went there they warned me, saying, 'Prossnitz is a home of infidels.' There the students of the Yeshibah, when passing friends on the street, doff their hats, and say in correct German, 'Guten Morgen.'" Benjamin Hollaender was born in Loslau, Silesia, 1808, and died at Leobschuetz, May 12, 1884. According to the principle expressed in the adage, "Of a Bachur you can make anything," Hollaender, after leaving the Yeshibah, engaged in the manufacture of knit goods and became a pioneer in this line. He still had the ambition of being a Hebrew author, and published a commentary on Canticles which, a critic claims, was plagiarized. A grandson of his is Felix Hollaender, a well-known novelist and a manager of the "Deutsches Theater" at Berlin. Loslau has ceased to be a Jewish congregation, and neither from Leobschuetz, nor from any other place in that section, a young man is sent to a Yeshibah, and in Prossnitz, which has become predominantly Slavic, the Jews still may say "Guten Morgen" on the street, but a Yeshibah is an institution which even the oldest inhabitants do not remember having seen. At the time when Moritz Steinschneider was a young man, Moses Katz Wannefried still assembled a few students, amongst whom were Moritz Eisler (1823-1902), afterwards school principal in Nikolsburg, and known as author on Jewish philosophy, and Adolph Jellinek (1821-1894) the celebrated preacher. A cousin of Moses Wannefried was the well-known leader of Hungarian orthodoxy, Menahem Katz (1801-1891), one of the most faithful disciples of Moses Sofer, for many years rabbi in Deutsch Kreuz, Hungary. He had dropped the family name of Wannefried, pointing to the place in Hesse whence his family originated, and assumed that of Katz, which is formed of the initial letters Kohen Zedek, as family name and was called Menahem Proistiz, the Yiddish for Prossnitz .Thus from one environment two opposite extremes originated. Steinschneider is carried away by the current of progressivism, and Rabbi Menahem is in the same environment, which seems to lead to complete disintegration, made an exponent of uncompromising conservatism.

Of Steinschneider's early youth we know very little. Outside of university lectures, which he attended probably as a special student in Prague and Vienna, he does not seem to have had what we call a regular school education. As a very young man he contributed under the pseudonym of M. S. Charbonah a brief essay to a severe criticism of S. R. Hirsch's "Chaurew," by H. B. Fassel, then rabbi in Prossnitz. For some years he still seems to have been contemplating to enter the rabbinate. He preached in some congregation of Moravia, and in 1846 was spoken of as a candidate for the position of Kreisrabbiner at Tarnopol. In Galicia the Austrian government pursued the policy of appointing such district rabbis for the purpose of advancing secular education among the Jews. In Tarnopol, this endeavor met with considerable success, through the efforts of Joseph Perl (1775-1839), who established the first secular school connected with the modernized synagogue. What caused Steinschneider to change his plans, I do not know. The man who was so punctilious in elucidating the smallest points in older Jewish history was silent about himself. His uncle, Gideon Brecher (1797-1871), a physician and Hebrew author of considerable merit, may have had some influence on him., At any rate Steinschneider devoted himself to Oriental studies and made a specialty of Jewish Arabic literature. He was a prolific writer, and the list of his writings, compiled on the occasion of his seventieth birthday, is a pamphlet of respectable size. Even his independent publications are too numerous to be characterized in detail. I would mention his first work of lasting value, a history of Hebrew printing, contributed to Ersch and Gruber's German Encyclopedia, the largest work of its kind, which, however, was never finished. Next to it in importance is his catalogue of the Hebrew works found in the Bodleyan Library at Oxford, an immense quarto volume, written in Latin. This library has an interesting history. It owes its origin to the acquisition of the unique collection made by Rabbi David Oppenheimer of Prague (1660-1736). This catalogue is by no means a mere list of books, but contains in almost every article a minute literary history of the book and the author. Any man might be proud of having done no more than this monumental piece of work. Next to it in importance is his work on the Jews as translators in the Middle Ages. This work was rewarded with a prize by the French Academy and, if ever prizes of this kind showed their usefulness, a question which many people deny, it was proven in this case. The value of this work lies in the importance of the contributions made by Jews to the world's civilization. Jews in Middle Ages were largely instrumental in preserving to the world the treasures of antiquity by translation from Arabic into Latin. Through their activity Aristotle remained the teacher of the medieval world. This, however, does not do justice to the usefulness of such activity. The whole range of human activity from philosophy to medicine, mathematics, astronomy, chemistry, to chess playing, and folklore, were enriched by the work of the Jews who, owing to their peculiar conditions, were bi-linguists, if not polyglot.

One sees from this fact that Steinschneider, while not identified with Jewish communal life, was influenced by an enthusiasm for his subject, and by the purpose of defending the Jews against the frequent charge that they are middle men without the genius of originality. He consistently refused to occupy any rabbinic position. Even the offer to teach at the rabbinical seminary founded by Abraham Geiger in Berlin, as an "academy for the science of Judaism," he refused. He was first employed in Berlin in the peculiar position of a "learned Jew," who had to assist at the taking of an oath in court, and after the abolition of the special Jewish oath in 1869, he became principal of the Jewish girls' school in Berlin, a position which he held until his retirement. He taught, however, at the Veitel Heine Institute, originally a Beth Hamidrash, founded by the financier, Veitel Heine Ephraim, the great-grandfather of the great Egyptologist and celebrated novelist, Georg Ebers. There he usually had rabbinical students as hearers, but he considered it a secular position, and he wished that Jewish literature should be made a strictly secular subject. In addition, he held a position in the Oriental department of the Royal Library of Berlin. Outside of this, the only recognition that he received was the title of professor which, however, is given to high school teachers, to principals of music institutes, to authors of fiction, and the like.

A literary work which is limited to a narrow circle of students seems to create bitterness in people who feel that their work is not sufficiently appreciated. Another feature, peculiar to such specialists, is impatience with trivial errors found in the works of others, and naturally even Steinschneider is not free from it. It would be a boredom to the reader were I to quote erroneous dates and false interpretations of names in Steinschneider's works, but it is interesting that the man who knew more about Jewish books than any other person, living or dead, declares it a legend that a Passover Hagadah in connection with the passage, "These bitter herbs," contains the note, "It is a custom in Israel to point to the housewife when saying, 'These bitter herbs.'" Steinschneider doubts whether such a book exists, but it does exist. It is a beautifully illustrated Hagadah, the first of its kind, printed in Prague, 1526, and a copy is found in the library of the Jewish Theological Seminary of New York. This, of course, is not the only specimen of its kind known to me.

While Steinschneider ought to have been impressed more than anybody else with the possibility of error in details, he is unfair to popular writers to a degree of malice. He calls Graetz "a literary thief," speaks of rabbinical seminaries as institutions from whose graduates no scientific work can be expected, attacks the rabbis in general as self-seekers, and in polemics on some inconsequential detail calls Neubauer a man who worked in the same field, a malicious and impudent liar, so that one cannot blame Ludwig Philippsohn, whom he also very often attacked, for calling Steinschneider a "literary chimney sweep."

The limitations of his wonderful talents are best characterized by pointing to his contempt for modern Hebrew and Yiddish literature. The man who devoted a life to the study of such insignificant works as an Arabic treatise on Schehitah or on alchemy, had no understanding of the great cultural mission of Jewish literature of his own time. We all have our limitations. Steinschneider died January 24, 1907, nearly ninety-one years old, busy writing and studying to the last days of his life, and exemplifying like his Moravian countryman, Isaac H. Weiss (1815-1905), and like his life-long friend, Leopold Zunz (1794-1886), the blessing that the Torah has length of days in her right hand.

Be yielding to thy superior and affable even to the young, and receive every one cheerfully.

Hebrew Sheltering and Immigrant Aid Society of America

The Seventh Annual Meeting of the Hebrew Sheltering and Immigrant Aid Society of America was held on February 27, 1916, in the auditorium of Public School No. 62, New York.

The meeting was attended by delegates of 2,000 organizations throughout the country which are affiliated with the Society.

Judge Leon Sanders, the President of the Society, opened the meeting, and a prayer was offered by Rabbi Herbert S. Goldstein of the Congregation Kehillath Jeshurun.

Judge Leon Sanders, the President of the Society, read his annual report, which was enthusiastically received, and which described in detail the work of the Society during the past year. His description of war conditions, which caused a great deal of the activities of the Society during 1915, called forth the admiration of the entire audience.

An important message from Dr. Isidore Hershfield, the Society's representative in Europe, who is now visiting various Jewish provinces in Poland, transmitted by the Secretary of State, Robert Lansing, was received and read.

The first speaker was U. S. Senator James A. Reed of Missouri. He emphasized the Jews' contribution to civilization in all countries, calling attention to the accomplishments of Jews and Jewesses in every field of human endeavor. He described in emphatic terms the loyalty of the Jew to the country wherein he lives, and dwelt particularly on the enthusiasm displayed by the Jews of America for the country of their adoption. He felt certain that if the occasion arose, the Jew would be among the first ones to show his allegiance.

Senator Reed gave a brief description of the efforts which he put forth in the Senate of the United States to prevent the adoption of restrictive immigration legislation. He urged the Jews of America to show their opposition to the pending Burnett Bill, and he felt positive that if they would make their voice heard, Congress would not dare to pass a bill restricting immigration through a literacy test. He said "There are enough Jews in nearly every Congressional district in the United States to make themselves felt, and it is your business to stand up and fight on this proposition in the name of Americanism first, in the name of the God of Israel and eternal justice next, and you can win this fight."

Senator Reed was followed by Mr. Jacob H. Schiff. He was introduced in flattering terms by President Sanders, as the Dean of the Society's Advisory Board, who had been of immeasurable assistance to the organization during the past year as in previous years. Mr. Schiff spoke of the excellent work accomplished by the Society and stated that if the organization has done nothing else during its entire existence than to send Mr. Hershfield to Europe and to organize the work which it is now continuing for the purpose of locating for American Jews their relatives in the war zone, then it would have earned the confidence, respect and appreciation of all Jewry. He proposed that the delegates and members assembled in annual meeting send a message of congratulation and confidence for the successful results which he has thus far obtained in his most important undertaking.

Mr. Schiff laid special emphasis on the importance of the question of Jewish immigration, and the necessity for handling the immigration situation properly and efficiently. He expressed implicit confidence in the Society, having watched its work since its organization. He felt sure that the organization could be trusted to handle the various matters which arise in connection with this important question.

After Mr. Schiff departed, Judge Sanders announced that he had received a message from Mr. Schiff with the request that no announcement be made until he had left. In the message, Mr. Schiff agreed to give the sum of $25,000 towards a new building which the Society expects to erect, on condition that the balance of the necessary amount to be raised during the year 1916.

Judge Sanders then introduced the Hon. Simon Wolf of Washington, as the man who had fought many and important battles for the Jew in America for over a half century. He called attention to the fact that Mr. Wolf has attained the age of 80 years and is still ready and willing to render useful services to his Jewish brethren and to all mankind. The entire audience rose when Mr. Wolf was introduced, and gave him a most hearty and enthusiastic ovation. He deplored the treatment which is being accorded American citizens in Russia and stated. "That if I had my way and was President of the United States, and had a representative in any country where the citizens of my country were not treated properly, I would say to Russia, if you do not accord to my citizens full and equal rights in accordance with the doctrines of a civilized country, I shall recall our Ambassador."

In concluding, Mr Wolf promised that he would see to it that the Jews of Washington would do their share and more towards making possible the erection of a modern and well equipped building for the activities of the Society.

The next speaker was Mr. Louis F. Post, Assistant Secretary of the Department of Labor. Mr. Post, who is in charge of immigration maters in Washington, has had an excellent opportunity to observe the work of the Society and its various branches. He called attention to the fact that the Society had never interceded in any case which was found to be unworthy, and had for that reason gained the confidence and esteem of the Secretary of Labor and tne heads of the various Bureaus.

Others who addressed the meeting were Rev. H. Maselinsky, a member of the Board of Directors, and Congressmen Bennett and Siegel of New York.

The report of the Treasurer, Mr. Harry Fischel, was read and approved.

PRESIDENT LEON SANDERS

The following were elected to the Board of Directors for a term of three years:

Mr. Henry Brightman, Mr. Abel Cooper, Mr. Harry Fischel, Mr. Isaac Heller, Mr. Isidore Hershfield, Mr. Nathan Hutkoff, Rev. Ph. Jaches, Mr. Louis Edward Levy, Mr. A. Lubarsky, Mr. M. H. Phillips, Mr. Nathan Roggen, Mr. Israel Silberstein.

The Advisory Board, consisting of the following, was elected to serve for one year:

Mr. Reuben Arkush, New York.
Mr. Isaac W. Bernheim, Louisville, Ky.
Mr. Louis D. Brandeis, Boston, Mass.
Mr. Moses Fraley, St. Louis, Mo.
Mr. Max J. Kohler, New York.
Mr. Adolph Kraus, Chicago, Ill.
Mr. Julian Mack, Chicago, Ill.
Mr. Louis Marshall, New York.
Rev. Dr. Martin A. Meyer, San Francisco, Cal.
Mr. Jacob H. Schiff, New York.
Mr. Isaac N. Seligman, New York.
Mr. Ben Selling, Portland, Oregon.
Mr. Lucius L. Solomons, San Francisco, Cal.
Mr. Oscar S. Strauss, New York.
Mr. Mayer Sulzberger, Philadelphia, Pa.
Rev. Dr. Stephen S. Wise, New York.
Mr. Simon Wolf, Washington, D. C.

JEWISH PUBLICATIONS IN RUSSIA.

The prohibition of the publication of newspapers in Hebrew and Yiddish has been extended in the Kieff districts to books written in those languages.

A strong effort has been made in the province of Minsk to obtain permission to publish a Yiddish newspaper, but the governor refused to sanction its publication.

APPOINTMENT FOR RUSSO-JEWISH SAVANT.

The well-known Russo-Jewish savant, M. I. U. Markon, has been appointed Dragoman at the political department of the Foreign Ministry. He remains attached to the Ministry of Education.

Contributions to B'nai B'rith War Relief Fund Since Last Report

DISTRICT NO. 1.	
Edward Everett Lodge No. 97, New York, N. Y	$ 24.50
Patchogue No. 759, Patchogue, N. Y	6.00
Springfield No. 684, Springfield, Mass	90.00
Worcester No. 600, Worcester, Mass	100.00
DISTRICT NO. 2.	
Emeck Beracha No. 61, Ft. Wayne, Ind	50.00
United Cities No. 533, Joplin, Mo	65.00
Springfield No. 717, Springfield, Mo	105.00
Toledo No. 183, Toledo, Ohio	127.00
General Collection, St. Louis, Mo	796.51
DISTRICT NO. 3.	
Atlantic No. 494, Atlantic City, N. J	12.00
Jephtha No. 143, Paterson, N. J	100.50
Joshua No. 23, Philadelphia, Pa	15.00
DISTRICT NO. 4.	
A. Flusser, Colton, Cal	3.00
Baron De Hirsch No. 420, Butte, Mont	5.00
General Collection, Los Angeles, Cal	109.42
Oakland No. 252, Oakland, Cal	100.00
Ophir No. 21, San Francisco, Cal	46.50
Hope No. 126, Stockton, Cal	31.50
DISTRICT NO. 5.	
Leopold Zunz No. 364, Goldsboro, N. C	251.25
Rimmon No. 68, Richmond, Va	8.00
Kinston No. 632, Kinston, N. C	15.00
D. G. L. No. 5	250.00
General Collection, Goldsboro, N. C	1,571.50
DISTRICT NO. 6.	
Calumet No. 502, Houghton, Mich	316.75
Nebraska No. 354, Omaha, Neb	39.00
Grand Prairie No. 281, Champaign, Ill	31.00
Des Moines No. 330, Des Moines, Iowa	50.00
Covenant No. 569, Duluth, Minn	60.00
Chippewa Valley No. 334, Eau Claire, Wis	50.00
Flint No. 656, Flint, Mich	69.50
J. Houseman No. 238, Grand Rapids, Mich	42.50
Saginaw No. 636, Saginaw, Mich	32.50
Minnesota No. 157, St. Paul, Minn	103.10
Winnipeg No. 650, Winnipeg, Canada	50.00
Superior No. 775, Marquette, Mich	31.00
Oriental-Hillel No. 72, Chicago	5.00
Ramah No. 33, Chicago	25.00
DISTRICT NO. 7.	
Jos. Herz No. 181, Columbus, Miss	25.00
El Paso No. 509, El Paso, Texas	1,283.45
A. Myers No. 159, Helena, Ark	6.82
Ft. Smith No. 306, Ft. Smith, Ark	79.40
Maimonides No. 46, Nashville, Tenn	871.50
General Collection, Houston, Texas	2,000.00
Laurel No. 651, Laurel, Miss	25.00
Beth Zur No. 84, Mobile, Ala	100.00
General Collection, New Orleans	110.00
Concordia No. 152, Tuscaloosa, Ala	25.00

THE BULGARIAN JEWS.

The "Israelitische Wochenblatt" publishes the following interesting communication:

There are in Bulgaria about 55,000 to 60,000 Jews. In the last war there were about 6,000 Jewish soldiers in the Bulgarian army, among them were also many officers. The patriotism of the Bulgarian Jews received general recognition. Many were decorated. About 400 to 500 have fallen. Figures about their participation in the present war are as yet unknown. It is to be assumed that this time still more Jews are in the field. Among the Jews there are captains and majors, also a number with the rank of colonel; a few officers are also in times of peace in the standing army. Since the Berlin Congress (1878) the Jews in Bulgaria have all the rights. No anti-Semitism is to be found in the country. In every larger city a Jew is always elected to the city council. It is looked upon as self-understood that as the Jews give their votes to the other candidates, they themselves should also have a representative. Also in the great Sobranye (House of Congress) there is a Jew. They are not employed in public service. There are no Jewish teachers, judges, professors; but many lawyers and physicians, engineers and pharmacists, also four Jewish consuls. A Jew is chief of the press in the ministry of foreign affairs. Czar Ferdinand is not considered a friend of the Jews. But he does nothing against the Jews. The former Chief Rabbi of Bulgaria, Dr. Ehrenpreis, was a special favorite with him. On the occasion of the Jublice of his reign the Jews presented a Sefer Torah to the Prince. The same is in his working cabinet and it is related that out of the silver pointer he had a pen made for himself with which he signs the most important documents. It is claimed that he signed the war declaration with this pen. The Bulgarian Jews are originally Turks, Spaniols. Only a few Ashkenasim, about 5,000, are among them, mostly immigrated from Austro-Hungary. In Sofia they have ther own synagogue, otherwise they are assimilated with the Spaniols. There are Jewish communities in all cities, larger communities are in Philippopolis, Rustschuk, Verna, Burgas, the largest (about 18,000 members) is in Sofia. Every Jew must pay taxes to the community. The payments are up to 1,000 francs annually. There are no Jews in the province of Tirnowo. The Jews of Silistria, which was ceded to Roumania after the last war, now belong there and through that they have lost their equal rights. Most of the Jews live from commerce. There are especially Jewish wholesale houses and Jews are strongly represented in banking enterprises. They also foster handicraft. There are many wealthy Jews, none are very poor, there are no beggars. Every community has its aid societies, Bikkur, Cholim, Chewra Kaddisha and benevolent society. Every community has also its schools for the instruction of the youth, boys' and girls' schools with six classes. The chcildren are not sent into the Bulgarian schools, but into these. When they have finished these, they go to Europe to be further educated. The schools were originally founded by the Alliance, now they are communal institutions.

The teachers are hired and paid by the community. Also in other respects the Jews live separately for themselves. One comes together with the others in business, also on public occasions. But there is no family intercourse. The main reason for this is that the Jews do not speak the Bulgarian language. Although very long in the country, they still have retained the Spanish of their mediaeval home as their colloquial. Only the young generation speaks Bulgarian. It is somewhat different in Sofia, there certainly is more intercourse between Jew and gentile. But here, too, the Jews speak Spanish in their houses. Here, and also in other places, the Jewish children now attend Bulgarian schools, when they are through with the Jewish public schools. The religious life has suffered from the introduction of general Sunday rest. Formerly no business was open on Saturday, now very few are closed. The holy days are observed, especially Passover. There is no Jewish house in which matzoth are not eaten during the entire festival. The ritualistic household is everywhere. There are no mixed marriages. The Jewish knowledge is limited to fluent reading of the prayers. In the school one learns only reading and some translation. The services on Saturday are poorly attended. Zionism is comparatively well represented. Every community has a Rabbi. These no longer have their own legal jurisdiction, but they rank as officials for family affairs. There are no civil marriages. The office of Chief Rabbi is open since the withdrawal of Dr. Ehrenpreis.

Experience keeps a dear school, but fools will learn in no other—Benjamin Franklin.

THE JEWISH RENAISSANCE AND THE BIBLE

By DR. MAX L. MARGOLIS

Written for the B'nai B'rith News.

By the Jewish Renaissance we understand the movement which, originating in Germany with Mendelssohn and his school, thence spread to the East, assuming under the hands of its Galician and Lithuanian propagators the name Haskalah. The impetus imparted to the movement by a great personality such as the Berlin philosopher undoubtedly was cannot be overestimated. Nor are we subscribers to the notion which explains personality away by resolving it into the manifold impulses received from without and conditioned in the times. The great personality undoubtedly seizes upon the many threads invisible to the gaze of ordinary men: the towering man of genius seems to have a peculiar understanding of the inarticulate yearnings and strivings of his contemporaries which he makes articulate; but withal there is a creative element which marks the very essence of personality. It is needless here to expatiate upon all the ramifications of the movement; what interests us most is neither the politic nor economic side, but rather the cultural, the latter making for a religious upheaval which has yet not spent its force nor run its course. And in the cultural aspect of the movement stands out pre-eminently the return to the Bible.

This is the second time in Jewish history that there was a conscious return to the Bible. While the biblical collection was in the making and what is technically known as the Canon of Scriptures was being sealed, another literature had been preparing which, though basing itself on the Bible, soon developed a character of its own and by its very magnitude almost cast the Bible into the background. The postbiblical literature which now absorbed the interest of the greatest minds was like the Torah, largely legal, though intermixed with beautiful homilies which were also cultivated in independent works. The doctors of the Mishnah and Talmud and the preachers in the Midrashim knew the Book as few have since known it; they quote profusely from every nook and corner of the Scriptures, and the dry list of names in Chronicles were on their lips as readily as a verse from the Pentateuch and Prophets or a line from the Psalms. But they were for the most part interested in the use to which the Bible might be put in their own life and for their own purposes; if they succeeded in finding in the Scriptural word a support for some newly fashioned law or custom or in drawing from the ancient prophecies a lesson for daily conduct and solace in the hour of tribulation, their efforts ended there. The Bible had become a book for all times, a living Word indeed. Try as they might those teachers were unable to envisage it as a mere record of the past with a meaning rooted in ages remote. Over against the historical interest in a monument of antiquity stood theirs, which was eminently practical. The very language of the Bible had been metamorphosed. The need of the times and the character of the half-legal half-homiletic literature brought about a natural enough transformation. This later Hebrew language was no more a spoken language. The tongue of Syria had superseded the lip of Canaan in the people's speech. Hebrew was now denominated the sacred tongue, and the scholars were conscious of the fact that their own language which the wise used for literary purposes was far removed from the language of the Scriptures. The transition may be witnessed already in the Bible itself, and many of its later writings have a diction which is akin to that of the Mishnah. The poets of the synagogue might still imitate the purer style of the Bible, but Kalir, for example, the most versatile of them all, shows a lamentable acquaintance with the structure of the language which under his hands assumes an artificial form which becomes well nigh unintelligible. A newer school of poets then arose chiefly in the newer settlement of the Jews on the Iberian peninsula, and it is to these men that we must credit the first avowed return to the Bible and to its language. And so we meet with men who, practising medicine for a livelihood, set about to recover from beneath the rubbish of ages the pristine purity of the sacred tongue and with marvelous readiness and skill to use it for modern productions, sacred and secular. In the days of Hasdai they began to chirp and for a century or so there was a revival, a renaissance of the Hebrew of old. In the sequel a prose style was evolved, and while it established itself through the Middle Ages and beyond as a new kind of Hebrew, it was surcharged with imitations of the Arabic out of the translations from which it had grown up. A great literature and a great culture arose which, however, went into decay with the expulsion from Spain. In Germany and later on in Poland the interests of the scholars were narrower, being centered in the talmudic and midrashic literature, to the utmost neglect of all else. A barbaric period set in, due indeed to the unfavorable circumstances under which wandering Jewry lived. In the schools of the rabbis the legal interest predominated. The Responsa literature is of course of great interest to the student of history; but that is only a side-issue. In themselves they represent a dry, uninteresting range of thought and subject-matter; and as for style, barring introduction and conclusion, there is really none. The language is naturally a mixture, without esthetic taste or merit.

Mendelssohn was the contemporary of a great literary and cultural revival in the environment. His friend was Lessing. Herder was opening the eyes of the world to the matchless beauty of the Bible. The Scriptures, it was shown, were literature. The esthetic side to the Bible was now revealed, and the Jews, under the lead of Mendelssohn, learned to find in their sacred Book a literature which above and beyond the religious interest, commanded admiration. Once more a conscious return to the Bible took place. In poetry and prose the Bible was the model of style and diction. A whole secular literature grew up in Hebrew, and the Hebrew was far purer than it had ever been since the Canon was sealed. The Spanish poets themselves were revived. Men returned to the Bible and sought to disentangle its meaning from that which had overgrown it in subsequent ages. The crust was removed that the kernel might be seen and understood as it was. The Bible was to be enjoyed. Haskalah was, of course, a child of rationalism. The historical sense was lacking. It was thought that things good and true and beautiful had a rational sameness about them. Hegel introduced the idea of evolution in history, and the historical perspective was won. The influence of the newer thinking upon the Jew was not slow in manifesting itself. But though the Jew of the West became inoculated with the newer method, the Jew in the East remained a stranger to it. Yet in the West the link with the past was broken. Hebrew ceased to be the medium of literary expression. In the East, on the other hand, where Hebrew is still cultivated as a language of literature, the contact with the culture of the age remains slight. Even there a new period has set in. The dangers to Judaism rising out of the Haskalah after the Berlin model were felt. There has ensued a reaction. The Zionistic movement is an Eastern product. And the Zionists have many practical schemes to deal with. Still, the culture problem asserted itself. A clash between the old and the new was inevitable. In the Jaffa gymnasium the Scriptures are studied less from a religious and more from a national point of view. What the outcome will be the future will determine. Naturally in Palestine, in the home of the Bible, there open themselves up sides to the ancient body of writings which we in the dispersion can only catch through great labor. What with us is but the possession of the fewest who are experts will then become the property of the Jewish people. There the foot treads upon biblican scenes. There the towns and hamlets and sites speak of the past achievements and conflicts of the spirit. A return to biblical conditions there cannot be. But a return to the spirit of the Bible there will be. And the Bible spirit means a double cognition that the Jew must believe himself indestructible and that he is indestructible because he has pinned his faith to the One God, the God of right. And so the newer renaissance will be at once national and religious, the Bible being the source and the goal of the highest Jewish life.

JEWS AND LANDED PROPERTY IN RUSSIA.

The Senate has pronounced judgment against the appeal of the authorities who brought a test case with the view of annulling the purchase of an estate by a Jew in the name of a Christian friend. The authorities argued that in reality the Jew and not the Christian, was the owner of the estate. The Senate, however, decided that the purchase was valid.

TO THE PUBLIC.

Officers of Denver Charities Issue Protest.

A few individuals of this city, presuming to speak for the Jewish community of Denver, are attemtping to solicit contributions from other cities for the Denver poor under the specious plea that the consumptives living in Denver, outside of the National Institutions, form a burden too great for the local community to shoulder alone.

In order to clear up any doubts of well-meaning non-residents as to the Denver situation, as well as prevent useless duplication and wasted efforts, members of the Jewish community of Denver, most of them identified for many years past with the charity work of this city and fully conversant with its needs, desire to express most emphatically their utter disapproval of this projected movement.

The generous support given the National Jewish Hospital for Consumptives and the Jewish Consumptives' Relief Society by contributions and donations from all over this country, enable the two Institutions to devote a part of their funds to Social Service among former patients and their families; the after-care of patients being an important part of their work

We therefore protest against such collection and would ask all communities to discountenance and discourage the same. The poor that properly belong to Denver should be taken care of by our own community, and are now being properly cared for, and will be properly cared for in the future, and we would feel deeply humiliated if outside communities assume obligations that are rightfully ours.

S. L. Bressler,
Ex-President Jewish Social Serv. Federation.
Dr. Philip Hillkowitz,
President Jewish Consumptives' Relief Society.
Dr. Wm. S. Friedman,
Rabbi Temple Emanuel.
Joseph S. Jaffa,
President Jewish Aid Society of Denver.
Mrs. Ernest Morris,
President Jewish Women's Council.
Mrs. Seraphine Pisko.
Secretary National Jewish Hospital for Consumptives.
C. D. Spivak,
Secretary Jewish Consumptives' Relief Society.
B. Steinberg,
Ex-President Jewish Social Service Bureau.
S. R. Zwetow,
Ex-President Jewish Federation.
Denver, Colo., Feb. 19, 1916.

RUSSIAN ARCHBISHOPS AND JEWS.

The Metropolitan Archbishop of Petrograd, Pitirim, has paid a visit to the Jewish Military Hospital here. After inspecting the institution he expressed his pleasure at the arrangements. and gave a donation to the funds. His remarks to the assembled communal leaders on the necessity of equality for and love among all citizens of the Empire created an excellent impression.

Extremely cordial too were the amenities exchanged between Archbishop Platon, of Kishineff, and the local Jews, prior to his departure to take up his duties as Exarch of Grusia. The Jews presented an address to the Archbishop, which he greatly appreciated.

PROVINCE OF CAUCASIA CLOSED TO JEWS.

The question whether Jews should be permitted to settle in the province of Caucasia has finally been settled by the Russian Government in the negative. Although according to the government circular issued a few months ago, Jews could reside anywhere in the Empire, with the exception of the provinces of Moscow and Petrograd, the Governor of the Caucasus province was not willing to allow Jews to settle in his province. At the urgent appeals made by several Douma members, the government authorities decided that during the war Jews should not be allowed to settle there, because the province is overcrowded with fugitive Armenians from the Turkish provinces near by.

THE EDUCATIONAL LEAGUE.

An appeal for membership has been issued by the Educational League, whose aim is to offer to talented young men and women who have no financial resources at their command an opportunity for education.

There are many such persons who would make excellent use of these advantages and there is no reason why there should not be large numbers affiliated with this worthy organization, whose activities should interest not only adults, but boys and girls.—Jewish Review.

AWAKENING OF THE ORDER IN BOSTON.

For a number of years the B'nai B'rith activities in Boston were more or less dormant. Last February the Convention of District No. 1 was held in Boston and it proved to be a great success. The delegates were all well pleased with the treatment they received and the manner in which the convention was conducted.

The revival of the activities in this District is due in a large measure to the personal efforts and endeavors of the newly elected president of the District, Judge A. K. Cohen. The Judge for a number of years has acted as president of the Massachusetts Lodge No. 27, which is the older of the two lodges in Boston. As a result of his efforts, the Lodge has been filled with new vigor and endeavor by the influx of a number of their men who are filled with the spirit of the principles of the Order and who are working for the dissemination of the beautiful objects for which the Order stands amongst other congregationalists in Boston. The results of their efforts have been very noticeable and they expect to make a wonderful showing within the next year. As president of the District and assuming the responsibilities of such and the various activities which are connected therewith, Judge A. K. Cohen felt that he could not give his proper attention and to the sorrow of the members of Massachusetts Lodge, he resigned from the presidency of that Lodge and in his place, the vice-president, Richard Hermann, was elected president.

The newly elected president is a man of much ability and has great enthusiasm and has the personal magnetism which transfers a portion of his enthusiasm to the other members of the Lodge.

In a very forceful statement at the last meeting of the Lodge, he set forth clearly his aims and moves in behalf of the Massachusetts Lodge. He stated that it was his object to make the Massachusetts Lodge one of the banner lodges in the country.

The other officers elected to fill the vacancies were Jacob Wasserman, vice-president; William Reichart, inside guard; Warren J. Bloom, outside guard. The membership committee headed by Warren J. Bloom, chairman, has been appointed, and has shown great activity and so far over 100 per cent increase in the membership took place, and by the next meeting, which will be held on March 12, he expects to add at least twenty-five additional links, quality members, to the endless chain.

A degree team, headed by the vice-president, has been appointed, which is hoped within a short time that we will have a staff which will be able to exemplify the work in a manner which is fitting to impart to the new candidates the lesson of the Order and to thoroughly inculcate in their minds the splendid principles that it represents.

There has been an entertainment committee headed by Adolph Giesberg, and it is hoped that the activities of the members will be such that they will attract others to join.

The new slogan just adopted by the members is "PUSH, POWER, PUNCH."

JEWS EXPELLED AND ARRESTED IN MOSCOW.

The Moscow police made a sudden raid on all public places to find any Jews who may have no right of residence there. Over one thousand Jews were arrested in one day. Four hundred of these, however, were soon set free because they were able to show their right to reside in the Russian capital. More than sixty were expelled and a large number is still in prison, because their cases have not yet been investigated. Among the arrested was the daughter of M. Lurya, who was honored by the Czar with the title of "honored citizen," and she was ordered to proceed to the Pale, where she was born.

The Moscow Bourse was very much wrought up about this sudden raid on the Jews and it is about to take steps against the police. The indignation of the business concerns in Moscow against the government officials is given expression to in the strong articles that appeared in several of the more liberal journals.

RIGHT OF DOMICILE AND TRADE IN RUSSIA.

As the result of the petition of the Ekaterinoslav Military Commercial Committee on behalf of the Jews working in the mines in that province, the authorities have agreed to cancel the expulsion order.

The Governor of Revel has also removed the restrictions of trading which were in force for Jews there, and which his subordinates had declined to revise after the publication of the ministerial order permitting Jews to trade in the cities opened to them outside the pale.

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JEWISH CALENDAR

5676-1916

Rosh-Chodesch Nissan	Tuesday, April 4
Passover (Pesach)	Tuesday, April 18
Passover (Seventh Day)	Sunday, April 24
Rosh-Chodesch Iyar	Thursday, May 4
Lag-B'Omer	Sunday, May 21
Rosh-Chodesch Sivan	Friday, June 2
Shabuoth (Confirmation Day)	Wednesday, June 7
Rosh-Chodesch Shebat	Thursday, Jan. 6
Fast of Tammuz	Tuesday, July 18
Rosh-Chodesch Ab	Monday, July 31
Fast of Ab	Tuesday, Aug. 8
Rosh-Chodesch Ellul	Wednesday, Aug. 30

5677-1916

AMALEK'S TREACHERY.

The Sabbath of remembrance ushering in the feast of Purim occupies a central position among the four Sabbaths which mark the end of the winter season and the advent of spring. The temple-tax may still serve as a text for unloosening the purse-strings of the charitable, whether it be for the purpose of supporting communal institutions or for answering the need of the hour for extraordinary measures of relief; the red heifer and the waters of purification have lost all significance for us of today; the proclamation of the first month has in it much also that is irrelevant for the modern Jew, for the paschal sacrifice is to use a matter of the past like the entire sacrificial polity. Remembering an old act of hostility would seem perhaps to be ignoble. Yes, if it were but old. But the treachery committed by Amalek of old upon a defenseless people has through no fault of our own become symptomatic and tpyical of all the onslaughts to which we are still mercilessly exposed. For a time in the nineteenth century we thought we had outgrown that ancient injunction to remember. We had become ashamed of the Sabbath and of its hilarious sequel. The letter of the Purim was pronounced a blood-thirsty epistle breathing hatred and revenge. The story, we are told, was a fiction pure and simple. Then it pleased the Muscovite empire to give us an object lesson in history. Haman may and may not have existed, but Ignatiev of May Laws fame was a reality. The edict of Ahasuerus may have been an invention, but the pogroms at the end of the century were only too real. We had scarcely agreed to remember no more, when new injuries were added to the old. Our memory was refreshed. We were eye-witnesses to blood-curdling horrors. Aye, the meaning of the Megillah opened itself up to us. If fiction it was, it was truer than truth. We understood in the light of the modern example that the Jews at the time of Mordecai and Queen Esther did not prepare for revenge, but for self-defense. They "stood for their lives," for the honor of their wives and daughters. The secret rescripts of the Czars offered a parallel to the decrees of Ahasuerus and his mad minister.

Amalek is still at large. His latest treachery bids fair to surpass anything in history. We complain not about the hardships of war. We glory in the heroic deeds of dispersed Jewry on many battle fields. The Jew has proved to the world that he is patriot and soldier like the rest of his fellow citizens in every one of the belligerent countries. The Jewish youth is enrolled in the fighting armies, and the report of Jewish soldiers and volunteers doing their duty nobly we shall indeed treasure up as a memory never to be forgotten. But we shall also remember what Amalek did unto us in this twentieth century, how he libeled our entire nation as untrustworthy, how he uprooted entire populations, sparing neither age nor sex, how he repaid willingness to serve the cause of a stepmotherly country with dastardly ingratitude. The fate of battles is in the hands of Providence. We know not whose will be the palm of victory. But we know that when the war shall be over and the armed citizenry shall be dispersed back to their homes, the cruel deed of the modern Amalek will not be so easily forgotten. Perchance that out of the present distress salvation will be wrought. It may be that the heart of the Pharaoh will be softened or that pressure will be brought to bear upon him in the day when the plenipotentiaries of the nations of Europe and elsewhere will sit down to readjust a world out of joint. It is possible that the fate of defenseless Jewry will be taken up and that the intolerable conditions under which half our people have lived will be ameliorated. Then we shall have another Purim story to narrate, and the ancient feast will be made the occasion for a far greater rejoicing. Revenge we have no cause to wish for. But we must see to it that our status among the nations of the world be safeguarded that there be no cause for new memories of Amalekite treachery to be rehearsed and treasured up. Meanwhile the Sabbath of remembrance shall sustain us. A people that remembers not has no history. And we are making history now, or rather it is being made for us. We cannot forget injuries. We would have them not occur at all. And we have always remembered our friends, the few friends that the Jewish race has been privileged to own. And surely we shall remember with gratitude the men and women from our own loins who in the hour of darkness stood out as rocks, refusing the seek safety for themselves because of their exceptional condition, but ever ready to share with us our trials and tribulations and with the help of God to fight our battles and to vindicate our honor before mankind. Our supreme trust in the righteousness of our cause shall never forsake us The Amaleks must some day cease to exist, and with their departure the memories of their cruel deeds will pass away likewise. Not until the nations of the earth accord us the rights due us must we cease to remember, and what we shall remember most of all is that the Jew has never abandoned his historic position and battling for right against might has stood out as a champion of the rights of man and the rights of conscience.

ORGANIZATION AND PERSONALITY.

It is a trite saying that in union there is strength. A disorganized mass is a clamorous but inefficient mob. There is naturally latent power in human aggregates. What the subconscious is in the individual, the ill-defined, inarticulate yearnings are in the mass. The storage of strength is there, but it requires the conscious, systematic effort to direct the current to useful endeavor. What differentiates an army from a mob is the discipline which co-ordinates units as coherent parts of the great fighting machine and subordinates the whole to the directing hand of a masterful personality. The organization and the great personality will do wonders when linked together. Each needs the other. But as often they fall apart. The organization may seek to enslave the individual and be he of the greatest caliber. The great man may undertake to ride roughshod over the organization. There is unwisdom in both enterprises. The two are meant to complement each other, and the one must never try to supersede the other.

The truth is that the impersonal weight of organizations tends to create the gang spirit. In politics we are brought face to face with the great power attaching to party organization. The slogan is, "Stand or fall with your party." The discipline which makes the individual surrender his judgment to the will of the majority is certainly admirable. On the other hand the strong personality must needs seek to impress itself upon the misguided, tyrannous organization. Machines are constructed, made, but personalities are not made, they are born. The men of mediocre talent hide themselves beneath the wings of the gang. Where individual power is wanting, the system steps in to supply the deficiency. Sometimes there is a feeling that the organization is clearly wrong. But the party machine dictates the policy, and it must be adhered to, right or wrong, wise or foolish. The answer will come that the machine deals with big issues and that the larger interests must be subserved. The larger interests! How much of tyranny, of downright wrong, is perpetrated in the name of that fetish! Sometimes it would seem as if the natural scheme in human affairs were for each man to do his small share along the lines of the nearer interests out of the sum of which the larger would be upbuilt. If every man would with vision too lofty disdain to attend to the things near at hand, what a fine mess of cross-purposes would be the inevitable result.

Personal aggrandizement may be subserved by reliance on the machine. True patriotism counsels a statesmanlike view and a daring to withstand the powers from above. Above the party stands the weal of the people. Above the organization stands the master mind. It is frequently the policy of powerful organizations to silence opposition by giving a commanding personality seat and voice in the governing body. The weaker vessels are flattered and submit. Then, again, the recalcitrant will insist upon staying out. Now, neither the coming in nor the staying out is a virtue in itself. All depends upon the right motive. Separate not thyself from the community, say the rabbis. On the other hand, they tell us: Where there is no man, be thou the man! The dying word of a great scholar was the warning against over-organization. Turn not aside after a multitude to wrest justice, says the Torah. Justice to the cause and justice to the individual conscience are the matters that count. How much conscienceless subservience does the machine demand? And subservience cloaks itself with the mantle of subordination. Subordination there must be for the sake of effective discipline, but discipline is not an end in itself. The organization must not shut its ear to the protestant on the outside, and the critic must be sure that his carping caviling is not of the kind that always loves to contradict. Public opinion watches over both. It condemns overweening self-will in the corporation and the individual. There is room for both if they will agree to sustain each other. What we need is strong organizations, well-disciplined, well-officered; and again the strong personality which far from being a low unto itself, shall be truly co-operative.

DR. EZEKIEL CARO.

The Jewish community of Lemberg, the capital of Galicia, has recently suffered an irreparable loss in the death of its beloved Chief Rabbi, Dr. Ezekiel Caro. The deceased was a high priest, who entered the holy of holies, the religious life of Israel and consecrated himself to work for the spiritual welfare of his people. He was a true religious teacher and spiritual leader in the synagogue and in the general life of his community, and his loss is therefore, deeply mourned by many followers, friends and admirers.

The Order of B'nai B'rith also mourns the loss of this noble teacher and leader in Israel. The late Chief Rabbi of Lemberg was a member of the Order, a true and faithful Ben B'rith, who worked with heart and soul for the realization of the B'nai B'rith principles and teachings. The B'nai B'rith News joins the many followers, friends and admirers of the departed Brother to bless his memory and to call after him **"Yanuach b'shalom"** may he rest in peace.

DR. GUSTAV LANGSTEIN.

Not only the Jewish community of Vienna, but also the Bar Association, laments the loss of one of its most prominent members in the death of Brother Dr. Gustav Langstein, who was borne to his grave on Dec. 15, 1915.

For more than thirty years active as an attorney, Dr. Langstein enjoyed a great circle of friends and clients who have benefited by his vast knowledge, his experience and his energy, in which he practiced his profession. His strict rectitude and integrity gained for him the sympathy of the fellow members of his profession.

As a Ben B'rith Brother Langstein was zealously active in the work of humanity and as one of the oldest members of the Order in Vienna he was one of the founders of the Free Employment Bureau maintained by the B'nai B'rith Lodges. He was a member of the Court of Appeals of the District Grand Lodge and in various ways was of much assistance to the District authorities in promoting the welfare not only of the lodges of Vienna, but of the entire District and the Order at large.

The funeral of Brother Langstein was attended by a great outpouring of prominent people representing the Jewish community, the B'nai B'rith, the various benevolent societies, communal, professional, commercial and financial institutions of the great city of Vienna.

The B'nai B'rith News cherishes his memory and finds consolation in the words of our sages, blessed be their memory: "The memory of the righteous is a blessing."

HENRY HANAW.

Mr. Henry Hanaw, of Mobile, Ala., prominent attorney and an active Ben B'rith, passed away on Wednesday, Feb. 9, 1916. During his life time he took active part in the business activities of his home city and was prominent in fraternal and charitable circles. Mr. Hanaw joined the Order in 1878 at Jackson, Mich., and soon afterwards was made a representative to the District Grand Lodge, being one of the youngest members of that body. Afterwards he affiliated with Beth Zur Lodge of Mobile, Ala., and represented the Lodge at the District Convention, and in 1906 attended the Constitutional Grand Lodge Convention in Chicago. He was elected a member of the Court of Appeals of the Order, holding that office up to the time of his death. His home city lost an estimable citizen, and the Order one of its ablest workers.

The B'nai B'rith News expresses to the bereaved family its sincere sympathy.

MAX STERN.

Mr. Max Stern, one of the best known citizens of Fargo, N. D., director of the Jewish Orphan Asylum of Cleveland, president of the Dakota Trust Co., prominent in city and state affairs for more than a quarter of a century, passed away at his home on March 3, 1916, after an illness extending over a period of one year. For years Mr. Stern served as a member of the Fargo Board of Education and as alderman of the City Council for several terms. In his passing Fargo has lost a staunch and honorable citizen of exemplary habits. Judaism has also sustained a great loss by reason of his splendid activity in all matters pertaining to the uplift of the Jew, not only in his own community, but in general. Mr. Stern was the principal organizer of the B'nai B'rith lodge in his home city and its first president. He also organized the Associated Jewish Charities of the city and was president of the organization for a term of years. Long before the establishment of these organizations he was the man to whom the poor of our faith looked for guidance and support and he put many a poor immigrant who came here in the early days on his feet and showed him the way to make an honest and good living. He was generous, public spirited and possessed of the substantial virtues which command respect. The B'nai B'rith has lost in him a valiant worker. May his soul rest in peace and may his spirit rest with all the righteousl

FRANKLIN MARX.

Franklin Marx, of Newark, N. J., Past President of Ezekiel Lodge No. 90, of that city, and Past President of District Grand Lodge No. 3, passed away suddenly at the home of his daughter, Mrs. Friedman, at Dover, N. J.

Brother Marx was a valued member of his Lodge, and his good work in behalf of the District Grand Lodge and the Order is a matter of record. In civic affairs he took prominent interest, held various offices and was also active in social work.

The home city, the Order and the Lodge have lost an ardent worker in the death of Brother Marx.

SOCIAL SERVICE DEPARTMENT OF THE I. O. B. B.

During his recent trip to San Francisco Doctor Rudolph I. Coffee, the National Director of the Social Service Department of the B'nai B'rith, spent considerable time in strengthening the work in District No. 4. Every city in that district, where a lodge exists, will have its Social Service Committee. The chairmen have already been appointed and the full membership of the various committees will soon be announced. A chairman will also be appointed for every state, all under the direction of a chairman of social service for the entire district. Each state chairman is expected to see to it that every penal institution, reformatory and state hospital in his state is visited. When a person is paroled or discharged from an institution the proper committee is to take charge of him and lend all needed aid. Brother Henry Mauser, now in charge of the employment bureau in San Francisco, is doing good work. Most of the immigrants come to this bureau for help, and Mr. Mauser has been unusually successful in awakening the interest of many Jewish and non-Jewish business houses so as to give employment to the newcomers. One immigrant was sent to a position in Fresno, some 200 miles away. Within two weeks not only had he returned to his benefactors the railroad fare, but had also found a position for a fellow immigrant as well. In prison work the social service department is well equipped, as Professor M. J. Jacobs president of Berkeley Lodge goes weekly to Folsom prison as instructor in education, and is able to get in very close touch with all Jewish inmates.

In visiting the cities with smaller Jewish communities, Doctor Coffee has frequently been told, "we have no poor Jews in this city." If this means that there are no Jewish people depending on public charity, Jewish idealism is still far from satisfied. If the statement is intended to indicate that the Jews of the community are all self-supporting, it may be correct. Judaism, however, includes something more than making a bare living. "Man liveth not by bread alone, but by everything that proceeded out of the mouth of the Lord doth man live." (Deut. VIII-3). We are the keepers of our brethren and we must assist them with friendly advice, through taking a personal interest in their welfare, and by making personal sacrifices when occasions demand.

The Social Service Department is trying to encourage these smaller communities to invite men with their families from the crowded sections of the large cities. Of the eighteen Jewish boys in the Illinois Reform School at St. Charles, but one comes from without the city of Chicago, which contributed seventeen of that number. The Employment Bureau is hoping to enlist the support of lodges in the neighboring sections to take some families from the city to the smaller cities and thus give their children a better environment in which to develop.

The Social Service Committee of Chicago, consisting of fifteen members, has just been appointed. With this committee in charge the work should bring splendid results.

We cite an example to illustrate the work of the Big Brother movement. M. B., a boy of fifteen, was facing recommitment to a reform school. His father personally had him committed to the Boys' Industrial School when thirteen years of age because he had stolen money from the father to purchase clothing. On his release after sixteen months, the boy came home embittered against the father, whose unfitness to rear his child was quite apparent. Two older brothers, of questionable reputation further clouded the boy's life. At this point our Big Brother stepped in. He investigated the home and pronounced it unfit for the lad, who was then sent to a boys' home and allowed to finish the school term. A position has since been found for him and his employer says, "I never had as conscientious a worker or as good a boy."

The placing at work of released and paroled prisoners is an exceedingly difficult labor. Not only must we combat public opinion, which frowns on the man who has served a sentence, not only must we plead for a man who may lapse again into evil ways, but the chances are that the individual has neither trade nor business knowledge of any kind. Nevertheless the more difficult the labor, the more noble the effort. We Jews dare not lag behind our Christian neighbors in their fine efforts to lift the weak and the falling. Within a short time the Social Service Department hopes to be able to say that every man on his release from prison, no matter in what part of the country he may be, will find some B'nai B'rith friends ready to aid him toward a new start in life.

LETTER OF BROTHER DR. M. EPSTEIN, OF LONDON, IN REPLY TO BROTHER DR. PAUL NATHAN

February 13, 1916.

The B'nai B'rith News for January reached me today and I read Brother Dr. Paul Nathan's letter with a good deal of interest. It is my belief that newspaper controversy is as a rule futile, but out of the high regard in which I hold Brother Dr. Paul Nathan I should like to say a word or two in reply to his courteous letter.

1. First as to the question of German military chaplains. I admit that I was wrongly informed on the subject. But as soon as I discovered my error I corrected it, as Brother Dr. Nathan will, of course, have observed in the December issue of the News, page 11, column 4.

2. I unreservedly accept Brother Dr. Nathan's statement that the German Empress visited the Jewish Hospital in Berlin, exactly as she inspected the hospitals of the Catholics and the Protestants, and I am very glad to note this instance of equal treatment of Jews with their fellow citizens in this matter.

3. The Lodz incident Brother Dr. Nathan does not disprove. He only says that though he himself was in the city, he had never heard of the proclamation.

4. I unreservedly also accept Brother Dr. Nathan's statement that a "considerable number" of Englishmen are not interned in Germany, and I am very pleased to learn this. Only I cannot help wishing that Brother Dr. Nathan had been able to give some idea as to their number. In England today 7,449 German subjects are at liberty and not interned.

5. Brother Dr. Nathan's gibe at the English press was, I submit, wholly gratuitous. It is no concern of mine to pass judgment on the press of any country. But I read the German as well as the English papers regularly, and I am well content to leave the comparison between them to all unprejudiced men and women.

6. On Brother Dr. Nathan's main contention I must join issue with him. The Jews of the United States will not be "forced to believe that the German government and the German influential circles are accessible in a high degree to anti-Semitic agitations" because of anything that I may write. They know that such is the case because facts speak for themselves. A goodly number of them, especially those who hail from North Germany, must have experienced the consequences of official anti-Semitism in their own persons. But anyone who is at all acquainted with the condition of the Jews in Germany knows very well that our brethren suffer from official anti-Semitism. Is it not significant that in Germany there is need for a Verein zur Abwehr des Anti-Semitismus (a Society for combating anti-Semitism)? Is it not significant that German Jews themselves have found it necessary to organize their defense against anti-Semitism, official and otherwise, by forming that very excellent Verein deutscher Staatsbuerger Juedischen Glaubens (Society of German Citizens of the Jewish Faith)? The conditions are too well known to call for definite examples. Everybody knows that Jews are not allowed to become officers in the army only because they are Jews. Everybody knows that Jews find it difficult to obtain appointments to Chairs at the Universities. Everybody knows of the shabby treatment meted out by the authorities to great German scholars who were Jews, only because of their race and their origin. One calls to mind as instances the cases of Ehrlich, of Barth, of Hermann Cohen.

These are facts that speak for themselves, and if I refer to them I would assure Brother Dr. Nathan that I do so in no particularist spirit, but solely and only as a human being whose duty it is to decry injustice. As a member of the I. O. B. B. moreover, it is my duty to fight against bigotry, and I submit that German officialdom with its anti-Semitic taint comes under this category.

Of course it may be that a new and more liberal era has already dawned for Jews in Germany. It would indeed be a pleasing piece of news if it could be reported. But I fear that the remarks made at the last annual meeting of the Society for combating Anti-Semitism hardly holds out any hopes in that direction. Still, the near future which is bound to bring many changes may make it possible for the Jew in Germany to receive just and fair treatment at the hands of the government. None would be more pleased to learn of this consummation than the people who love what is best in Germany, the people who feel warmly for all the links in the chain of our Order, and among these I would assure Brother Dr. Paul Nathan the writer of this letter is most certainly to be counted. M. EPSTEIN.

The Order has lodges in nearly all of the countries now at war in Europe. That is one reason why the News desires to be and will remain strictly neutral. Our members are absolutely loyal to the countries respectively to which they owe allegiance. It is therefore very easy to hurt their feelings by publishing any criticism of their country. In publishing Dr. Epstein's reply to Dr. Nathan's letter we do so because we hold him in high esteem as we also do Dr. Nathan, but we do not assume any responsibility for the contents and with the publication of the above letter the controversy, as far as this paper is concerned, is closed.—Editor.

HELP FOR THE SUFFERING JEWS IN GALICIA.

Since Galicia was freed from the invading Cossack hordes the Jewish relief organizations of Vienna have been working hard to raise enough money to be able to protect our poor co-religionists in all cities of Galicia against starvation, and now also against perishing from cold. In many cases the returning refugees find no protecting shelter and no possibility to earn a living. Those Jewish families who remained during the Russian occupation were thrown into great misery by the absence of their supporters, who were either murdered or dragged away to some unknown places. The Israelitish Alliance in union with the B'nai B'rith Grand Lodge for Austria and the Galician Aid Society, have organized the relief work for a great part of Galicia and were able to maintain public kitchens, to furnish provisions and fuel as well as to protect the orphaned children in 68 places, who were left without food and without shelter. But the suffering is still enormous and much more money is needed to save many thousands from utter annihilation.

RECEPTION TO AMBASSADOR MORGENTHAU.

District Grand Lodge No. 1 will tender a reception to Mr. Henry Morgenthau, Ambassador to Turkey, at Temple Emanuel, New York City.

Mr. Morgenthau is a member of District No. 1 and has actively co-operated with the Order and its lodges in the Orient on behalf of the Jews. It is contemplated to invite President Wilson, or if he cannot attend a member of his cabinet to be present, and for this purpose a committee visited Washington on March 8. A special invitation has been extended to the President of the Order Brother Adolf Kraus to be present and also to Hon. Simon Wolf, of Washington.

REFUGEES FROM PALESTINE IN CORSICA.

Some time ago a number of Jewish refugees from Palestine arrived at Corfu and their removal was requested by the Greek government. The French authorities transferred these refugees to Corsica.

At Ajaccio, where they have been settled, the refugees receive a daily grant from the French government, which practically suffices for their maintenance. With the object of organizing their religious and educational life, the Alliance Israelite has sent to Ajaccio M. Navon, Director of the Oriental School in Paris, who has arranged for the employment of the adults, technical instruction for the young men, and elementary instruction for the children. His work has been considerably facilitated by M. Henry, the Prefect of Corsica, who has energetically occupied himself with the material and moral welfare of the refugees, and by M. Thalamas, Vice-Rector, who has instituted a class for adults, and even before the arrival of M. Navon had taken measures so that the children might be taught Hebrew.

FURTHER EXPULSIONS OF JEWS IN MOSCOW.

The Moscow police has been quite busy recently in its endeavor to discover Jews who had no right of domicile in the capital. About eight hundred Jews were expelled in the course of one week. Thirty Jewish merchants were arrested at the Bourse, because they could not produce at the time the certificate which permits them to stay there. The leaders of the Bourse subsequently informed the police that the Jews were very important factors there at present since they help much toward cheapening the price of food products.

AMERICAN JEWISH HISTORICAL SOCIETY.

The annual meeting of the American Jewish Historical Society was held on Sunday, February 20, 1916, at the Dropsie College, Philadelphia. The president of the Society, Dr Cyrus Adler, presided and welcomed the assembly.

Many papers on the History of the Jews in America were presented and discussed, among them the following: "A Proselyte Apostate," "A Romance of a Century Ago" by Miss Elfrida Cowen; "The Will of Henry Benjamin Franks, dated Dec. 13, 1758, and Inventory of His Estate," by Samuel Oppenheim, also a paper by him on "The Question of Kosher Meat Supply in New York City 1813," a paper on "Calendar of 21 unprinted letters relating to Aaron Lopez"; "Jews who died of Yellow Fever in the epidemic in New York in 1798" and "Letter of Jonas Phillips, July 28, 1776," mentioning the American Revolution and the Declaration of Independence.

Rabbi J. Price presented a few papers on "Canadian Jewish Families."

At the second session papers were presented touching upon varied and interesting topics of Jewish history. Much interest was aroused by Miss Mabel Lyon, who read a paper on "Some Pedagogical Aspects of American Jewish History." Mr. Lee M. Friedman of Boston, Mass., presented papers on "A Note on Jewish Worship in New York, 1812, and Additional Material on Francisco de Faria." Leon Huhner, of New York, spoke on "Some Early Jewish Indian Traders in Pennsylvania," and "Gleanings of Jewish Interest in American Colonial and Revolutionary History."

Papers were also submitted by Frank Schechter, Dr. David de Sola Pool and others.

At the conclusion of the second session necrologies of deceased members of the society were read.

At the third session held on Sunday evening, Professor Alexander Marx of New York reported upon "The Autobiography of An Unknown of the Seventeenth Century; a Picture of the Conditions of the Jews in Bohemia." Rabbi A. Neuman spoke on "Jewish Education in Spain" and an interesting paper on "American Contributions Toward the Removal of Jewish Disabilities in the Balkan States" was contributed by Hon. Simon Wolf of Washington, D. C.

The concluding sessions of the society were held on Monday. In the morning a business session, preceding the reading of the papers, took place. The report of corresponding secretary Albert M. Friedenberg was submitted showing the membership to be 375. A large number of new members were elected. A committee on Publication was appointed, as was also a committee to prepare a set of By-laws, and a committee to plan the appropriate celebration of the twenty-fifth anniversary of the founding of the society.

Election of officers followed, and the meeting was brought to a close with the presentation of papers by several delegates.

CONTINUED EXPULSION OF JEWS IN RUMANIA.

The Rumanian government has ordered further expulsions of Jews from the villages near the Hungarian frontier. Families whose fathers or sons have been for months with the troops, suddenly receive the command to leave hearth and home within three days. The attempts to prevent this injustice fail in most cases. Good conduct certificates are demanded from the mayor of the village in which the banished Jews formerly lived, but they can seldom be obtained. Even Jews in soldier's uniform have had to leave their home.

The Government Statistical Bureau has issued exact figures of the Jewish population in Rumania in December, 1912. There were altogether 239,967 Jews—115,308 men and 124,659 women. From this total may be deducted 30,000 to 40,000 Jews of foreign citizenship, leaving at the most 210,000 Jews who are Rumanian subjects (i.e., 3 per cent of the total population). According to the labor calendar of 1916, there are 792,000 foreigners in Rumania, of whom 276,000 are Bulgarians. Although the latter greatly outnumber the Jews, no word of intolerance has ever been uttered against them.

RUSSIAN GOVERNMENT AND THE REFUGEES.

The Government has suspended the order for the expulsion of the Jewish refugees from the province of Minsk. One hundred and twenty-five Jewish refugees received permits to remain at Petrograd for six months. On the other hand, the petition of the Zemsvo to allow Jews to settle in the villages of the province of Perm was rejected, as was also a petition to allow the Jews to remain in the district of Luszk (near Petrograd).

NEWS FROM LONDON

By Our Correspondent Dr. M. Epstein

London, Jan. 25, 1916.

Last month we announced that Mr. Herbert Samuel had rejoined the Cabinet. This month we are able to report that he has been appointed what we here briefly call "Home Secretary." His official title is "Secretary of State for the Home Department," and the position is one of the most important in the Cabinet. Opinion is unanimous in praise of the new appointment, for Mr. Samuel has won golden opinions from all quarters for his ability, skill and quiet manner. If anyone should complain that all Jews are loud, let him but think of England's new Home Secretary. It should be noted, too, that the position is an important stepping-stone to greater things. There is no need to prophesy. But *qui vivra verra.*

Mr. Samuel's new appointment almost coincided with the re-admission into the Cabinet of his kinsman, Mr. Morgan Montagu. Mr. Montagu retains the post he held—Financial Secretary to the Treasury—and has been given in addition a second post, that of Chancellor of the Duchy of Lancaster, with a seat in the Cabinet. Mr. Montagu is only thirty-six.

Both these appointments are conceedingly gratifying to all Jews. But in themselves they call for no paeans of joy. Those days are long since past when an appointment of this sort produced shouts of triumph among English Jews. Satisfaction it gives us, but it is quiet satisfaction as the fact that in England a citizen whose powers and capacities enable him to serve his country and his fellow-citizen is not debarred from so doing because of race or creed. It is character and ability that count; nothing else. A fact of this sort requires no vociferous advertisement. It speaks for itself, and with a thousand tongues.

The death of Lord Burnham has removed from English life one of the most beloved of men, and one of the most versatile of journalists. The "Daily Telegraph" was his, and he made it. Lord Burnham is of interest to Jews, as he was of Jewish origin. His family name was Levy, afterwards Lawson; but he was not of the tribes of Israel when he died. He is succeeded in the peerage by his son, Mr. Harry Lawson, popular with Jews and Gentiles alike. Mr. Lawson was member of Parliament for the Mile End division of London, and Mile End includes a large Jewish electorate. Hence the two candidates for the seat are courting the Jewish electors. and so far as can be seen at present the favors are divided. There is nothing extraordinary in the special group appeal. The same thing is done in the case of Irish electors in many English towns with a fairly large Irish vote. Liverpool is a case in point. But as a matter of fact the policy is a mistaken one, since Jews are as divided in their political allegiance as most other people. A candidate for parliamentary honors, however, may not leave a stone unturned. Hence the special courting of the Jewish elector.

We have on occasions said much about the Board of Deputies. The board has undoubtedly served a useful purpose in the past. But not even its best friends will claim for it that it is democratically or even common-sensically elected. Recently a suggestion was made to modify its constitution. The assembly met; there followed the usual discussion; the votes were taken and—things were as before. It may seem a little difficult for people unacquainted with our conditions to perceive why the board at all matters. It matters in this way: Any congregation in the British Islands, nay in the Empire, that desires to have a marriage secretary must apply to the board, and only if the president of the board "certifies" the secretary can the congregation have one. Now in the process of time it came about that whenever application was made to the board by any congregation for the "certification" of a marriage secretary (which means that the law of the land would then recognize such secretary as a marriage registrar, and thus enable the congregation in question to celebrate religious and civil marriages at one and the same time and place) the board would hand on the application to the Chief Rabbi to report upon. In the past, under the Adler regime, it was more or less a secret procedure that ensued. The Chief Rabbi [illegible] himself into communication with the said congregation, and say in so many words: "If you recognize my [illegible] as Chief Rabbi and sign a document promising to do certain things and not to do certain others, I will certify you as a fit congregation to the Board of Deputies, and the president of the board will then certify your marriage secretary." It was a most improper procedure; it might even be said to be illegal. It certainly was very unwise. The fact remains, however, that two sets of congregations might be, and were, excluded by this crooked system from enjoying the rights of celebrating religious and civil marriages at one and the same time, a disability which no one ever intended. In the first category were the strictly orthodox Jews for whom the Chief Rabbi was not orthodox enough; the second consisted of Jews who were not orthodox enough for the Chief Rabbi. For purposes of recognition both sets, however, were Jews; they both called themselves Jews and wanted to be Jews. Yet because they would not render enforced obedience, the very worst kind of obedience conceivable, they were excluded from the enjoyment of rights which they might fairly lay claim to. Note that the board was not directly responsible for this state of affairs; only indirectly. That made it much worse. The time has surely arrived when these abuses should be swept aside, when Jews of all shades of opinion should be united and a rejuvenated Board of Deputies would be admirably fitted to unite them. But no; it is not to be; and the old decrepid body will go limping on its way until for very age it will be played out. A wise politician with a clear imagination would foresee the splendid opportunities of the future. But is there such a one? Time alone will show. Meanwhile the board has foolishly doomed itself to greater and greater uselessness. It takes in no one but itself, and even among its members there are many who realize how fatuous all its strivings are.

London, February 16, 1916.

The war notwithstanding, there is a good deal of intellectual life in East London, and Toynbee Hall is its center. A few months ago, the residents of Toynbee went further east, nearer the river, and their quaint building with its welcome quadrangle has since been untenanted in the old accustomed fashion. There is only one resident now, and he is Mr. Hitchcock, the Secretary, who superintends the educational work of the institution. But situated as it is in the heart of a teeming Jewish district, Toynbee Hall could not but attract a large number of Jewish students, and a great many of the activities of the new Toynbee are for the most part Jewish. Not an evening in the week but you may find some Jewish meeting proceeding, and on some nights even more than one meeting. There may be Zionists in the drawing room, a popular lecture on a Jewish writer in the hall, a Hebrew class in the dining room, and a debate in one of the smaller rooms. It only proves how great is the demand for a center for the Jewish young people in the East End of London; it only shows what a boon Toynbee Hall has become. . . .

This intellectual activity is a good omen. It may not be deep, it may not be very fruitful of positive results. But its existence is a sign of the times. Where there is light there is hope. In the East End there is growing up a race of young people with enquiring minds, questioning the world, questioning life, seeking for the Jewish outlook. It is most encouraging. When moral values all around are tottering, when ideals that seemed deep-rooted are swept away by every wind that blows, it is indeed good to see a striving for knowledge. You expect that of Jews, the People of the Book; and Anglo-Jewry here certainly shows promise of much good. It is a lucky accident that Toynbee Hall has been able to become the center of all this effort. An established habitation helps to create a tradition; and if Toynbee Hall becomes a center of Jewish thought, so much the better for the thought and the institution. . . .

Some Jewish work Toynbee always did. In the days of Harry Lewis there was a famous reading circle which met every Saturday afternoon, and the eager spirit of the members was a delight to the leader. A class for living Hebrew has been held for several years now regularly, and last year a university extension course of lectures in Jewish history was given. Dr. Israel Abrahams was the enterprising pioneer of the course, and the University of London was sympathetic to a degree, and did all it could to meet the special needs of the circumstances. Ten lectures were given on the modern period of Jewish history, "From Mendelssohn to Herzl." The course was very well attended and was supplemented by a regular students' class who read further afield, supplementing what was said at the lectures. The enterprise was voted a complete success. . . .

It is to be followed this spring by a second university extension course, likewise of ten lectures. It was decided in choosing the lectures to draw on a new set so as to give as much variety as possible to the scheme. This year the Haham, Dr. Gaster, is included; so is the Chief Rabbi. Mrs. Redcliffe Salaman will speak on the Spanish Hebrew poets, some of whom she has so beautifully done into English. Mr. F. S. Spiers will discourse on the scientific activity of the Spanish Jews, and the other speakers will be Rev. L. Mendelssohn, Dr. S. Daiches, Dr. S. S. Hirsch, Mr. Elkan Adler and the Rev. Dr. J. Abelson. The introductory lecture will be given bv Dr. Abrahams and Mr. Claude Montefiore will be in the chair on that occasion. It is to be noted that the course has been organized by the Jewish Historical Society of England in conjunction with the Union of Jewish Literary Societies.

Another enterprise which has come into existence under the auspices of the Jewish Historical Society is the Society for Hebraic Studies. It has long been felt that a public is growing up in this country which is able to appreciate Jewish learning, and there is also a growing body of scholars capable of leading. So the effort was made. A meeting was called to see whether there was a demand for such a society. The overwhelming majority were in favor, and the society was launched. It will prosecute research, promote lectures, issue publications, undertake translations, and prepare a quarterly. It will bring the scholar and the public into contact. It will contribute to sound learning; it will popularize results. So far a meeting for founding the Society has been held; another is due shortly to consider the plan of action. . . .

All these are indications for good; they betoken a stirring of the dry bones. "Can these dry bones live?" it may dubiously have been asked a generation ago. The answer is pretty clear at present. Many forces have co-operated to bring about the result. Some may be traced to the Russian Ghetto; some hail from the German-speaking countries; some, too, are due to what may conveniently be called the modern revival of neo-Hebraism. Not unmentioned also must be that international spirit which was alive and active up to July, 1914, and which all good men and true hope will revive when this accursed war is ended. Let it not be said, "Er hat sie zerstort, die schone Welt." Certainly the English Society for Hebraic Studies can have no intention of being insular and narrow. In the things of the spirit that is well nigh unthinkable. . . .

As an illustration of the universal Jewish spirit it may be mentioned that there exists a religious organization of young men who, whether they know it or not, are imbibing the doctrines and sharing the outlook of S. R. Hirsch. They are organized in the Sinai League, with a central body and many branches. They devote themselves to the study of the Bible and the Talmud; they have lectures on various aspects of Jewish life; they cultivate social good fellowship, engaging in rambles and games. But their main interest is study; and their practice that of strict conservative Judaism. They may not be many in number; they are sufficient, however, to be noted in a survey such as this. . . .

The catalogue of intellectual effort here enumerated holds out great promise for the future. All the movements mentioned have grown naturally upwards; they have not been imposed from above. Possibly they may be the forerunners of a revival of learning. Before long, too, perhaps some attempt at centralizing them may be made. Already centralizing tendencies have shown themselves in Anglo-Jewry. We have lately established a Council for Jewish Education, on which are represented delegates from all educational bodies and organizations dealing with Jewish religious education. A second attempt at centralization is the Council of the United Jewish Friendly Societies. There are a goodly number of Jewish Friendly Societies; to form a United Council for them, however loose its powers, was sound policy. Some of our critics allege that Jews are prone to disintegrate. Here is evidence to the contrary. . . .

As members of the Order we of the London Lodge cannot but welcome all these tendencies which appear to be steering towards the right goal. They make the future hopeful; they eclipse the decrepit Board of Deputies. To contemplate all these forces at work gives one hope for a new Board of Deputies. "The old order changeth" and even the Board will change one day. What every Jewish community requires is, above all else, intelligent, educated members. If it possesses these, men and women versed in the Jewish outlook, practising Jewish virtues, its life will be healthy. It will be a blessing to itself and a blessing to the world around. . . .

But let it not be imagined that all the activities that have been hitherto recorded have made us blind or deaf to the cry from Russia. A second monster meeting was held this month in the East End of London and moving speeches were delivered by men well known in the community. Lord Swaythling was the chairman; the Chief Rabbi spoke; Mr. Claude Montefiore spoke; Mr. Herman Landau appealed, and Mr. Nahum Sokolov brought down the house. He spoke in Yiddish; he carried his audience off their feet, and the result was a fairly large collection there and then, and many promises to contribute weekly payments. Of course, to relieve distress must be the immediate aim of all Jews over against their Russian brethren.

The American Jews are doing their share; the German Jews are doing theirs; we in England are doing ours. But we have not lost sight of the question that will call for settlement in the near future, the question of the status of the Russian Jew. Here all Jews can help, of belligerent and neutral countries alike. The question is not a Jewish but a broad human one. All men may unite in demanding its just solution. We in England are giving the matter our thought and at the right time no doubt suggestions will be forthcoming. . . .

The London Lodge this year has decided that, owing to the war conditions, it will be advisable to retain last year's office-bearers for another year. The only loss will be the Honorary General Secretary who, owing to pressure of business, asks to bé relieved of his duties for the lodge. Brother Alfred Benjamin has endeared himself to every brother, and the lodge owes him a deep debt of gratitude. "Many Secretaries have done valiantly, but thou excellest them all," it may be said of him. His unfailing courtesy, his readiness to assist, his constant good humor have made him exceedingly popular. It is only right that the gratitude of the lodge for Brother Benjamin's two years' work should be placed on record here. . . .

It is generally understood that the Rev. E. Levine is to be called to fill the vacant position of minister at the New West End Synagogue. This congregation was ministered to by the late Rev. Simeon Singer. When he died, great search was made to find a worthy occupant of his vacant pulpit, and ultimately the Rev. Dr. Joseph Hochman was appointed. Dr. Hochman resigned the position a few months ago, and now Mr. Levine has received the call. Here a brother a brother succeeds, for both Dr. Hochman and Mr. Levine are members of the London Lodge. Among the younger Jewish clergy Mr. Levine is held to be one of the most distinguished, and it was generally expected that he would be appointed to what is considered the most important position among London Jewish congregations. . . .

So Joseph Jacobs is dead. A little while ago we mourned the loss of Schechter; once again the hand of death has robbed English and American Jewry of their common possession. After all, the interchange of great men brings the two Jewries into closer union. We fear, however, that you in America have generally had the best of the bargain. The comfort is that the work of men like Jacobs and Schechter is for the world. And that is why the world cannot but mourn their loss.

The Belgian Jewish Refugees whom the lodge cared for are now in positions enabling them to earn their own living, and the lodge is indeed pleased that they are economically independent. The students are the only exceptions But whatever assistance is given to them is really an investment for the future. Most of them are medical students, and the London University authorities have been very considerate of their needs. Some of them will be taking their final examinations this summer, and the London Lodge will be glad to think that it was instrumental in placing them on their feet. In this work the assistance receiver from Grand Lodge is much appreciated by the London brethren. It was a great encouragement to feel that in this effort to relieve distress, the central committee and the London branch had clasped hands across the sea.

Fifty-Third Annual Session of District Grand Lodge No. 4, I. O. B. B.

District Grand Lodge No. 4, I. O. B. B., held a very successful Annual Convention beginning Sunday, February 20, and ending Tuesday, February 22. With one exception every Lodge in the jurisdiction was represented and the sessions were held with very few absentees.

Immediately after opening, the death of Brother Joseph Bien was announced. Brother Bien was a member of the first conference of Past Presidents, held March 29, 1863, for the purpose of "taking preliminary steps to institute a District Grand Lodge." He presided over the Grand Lodge in 1867 and again in 1869, was an active attendant at each Annual Convocation until the infirmities of old age began to bear heavily on him. He died its only surviving Charter Member but one.

The death of Past Grand President Felix Merzbach was also taken note of. Each of the deceased brethren was accorded a special memorial page in the proceedings.

The President's Report comprised all the subjects of interest to the District, was written in direct and forceful language and treated sympathetically and even courteously by all the committees which had the various subjects assigned to them. Brother Wolff was presented on the occasion of a gala initiation, held Monday evening, February 21, with a magnificent set of silverware in recognition of his brilliant services, P. G. P. Brother Geo. N. Black making the presentation. The initiation was conducted by a special initiatory team, exemplifying the latest revised Ritual, and was listened to with great delight. The new Ritual will be promulgated as soon as the books will come from the binder. The evening was greatly enhanced by a splendid oration delivered by the acting Grand Orator, Brother Dr. Martin A. Meyer, the Rabbi of Temple Emanu-El. He held the audience spellbound for more than an hour and received quite an ovation when he concluded.

The principal legislation that took place was the harmonizing of the General Laws of the District with the new provisions of the Constitution adopted at the last General Convention.

An amendment adopted at the previous Annual Session conferring the honor of Past President upon a Treasurer or Secretary who served for ten consecutive years, was repealed, owing to its unconstitutionality.

The age of admission was raised from eighteen to twenty-one years.

The collections of Constitution Grand Lodge Tax and Emergency Relief Assessment was regulated by local legislation which it had never been before.

Other conforming amendments too numerius to be detailed were incorporated in the General Laws.

Other amendments offered by Representatives and adopted were the following:

1. Providing for alternate representatives at Grand Lodge Sessions.
2. Recognizing participating and non-participating memberships (having reference to sick benefit).
3. Giving the Lodges the right to regulate their admission fees.
4. Recognizing Ladies' Auxiliaries and providing a set of laws for their government.

The Grand Lodge organized a local Social Service Bureau quite extensive in its ramifications. It provides for a District Chairman having under him State Chairmen, they in turn supervising the appointees for the subordinate Lodges. Each Lodge to have a Social Service Committee, etc. The committee that conceived the plan had the assistance of Brother Rudolph I. Coffee, who atended the Grand Lodge Session and by whose influence the Grand Lodge was led to undertake the work.

The Grand Lodge voted its confidence in the Executive Committee on the question of "Congress or Conference." It also approved of the activity shown by the retiring Grand President, Brother Harry K. Wolff, in connection with the immigrant work inaugurated in the City of San Francisco.

A resolution opposing the Burnett Immigration Bill now pending in Congress was unanimously adopted, the main objections being to the literacy test and the increased head tax.

A resolution proposing a colonization plan on some desirable tract of land in the state of California was referred to a special committee of five for future consideration.

A number of other resolutions containing instructions to local Lodges, and proposing local policies, were adopted, and no doubt the membership will find it interesting to assist in bringing all the good things they propose to a realization.

The reports of the District Deputies were all of an encouraging character and portend a prosperous year for 1916.

Liberal allowances were made for the Social Service work and the Jewish Orphans' Home of Southern California, the pet of Los Angeles Lodge No. 487.

The officers for the new term will be the following:

Henry Newburgh, of San Francisco, President.

David N. Mosessohn, of Portland, 1st Vice-President.

Richard E. Gutstadt, of San Francisco, 2nd Vice-President.

I. J. Aschheim, of San Francisco, Secretary. (Elected for the twentieth time.)

Joseph L. Goldsmith, of San Francisco, Treasurer.

Edmund Tauszky, Esq., Henry Mauser and Milton Meyer, Trustees.

First Vice-President Bro. Lucius L. Solomons conducted the installation and the Grand Lodge adjourned to meet again in San Francisco in 1917.

Why Remain a Jew?

(*Continued from page 1*)

is, in the mere fact of intermarriage, no more objection in the Jew marrying the non-Jew than in the non-Jew marrying the Jew; and there is no more reason why the one shall forswear his religion than the other. But the Jew should no more marry the non-Jew, in order to cease being a Jew, than the Christian should, or will, marry a Jew in order to cease being a Christian, unless the one or the other consciously wills or desires it because of a sincere belief in the faith of the other.

Only let this be said in that regard: that, as to the Jew, who believes in the preservation of his faith, of its ideals, of its necessity to the world of the future, such a one cannot be willing to look forward to its elimination, whether by intermarriage or by abnegation, any more than the non-Jew, whether Mohammedan or Christian, can look forward to the elimination of his faith, which he believes is necessary for his own sake or that of others, for freedom and happiness in this world or salvation in the next. That Jew who thinks at all, who looks proudly on the past, nay, who regards even the present—must feel that, to preserve that conception of a one God, in which he believes, to which he clings; that ideal which alone satisfies his reason as well as his faith; that ideal which looks upon religion as an evolution, as a growth to deeper thought and wider understanding of the mystery of life, of our relation to the world and to God, and as a struggle towards knowledge and light; who, in its modern view, sees his own faith as the only, or at least the greatest, hope for his own future; who, indeed, regards the struggle of his own people through dark ages as the barrier to the complete subjugation of the intellect upon the altar of faith; who regards his people as the living, perpetual spirit of protest in all countries and in all ages, the true protestants throughout all history—such a one must feel that he cannot look lightly to a future in which the people, as such a force, will be extinguished from the earth.

From the religious point of view, the question "Why remain a Jew" answers itself. Either you believe in the Jewish religion or you do not. If you do, you not only will, but must, remain a Jew; for it is idle to talk of not remaining a Jew, but still believing in and following the Jewish faith. And by that faith I mean the Jewish religion as I understand we are permitted to have it; not a matter of articles of faith, nor of synod regulation, but its interpretation by ourselves, and by our leaders and teachers for us, in the light of the past and in the understanding of the present, bottomed fundamentally on the primary conception of a one God. Such an interpretation, while leaving to the orthodox Jew his ceremonials and orthodox customs, puts the reform Jew in the very front rank of advance though, where he can accept all the researches of science, of the higher criticism, and the purest idealism.

So regarded, the Jew of today looks for no personal Messiah, needs accept no literal revelation, regards ceremonics as purely institutional, and the Bible as historical; and finds in the Mosaic teachings and theocracy the struggle to the higher and loftier and bolder thought of the prophets, which forms the basis of Modern Judaism. From the beginning seeking the truth, and ever thereafter aspiring towards it in the light of advancing knowledge and research, which he will not reject, but accepts as an aid to a clearer thought, the modern Jew deems each man's religion a matter for the individual in his relation to God and man; neither believes in nor seeks interference by one faith with another, but views all as a common struggle towards the proper interpretation of life and the proper duty of man.

If this be so, how can any man, believing in such a mission for his people, and in such kind of mission alone; believing, therefore, that one must not yield, not surrender, for worldly considerations, but struggle towards the higher conception of life as it is given one to see it; if especially he sees in the development of the Jewish faith one of the surest means to this great end, and towards the ultimate freedom of the world—how can he, either for his own sake or that of his children, abandon that religion?

And abandon it for what?

For Mohammedanism? For Confucianism? For Brahmanism? You say no.

For Christianity? If you really believe in Christianity, yes; but only if you do so believe.

For Christian Science? Some do; but with such we know they do so, not for religion, but for a faith cure, while still calling themselves Jews. To these I would quote the letter received from such a one by my own religious teacher, whose modern, satisfying interpretation of the Jewish religion must have deeply affected her, and who, in mailing him a copy of Mrs. Eddy's "Science and Health," said:

"After six years' study of this book, I resign it to you. This is the greatest tribute I can pay you and the beautiful influence your 'Yom Kippur' lectures had upon a 'Woman of Israel.' Henceforth I shall follow the teachings of Moses and the Laws of the God of Israel."

If, of course, there be those who believe in nothing at all, and cannot accept the Jewish teaching in any aspect, they indeed need no longer remain Jews, from the religious point of view; though they must still consider that ten million people, men, women and children, cannot be expected to follow them in this, for these will need and seek religion. And they should remember, too, that, so far as they also are concerned, their fate likewise is interwoven with that of their people, for they are held responsible for them; that they too may any day be treated as their people are because they are what their people are; that the salvation of their people is their salvation; and that, because they and their people are held solidarily liable for each other, they must look to their common upliftment and seek a common enlightenment of the world in its attitude towards their people.

Finally, then, we consider the subject from the national point of view. But that means no more than this: To those who believe in nationalism, in Zionism, as a solution of the Jewish problem, it means necessarily the re-establishment of the Jewish State or Nation. I cannot bring myself to see how history can be turned backwards in such a way. The Zionist movement is a great, humanitarian movement, to create a haven for oppressed peoples, and to re-establish the Jewish State so as to restore the Jewish ideals and the Jewish life. But to my mind, this is an impossible dream; and, if it were possible, not desirable. I think the Jew must work out his salvation in the lands and amid the peoples where he is. In my relation to national life, I look upon myself as an American, and not as a Jew at all. My Judaism is my own private affair, and has nothing to do with my relation to the country as a nation. So I deem it to be with the Englishman, the Frenchman, the German, or any other Jew. Whether we will it or not, for better or for worse, we must work out our own destiny among the peoples with whom we live. Their interests are and must remain ours; and our future must be a future with them. We cannot turn back the history of two thousand years.

We Jews of this nation are and must be a part of this nation; as much so, as wholly so, as vitally so, as any other people. Indeed, more so; because we have no other nation to which to turn. So that this shall wholly be our nation, one and indivisible, with no divided allegiance whatever; and in that melting pot, which is forming the American nation, composed of Americans, the Jews are and must remain a part.

To the fulfillment of that end, we should never agree to any sort of separatism from the people with whom we dwell; but join with them and act with them in all things that affect the welfare of the State and the comunity in which we live. In all things that are of common concern, let us participate, not as Jews, but as citizens; as part of the whole people; always as American Jews, never as Jewish Americans.

The question, "Why remain a Jew," therefore, comes to be a question of religion, and that is a matter for the individual. Although the Jews are or may have been a separate race or races of people, the thing that has preserved them while all other nations disappeared, was their religion, to which, though scattered far and wide, they always clung. As has been said, "There is but one thing that has preserved the Jew, and that is Judaism. A Jewry without Judaism would be even more worthless than a Judaism without a Jewry? If we believe that our Judaism is worth preserving—Judaism as we would have it, as a heritage of the idea of the one God; if we believe that it means our preservation from things we cannot accept; that, as transfigured into the present-day idea of liberalism, which brings us nearer to our neighbors and to all mankind, it stands [illegible] toleration, for freedom, for separation of Church and State, for the brotherhood of man, for a religion based on reason as well as faith, free from all superstition, idolatry or paganism, and therefore as an approach to the final universal religion, we must cling to it for our own sake and that of our children.

At the instance of a Jew, only this year the Supreme Court of this State, consisting of three Protestants and two Roman Catholics, to their honor be it said, unanimously decided that the Jews had the right to enjoin the reading of the Bible in the public schools, even though Catholics had no such right, as the Protestant Bible and the Roman Catholic Bible both contained the New Testament. What a tribute to our country! and what a far cry from the olden days, and from certain other States in present days! This freedom, this separation, the Jews have won; won so that in peace and friendship they can work together with their neighbors to a common good.

It has been worth while to remain a Jew to attain such an end. It has been worth while to remain a Jew through the ages to preserve the spirit of protest, to preserve the idea of the one God; to stand ever as the champion of intellectual liberty and religious toleration; and it will be worth our while to remain a Jew to the end for the continued and advancing liberalism of the world.

No battle was ever won, no cause ever advanced, no problem ever solved, bv cowardice or desertion. The strength of the Jew has been his fight for his ideals throughout the ages. He succeeded against adversity; shall prosperity cause him to fail?

I believe that the world is advancing; that the Jew will at last take his place all over the world, side by side, shoulder to shoulder, with his fellow-man, in mutual respect and honor; and that, though it be a far cry to the end, though a wide compass round it be, the last shall indeed be the first and the first shall be last. As the great poet, Robert Browning, has expressed it—he whose "Rabbi Ben Ezra" is one of the noblest poems ever written:

"My own hope is, a sun shall pierce
  The thickest cloud earth ever stretched,
That after last returns the first,
  Though a wide compass round be fetched,
That what began best can't end worst,
  Nor what God blessed once prove accurst."

PRO-JEWISH PETITIONS IN RUSSIA.

Prominent non-Jewish bodies have again raised their voices on behalf of the Jews. A conference of merchants in Moscow demanded from the government facilities for settling the Jews in the Moscow district with the object of stimulating the development of the local fuel production.

The Moscow Theatrical Conference is supporting the demand that the right of domicile of Jewish artists should be extended to all parts of the empire, and that Yiddish plays should be permitted to be presented.

The Central Military Commercial Committee has sent a memorial to the premier, pointing out that the defense of the country demanded that Jewish joint stock companies should not be hampered in the choice of managers, and that they should be allowed to obtain more land outside the urban areas. The committee complained that the restrictions harassed the mobilization of commerce for military purposes and that the Ministry of Commerce did not avail itself of the privileges recently accorded it to exempt companies, which are of great utility to the State, from the anti-Jewish regulations.

There is no velvet so soft as a mother's lap, no rose so lovely as her smile, no path so flowery as that imprinted with her footsteps.—Bishop Thomson.

What Our Lodges Are Doing

SAN FRANCISCO B'NAI B'RITH.

On Wednesday evening, February 2, Ophir Lodge No. 21, as a part of the plan of its promotion committee, to interest its membership in matters religious, educational and intellectual in addition to its regular fraternal program, enjoyed the opportunity of listening to Herman Hofsteadter, superintendent of the Mission District Zion Hebrew and Sabbath school.

Mr. Hofsteadter took for his subject, "A Rational View of Prophets and Prophecy." All present were thoroughly interested in the well-delivered address of the speaker, and several took part in the extemporaneous discussion which followed thereafter.

Wednesday evening, March 1, was Ophir night in the B'nai B'rith club rooms. A committee headed by Dr. Richard M. Cerf completed arrangements for the occasion.

During the brief stay in San Francisco of Dr. Rudolph I. Coffee of Chicago, Director of the Social Service Department of the Order, he devoted much of his time in acquainting the community with the objects to be accomplished by the Social Service Department. He occupied the pulpits of Temple Shereth Israel and Beth Israel, and also Temple Emanuel, taking for his subject "Israel's God" Dr. Coffee also addressed the Grand Lodge Convention on Monday evening following the exemplification of the Ritual of the Order.

The Committee of Fifty representing the San Francisco lodges arranged for exemplification of the ritual through its Degree Team before the District Grand Lodge Convention on February 21, 1916. The Team was elaborately robed for the occasion and appropriate music, together with stereopticon views, assisted in the more vivid exemplification of the work. An elaborate musical and well rendered program followed the degree work. Dr. Rudolph I. Coffee of Chicago, Director of the Social Service Department of the Order, addressed the gathering, explaining the scope of the Order's efforts along social service lines. Otto Irving Wise, past president of the District, addressed the audience on "The Altruistic Work of the Order" as outlined for the future as well as its past accomplishments.

The Hebrew Immigrant Society, through the efforts of President Harry K. Wolff, of District Grand Lodge No. 4, held its first annual meeting on Sunday, Jan. 30, 1916, in the B'nai B'rith Building, with President Wolff presiding. Reports of the officers and committees were presented showing that the society had made much progress since its organization.

Modin Auxiliary No. 3, Daughters of the Covenant, entertained their friends and members on Monday evening, Feb. 25, 1916, and the affair was thoroughly enjoyed by all. An excellent program was rendered and at the close of the evening refreshments were served and a dance was held.

On Sunday evening, January 30, a large number of members of the Order and their ladies gathered at the Hotel Sutter to take part in the annual banquet of the Committee of Fifty, representing the San Francisco Lodges, tendered this year in honor of the President of the District, Brother Harry K. Wolff.

A dance followed the dinner.

SALEM LODGE, HARRISBURG, PA.

An unusually well attended meeting of Salem Lodge No. 26, of Harrisburg, Pa., was held on Wednesday evening, March 1, 1916, at the vestry room of Temple Ohev Sholem. A class of candidates was initiated by the degree team of the lodge and several new applications were presented. Addresses by Brother Jos W. Salus, of Atlantic City, Past President of the District Grand Lodge, and Brother David Phillips, of Philadelphia, president of Lincoln Lodge of that city, were a special feature of the meeting.

At the meeting of the lodge to be held on April 5, 1916, Brother Rabbi Chas. J. Freund will give an illustrated lecture on "Mormonism from the Jewish Standpoint."

NEW YORK, N. Y.

B'nai B'rith Day was duly observed at Temple Emanuel on Sunday, March 19, the day of Purim. Bro. Rev. Dr. Joseph [illegible], chairman of the Committee on Religious Activities, was the orator on the occasion. President Judge A. K. [illegible] designated that day as B'nai B'rith Day to be observed all through the [illegible].

CLEVELAND B'NAI B'RITH.

Mr. Bert Levy, the well known cartoonist and member of the Order, has undertaken to arrange an elaborate entertainment by professionals to be given in Cleveland during next June for the benefit of the B'nai B'rith Gym fund.

The meeting of the Junior Society of the I. O. B. B. Auxiliary to Cleveland Lodge No. 16 was held at the B'nai B'rith Building on Sunday, February 20. It was decided that the work of the organization should be subdivided among the following five committees, viz.: Membership, Entertainment, Club, Library and Games.

The House Committee of the B'nai B'rith Club Building has arranged so that every Saturday evening will be known as "Ladies' Night." An opportunity will be thus afforded to the ladies of the members to take advantage of the various privileges connected with the club.

The regular meeting of Cleveland Lodge No. 16 was held on February 24, 1916. Brother Jacob Furth of St. Louis, Treasurer of the Order, and Bro. J. Meyers, of Columbus, member of the Social Service Committee of District Grand Lodge No. 2, addressed the meeting. A large class of new members were also initiated by the Degree Team of the Lodge.

On Sunday evening, February 27, an informal dance was held for members only under the auspices of the entertainment committee of the Lodge.

A smoker and luncheon was held by the Lodge on Thursday evening, March 2. The following speakers addressed the large gathering that was in attendance: Messrs. Charles Eiseman, E. M. Baker, Martin A. Marks, A. Lewenthal, A. A. Benesch, and S. J. Kornhauser, President of the District Grand Lodge No. 2. An excellent program of entertainment was also carried out.

An open meeting was held under the auspices of Cleveland Lodge No. 16 on Thursday, February 10, at the B'nai B'rith Club Building. Wm. Judson Kibby, character analyst, delivered an address. There were several musical numbers and cabaret performances. A banquet concluded the entertainment, which was participated in by more than 600 of the members and their ladies.

WACO, TEXAS.

B'nai B'rith Day was observed with a splendid program by Eureka Lodge No. 198 of Waco, Texas, on Sunday, February 13, 1916, at the Temple. Hon. Abe Gross presided and in his welcoming remarks laid stress upon the spirit of fellowship stimulated by the Order. The principal speaker on the occasion was Hon. A. N. Simon, of Fort Worth, who reviewed the history of the Order since its inception, almost seventy-five years ago, of its many accomplishments, and discussed the rapid strides it has made towards increased influence and usefulness.

In referring to the so-called Farm Clty as advocated by representatives of Waco at the Convention of the District Grand Lodge held in New Orleans some time ago, Mr. Simon said:

"The Jews are of an agricultural rather than a commercial temperament. To bring out the true vision of Israel it will have to be done on the farm When the Jaws of today awake to the fact that they should cultivate the agricultural interests rather than commercial, they will come into their own. It will mean much to the Jewish population. When the farm lands of our country are being tilled by the Israelites they have better chances for advancement which should surpass all previous steps for progress made by the Jews. Then the mission of the Jews will be fulfilled—when they go back to the soil where they belong."

The musical numbers as well as the addresses were appreciated by the large audience which was present at the splendid program.

SELMA, ALA.

B'nai B'rith Day was observed by Zadock Lodge No. 155 of Selma, Ala., on Monday evening, February 21, 1916. Rev. B. C. Ehrenreich of Montgomery and Judge Fred S. Spiegel of Cincinnati were the principal speakers. The celebration was attended by a large number of members and their friends, and after the addresses and the literary and musical program, a dance was enjoyed in the room of the Harmony Club.

ZACHARIAS FRANKEL LODGE, GALVESTON, TEXAS.

Brother Chas. Frenkel of Galveston, Texas, prominent member of Zacharias Frankel Lodge No. 242, was the recipient of a pleasant surprise at a meeting of the Lodge held on Sunday, February 20, 1916. Brother Frenkel has made arrangements to leave Galveston to establish himself in another city, and the meeting was called to afford the members an opportunity to bid him farewell. In honor of the occasion a class of candidates was secured and the initiation was conducted by Brother Frenkel, followed with an address by him to the initiates. Just before the close of the Lodge Brother Frenkel was presented with a diamond charm emblematic of the Order as a token of the esteem and appreciation of the Lodge. The presentation talk was made by Brother Jos. Bonart.

Brother Frenkel is a prominent member not only of his Lodge, but of the District as well as the Order. He has served twice as President of District Grand Lodge No. 7, and has also been a member of several Constitution Grand Lodge conventions.

Rabbi Leon Harrison of St. Louis, Mo., was a welcome visitor to Galveston recently. His visit was for the purpose of appealing for contributions for the aid of the suffering Jews abroad. His efforts were well rewarded, a sum of more than $4,500 having been secured in addition to the amounts previously subscribed and remitted from the city.

RAMAH LODGE, CHICAGO, ILL.

On February 8, 1916, Ramah Lodge No. 33 held an unusually well attended meeting at the New Morrison Hotel. A large number of applications for membership were presented, and a class of thirty-five candidates was initiated by the degree team of the Lodge. The special feature of the meeting was an address by Mr. Henry R. Rathbone, who spoke on "The Life of Abraham Lincoln." His address evoked much applause and was heartily appreciated by the audience, numbering more than 400. After the close of the regular order of business luncheon was served and all present enjoyed a social hour.

MUSKOGEE, OKLA.

B'nai B'rith Day was celebrated by Muskogee Lodge No. 628, of Muskogee, Okla., on Jan. 16, 1916. The celebration was under the management of Mr. Phil Brown. The exercises included vocal and musical numbers, an address by President Phil Brown on the patriotic tendencies of the Order and its effect upon developing better citizenship. The address was well received and was much applauded at its conclusion. This was followed by the installation of the newly elected officers. The ceremonies were presided over by Past President Brother I. L. Rosendorf.

A reading splendidly rendered by Miss Doris Brown, entitled "Thanksgiving Blessing," was much enjoyed.

The special feature of the program was an address by Dr. J. H. Stolper on the subject of "Gratitude" and at the conclusion of his address he presented to Miss Sadie Blum for her father, past President A. Blum, on behalf of the lodge, a gold-headed cane as a token of appreciation for the services of Brother Blum, to be presented to him on the occasion of his removal from the city of Oklahoma City.

At the close of the program refreshments were served and the evening was brought to a close with dancing.

ORGANIZATION OF LADIES' AUXILIARY TO EDW. EVERETT LODGE.

As a result of special efforts on the part of Mrs. Emily Kempner Duschnes, of New York City, the Edward Everett Chapter, Daughters of the B'nai B'rith, was organized in New York at a well-attended and enthusiastic meeting held at the home of Mrs. Duschnes on Sunday, March 5, 1916. The purpose of establishing this branch is to have a machinery for the purpose of creating a reserve war fund. The second purpose is purely social to join with Edward Everett Lodge in awakening a more intense interest among the members of the Order in that city. The officers of this ladies' auxiliary are all the wives and daughters of good and loyal B'nai B'rith. The president of the society is Mrs. Duschenes and Miss Beatrice Danzinger is secretary.

McKEESPORT LODGE, McKEESPORT, PA.

Through the excellent work of its Propaganda Committee, the McKeesport Lodge has greatly increased its membership and within the past few weeks two large class initiations have been held.

The lecture course, which is under the auspices of the Educational Committee, is now under full sway. Two lectures have already been given by A. M. Simon, Esq., of this city and Rabbi Abba Hillel Silver of Wheeling. In connection with the regular meetings of the lodge we are to hear in the future Frank R. S. Kaplan, Esq., a member of the General Committee of the District, on the subject of "The Gary Plan of Education"; Jos. H. Ruben, one of the governors of the Erie Orphanage, who will address the organization on a question which at this time is very "a propos," namely, "Helping the Farmer"; and Rabbi M. A. Alstet of Temple B'nai Israel of this city, who will conclude the series with a talk on "How Can We Remedy Industrial Conditions in This Country."

In addition to the above lectures in connection with the regular meetings of the lodge, the Educational Committee has arranged for a number of open meetings at which the general public will be invited. The first of these will be on the 26th of March when Rabbi Rudolph I. Coffee, head of the Social Service Bureau of the Order, will deliver an address on "Social Service." As a result of this lecture an added interest will no doubt be taken in this phase of B'nai B'rith work.

On April 16, the lodge will celebrate its twelfth anniversary with a banquet and entertainment. Some of the leading men in American Jewry are to be with us on that occasion. The chief speaker for the day will be Dr. Gotthard Deutsch, dean of the faculty of the Hebrew Union College of Cincinnati.

ARMIN H. FRIEDMAN,
Publicity Committee.

SAVANNAH, GA.

Joseph Lodge No. 76 of Savannah Ga.

As an aftermath to the Grand Lodge convention recently held in Savannah, and as a result of the inspiration of the works of the Grand Lodge the officers and members of the lodge have launched a social, literary and entertainment programme, which will prove of profit and pleasure to all who attend.

The first social event will be the Purim ball, under the auspices of the Lodge, to be held on the night of March 15, at the Alliance building. This will be a brilliant occasion and will be largely attended.

A literary program has also been mapped out so that a public meeting will alternate with every regular meeting of the lodge. It is contemplated that a review of the leaders of Jewish thought be had on the occasion of the public meeting and a discussion of current events of interest to the Jewish world be had at the regular meetings. The public meetings will embrace a consideration of Jewish poets, prophets and philosophers, and in April the third centennial of Shakespeare's death will be fittingly observed.

For the present the following programme has been announced:

February 27, "Mendelssohn," Simon N. Gazan.

March 5, "Current Events," H. S. Ehrenreich.

March 19, "Disraeli," Morris H. Bernstein.

April 2, "Current Events," Morton H. Levy.

April 16, "Henreich Heine," Washington Falk, Jr.

At each of the public meetings vocal and instrumental music by local talent will be rendered.

ISIDOR STRAUSS LODGE, FT. WORTH, TEXAS.

Isidor Strauss Lodge No. 519 celebrated B'nai B'rith Day on Feb. 22, 1916, with initiation of a class of candidates numbering 59. The principal address was delivered by Brother U. M. Simon, who detailed the object and aims of the Order and also dwelt on the new features undertaken in connection with social service work and combating the defamation of the Jew.

A musical program also was rendered, also the election of delegates to the District Grand Lodge convention, to be held in Little Rock, was one of the important features of the meeting.

A movement was started in the lodge in an endeavor to bring the next meeting of the District Grand Lodge in 1916 to Houston.

What Our Lodges Are Doing

B'NAI B'RITH OF SEATTLE, WASH.

"Some Dominant Prejudices in American Life," was the subject of an address delivered by Dr. Henry Suzzallo, president of the University of Washington, before a large attendance of the members of the two B'nai B'rith Lodges of the City, on Feb. 1, 1916.

Dr. Suzzallo declared that equality of individual opportunity is the dominant want in America today, and outlined the various traits that make up the color and life of American nationality.

Dr. Suzzallo spoke of his early association with Jewish people, when at the age of 12, in order to obtain an education, he had sought employment and a Hebrew merchant came to his assistance. To understand the Jew, he said, one must know him and sense his soul. He had found the Jewish people were in the forefront of those who cared most for their children and gave them the advantages of education. In speaking of the American people, he said, we may be a material nation strenuously pursuing commercial and industrial ends, but we give freely to every worthy cause.

Albert A. Piller, chairman of the evening, introduced Dr. Suzzallo.

An enthusiastic meeting of Rainier Lodge No. 627 was held on Feb. 10, 1916, at which candidates were initiated. Rabbi Joseph made a splendid talk on "Seattle and Its Progress."

The Ladies' Auxiliary to Hildesheimer Lodge No. 503 held an important meeting on Thursday evening, Feb. 24, 1916, at which various committees were appointed.

DALLAS, TEXAS.

On Sunday afternoon, Feb. 6, 1916, a large class of candidates was initiated at the B'nai B'rith Day celebration of Dallas Lodge, No. 197, of Dallas, Texas.

Dr. William H. Fineshriber, Rabbi of Memphis, Tenn., had charge of the exercises.

In the evening a public meeting was held at Columbian Club where the following program was carried out:

Opening address, Arthur L. Kramer, Past Grand President, District No. 7.

Piano solos, (a) "Scottish Tone Poem" (MacDowell), "C Sharp Minor Waltz" (Chopin), Miss Selma Katzenstein.

Violin solos, (a) "Romance" (Debussy), (b) "Orientale" (Cui), Walter J. Fried, Mrs. Fried at the piano.

Address, Dr. W. H. Fineshriber, Rabbi Reformed Jewish Congregation, Memphis.

Vocal solo, "Serenata" (Tosti), Miss Regina Felsenthal, of Chicago, Mrs. Edward Mayer at the piano.

The meeting was open to the public and was generously patronized by the general Jewish public, more than 1,100 being present at the formal exercises in the evening. An informal reception in honor of the guest of the day, Dr. Wm. H. Fineshriber, was held at the close of the exercises.

MEMPHIS, TENN.

B'nai B'rith Day was commemorated on Sunday, Jan. 30, 1916, with an elaborate program consisting of addresses and musical numbers and a dance at the Y. M. H. A. Building by Memphis Lodge No. 35, of Memphis, Tenn. On account of Rabbi Abram Brill, of Meridian, Miss., being called to his home by the serious illness of a member of his congregation, Rabbi Wm. H. Fineshriber, of Memphis, Tenn., was the speaker of the evening. The following program was carried out:

Contralto solo, "A Summer Night" (Goring-Thomas), Miss Aileen Shea.

Reading, Miss Rosalind Karnosky.

Violin solos, (a) Orientale (Cui), (b) Le Cygne (Saint-Saens), (c) "Schoen Rosemaron" (Kriesler), Mrs. Katherine Seay Falls.

Address, Rabbi Wm. H. Fineshriber.

Tenor solo, "Che Delida Manina" (Puccini), Mr. Heber Moss.

FRESNO, CAL.

The members of Fresno Lodge No. 723, of Fresno, Cal., entertained their families and friends on Monday evening, Feb. 21, 1916, after a short business meeting. Various members delivered short talks, among them Brother B. Shapiro, vice-president of Oakland Lodge, of Oakland, Cal., who appealed to the members, impressing them upon the importance of a Jewish Sabbath school. During the evening refreshments were served and dancing was the closing feature of the entertainment.

SHARON, PA.

On Sunday afternoon, February 20, 1916, Sharon Lodge No. 622 of Sharon, Pa., signalized its renewal of interest and activity by conducting a public installation of the officers before a large audience at the Y. M. H. A. auditorium.

Few gatherings in the community of Sharon have equaled the attendance which greeted the speakers of the day; and the program was conducted in inspiring fashion.

Mr. Marcus Feuchtwanger, second vice-president of District Grand Lodge No. 3, was chairman of the meeting and installed the officers of the re-organized Lodge, of which Meyer Frank is president. At the conclusion of the ceremony he delivered a delightful discourse in which he outlined the work which confronted the members of the Order and averred that with a full measure of enthusiasm and co-operation, Sharon Lodge would rank high with others in the District.

In his whole-hearted discussion of the ideas and ideals of the B'nai B'rith in particular, and of Judaism in general, Mr. Edward Hemple struck the kevnote of the meeting by calling the attention of the citizens of Sharon to the responsibility and duty which was theirs to fulfill. In vivid phrasing he showed the plight of the Jews in the Western world and pleaded for the combined support of American Jewry in putting a stop to these flagrant infractions of humanity.

Mr. Richard S. Rauh concluded the program. Not only did he urge loyalty to the B'nai B'rith Lodge, but he showed the older members of the community that the strength of the Lodge depended upon the assistance they offered the young men in their Y. M. H. A., for from the younger association grow the men who are to form the nucleus of the B'nai B'rith movement. In persuasive manner, he explained the schism which existed in Jewry today and showed the way out of the difficulty. His address was proclaimed an inspiring oration and at its conclusion fifteen members of the older community immediately joined the Y. M. H. A. The next evening at the regular meeting of the Young Men's Hebrew Association, Mr. Rauh was elected an honorary member.

HARMONY LODGE, BRIDGEPORT, CONN.

The annual Washington's birthday party for children was held under the auspices of Harmony Lodge No 711 of Bridgeport, Conn., on February 22, 1916. This was the annual gala event for the children of the members of the Order, who assembled at the meeting rooms of the Lodge and from there were escorted to Sagal Hall by the ladies of the committee on arrangements, who provided them with miniature flags and paper hatchets to commemorate the cherry tree episode in George Washington's life.

After singing of the national anthem and other patriotic songs various games were played. There was dancing also and various musical selections were rendered. At the close of the program refreshments were served. Several hundred children were accompanied by their parents.

ORIENTAL-HILLEL LODGE, CHICAGO.

Oriental-Hillel Lodge No. 72 of Chicago held a meeting in honor of George Washington on February 22, 1916, at the Hotel Morrison. The special feature of the meeting was initiation of a class of fifteen candidates and an address by Brother Israel Cowen, Past President of District Grand Lodge No. 6, on the life of George Washington. Although the weather was most inclement, a goodly attendance was present.

After the Lodge was closed in due form the members and their ladies who, in the meantime, had arrived to join them, were entertained with round table discussions and dancing.

BRYAN, TEXAS.

B'nai B'rith Day was celebrated by Moritz Lodge No. 715, of Bryan, Texas, on Jan. 2, 1915. The orator of the evening was Rabbi George Fox, of Fort Worth, who spoke on "The Message of B'nai B'rith." The following program was rendered:

Instrumental Solo—Selma Levy.

Installation of Officers—Rabbi Geo. Fox.

Vocal Solo—Miss Kaczer.

Address—Dr. Fox.

Duet—Misses Regina and Rosa Hart.

Remarks—E. Goldberg.

B'NAI B'RITH OF PORTLAND.

The Daughters of the Covenant, auxiliary to the B'nai B'rith Lodge of Portland, entertained the members of Theo. Herzl Lodge No. 314 with a card party at the B'nai B'rith Building, Tuesday evening, January 25, 1916, after the meetings of both organizations. The affair was very much enjoyed.

Theo. Herzl Lodge No. 314 met on Tuesday evening, January 25, 1916, in its first session of the year, with the new officers in charge. Much important business was transacted, among which was the appointment of the various standing committees for the year.

At the meeting of the Lodge, held on February 8, a large class of candidates was initiated and much enthusiasm prevailed on account of the splendid record made during the last year, which it is hoped will even be surpassed during the coming term.

A social meeting of Theo. Herzl Lodge No. 314 in joint session with the Daughters of the Covenant was held on Tuesday evening, February 22, at the B'nai B'rith Building. The following program of unusual interest was carried out:

Address, "Life of George Washington," C. C. Chapman.

Solo, June Burns Albert, soprano.

Mrs. J. Lauterstein, accompanist.

Solo, Lulu Dahl Miller, contralto.

Selections, Ad Club Quartet.—Dr. R. M. Emerson, Harfridge Whipp, Norman Hoose, Chester Stryker.

On February 29 the B'nai B'rith Building was the scene of an old fashioned dance given under the auspices of Theo. Herzl Lodge No. 314. The young folks were the hosts to the older people and a large attendance was present.

Theo. Herzl Lodge No. 314 initiated a large class of candidates at its meeting held on February 8, 1916. The new degree team officiated and did its work well. At the conclusion of the regular order of business a social program was carried out, during which Dr. George Rubenstein gave an interesting talk on current events.

Portland Lodge No. 416 held a well attended meeting on February 15, 1916. A feature of the program was a discussion on "Zionism" presented by Bro. N. Mosessohn, after which the subject was discussed by many of the members present.

B'NAI B'RITH OF LOS ANGELES, CAL.

The joint literary committees of Los Angeles Lodge No. 487 and its Ladies' Auxiliary have arranged for a series of monthly programs of much interest, to be followed by dancing and refreshments. These are to be open meetings and it is hoped that the members of the Lodge as well as the auxiliary will avail thmselves of this unusual privilege.

The first of these meetings was held on Washington's Birthday, February 22, at the B'nai B'rith Building, and the following program was carried out:

Patriotic Address by Hon. Joseph L. Lenwinsohn.

Violin Solo, Miss Lillian Rubin.

Accompanist, Miss Jeanette Rubin.

Reading, Miss Caroline Abrams.

Informal Dancing.

Los Angeles Lodge No. 487, jointly with its Ladies' Auxiliary, gave a ball on the evening of Feb. 15, 1916, which proved a brilliant social success. This was the first time the Auxiliary had an opportunity to co-operate with the Lodge in the giving of annual affairs and the innovation was pleasing to the membership of both organizations.

CHIPPEWA VALLEY LODGE, EAU CLAIRE, WIS.

B'nai B'rith Day was observed by Chippewa Valley Lodge No. 334 of Eau Claire, Wis., on Sunday, February 20, 1916, with a meeting of the Lodge in the afternoon at which the attendance was the largest ever assembled in the Lodge. Initiation of candidates was one of the features of the meeting, and this was followed by short addresses on the work of the Order by Brothers Dr. H. I. Davis of Chicago, First Vice-President of the District Grand Lodge, and Hiram D. Frankel of St. Paul, chairman of the Propaganda Committee of the District.

In the evening a public meeting was held which was participated in by the members of the Lodge and their families and also a large number of invited guests. A musical program of varied numbers was successfully carried out and addresses were made by the visiting Grand Lodge officers, after which a reception was held in their honor.

JORDAN LODGE, NEW YORK CITY.

On February 3, ex-Warden Thomas Mott Osborne, of Sing Sing, addressed the members of Jordan and their friends at Temple Israel on "Prison Reform." The large audience listened with the deepest interest and sympathy to the efforts made by Mr. Osborne to remedy prison conditions; and at the conclusion of his address a resolution was adopted endorsing his work.

On February 18, after seven new members had been initiated by the degree team, under the captaincy of Brother William Asher, interesting reports on the work of the convention recently held at Boston, were rendered by Joseph Rosenweig, vice-president of the district, and by Bros. Sandford Friedlander and David Kraus.

Under the guidance of the president, Dr. Eugene H. Lehman, the members have taken active hold of the social service outlined by him for the year. Jordan has interested itself especially in the Big Brother Association, and not a few of its members are now helping some little brother upward on the path of life.

WM. McKINLEY LODGE, OMAHA, NEB.

The campaign for members under the auspices of Wm. McKinley Lodge No. 521, of Omaha, Neb., is still being carried on with much enthusiasm, and arrangements are being made for the initiation of the second large class of the year in the near future.

A four-leaf pamphlet, entitled the "Wm. McKinley Enthusiast," was issued at the meeting on Feb. 24, 1916. It promises to become a permanent adjunct of the lodge and its purchase is to acquaint its members with the affairs of the lodge and all that pertains to its welfare.

Practical work on social service lines as carried on by the lodges of Omaha is doing much good for Jewish delinquents in that city.

The lodge held a well-attended meeting on Feb. 24, 1916, jointly with its Ladies' Auxiliary. A musical program of varied numbers was rendered and at its close readings were given by Miss M. Newman. During the latter part of the evening an informal dance was held.

LITTLE ROCK, ARK.

On Tuesday evening, March 7, a debate took place at the Temple under the joint auspices of Little Rock Lodge No. 158 and the Council of Jewish Women. "Equal Suffrage" was the question debated, the representatives of the Council assuming the affirmative and those of the B'nai B'rith lodge the negative. The judges decide dfor the affirmative. A large attendance was present.

One of the objects of the joint meeting is to aid in building up the local lodge and to arouse interest among the coreligionists in the coming convention of District Grand Lodge No. 7, which meets in Little Rock on April 30.

ANNUAL REUNION OF WASHINGTON LODGE NO. 19.

Washington Lodge No. 19, of New York City, held its 62nd annual reunion on Thursday evening, March 2, 1916. A beefsteak supper was served and brief talks were made by Brothers Sol Sulzberger, Harry C. Adams, Myron Sulzberger and N. F. Behar, who acted as toastmaster. There was orchestral music, singing, exhibition dancing by professional talent. A feature of the evening was the distribution of the initial issue of "The Washington Hatchet," a humorous organ of the lodge.

ANNUAL CHARITY BALL OF HARMONY LODGE, BRIDGEPORT, CONN.

Elaborate plans were made for the charity ball, which has become an annual event given under the auspices of Harmony Lodge No. 711 of Bridgeport, Conn. A very large number attended the party at the State Street Casino, held on Saturday, March 4, 1916, including many of the city officials. The hall was beautifully decorated and a fine program of music for dancing was held, also a concert program early in the evening.

The proceeds of the ball are to be given to various charitable institutions of the city so as to enable them to carry on their splendid work. A number of the younger women aided materially to the proceeds by selling flowers. The success achieved is principally due to the ball committee having charge of the affair, consisting of some of the best and most active workers of the lodge, with Brother M. Schnee as chairman thereof.

What Our Lodges Are Doing

GOLDEN GATE LODGE, SAN FRANCISCO.

At a meeting of Golden Gate Lodge No. 129 of San Francisco, held on February 2, announcement was made of the challenge of Cremieux Lodge No. 325 of the same city, for the greatest increase in membership during the year. The details of the contest and the prizes were discussed and arranged for and a committee of twenty was appointed and given charge of the campaign. Brother G. C. Ringolsky, Past Grand Orator of the District, who was present, put life into the contest with his address. He dwelt upon the disorganization of Jewry in Europe and the necessity for developing the forces to secure for the Jew rights in all parts of the world. In speaking of the Order and its work he said:

"It is necessary that every thinking Jew assert himself as a Jew. The young men are liable to feel that it is 'not the right thing' to be an assertive Jew; that it is not the proper thing to go before the public as such. And yet the President of the United States was not ashamed to appoint a positive thoroughgoing Jew to the Supreme Court of the United States. Mr. Brandeis has stood before the world as an assertive Jew, and he leads the Zionist movement which is strictly a Jewish proposition. This, in my view, should hearten everv one of us to take the same position ourselves as Mr. Brandeis—as an assertive body of Jewish men who have joined a Jewish organization for Jewish purposes.

"Nobody can come into this Order unless he expresses some Jewish purposes. The very fact that he signed an application—that he attends the meetings—even that he was initiated—indicates to the world that he is willing to be classed as a Jew and is standing for those things that are essentially Jewish. This is the spirit that is abroad in the world. It is the spirit that must be maintained by us here. You know 'it is an ill wind that blows nobody good,' and if the war in Europe, with its consequent appalling destruction of things Jewish and the disorganization of Jewish life it is causing, will impress upon us in America the necessity of a close and permanent and well-posted assertive Jewish organization to carry on the work here, then it must certainly have done some good to American Jewry.

"It should be the mission of our Order to establish here the necessary means for founding a great organization to assist those across the water, because in so doing we will assist ourselves. This Order is particularly and appropriatelv the Order for this work. It has the proper means of doing these things because of the universal character of the work we do. It is the one organization in close touch with our people on the continent of Europe, and we certainly have the organization with which to work.

"And so it is highly necessary that the Order increase itself now if at all—at this particular time so full of stress and yet so full of hope to the Jew. I hope that the campaign you are to conduct this year will be based upon those lines, and that the appeal that will be made will be an appeal to the young men to assert themselves to do their duty. For it will require the right men for the work of this Order. We all feel, of course, that there is work for us all to do, but it is particularly proper that at this period of the world's history every Jewish young man should come into this Order, and it is meet—it is fitting—it is proper—and it is part of his duty to his people and to humanity that he be a strong and independent and self-assertive Jew."

OAKLAND, CAL.

At the B'nai B'rith Cabaret, held on Jan. 26, 1916, in Covenant Hall, under the auspices of Oakland Lodge No. 252 of Oakland, Cal., the sum of $3,000 was raised for the benefit of the Jewish war sufferers.

Mr. A. S. Lavenson gave a brief address during the evening in which he narrated tales of the sufferings in Eastern Europe.

More than 400 guests participated in the entertainment which was a symposium of gaiety and merriment, and the occasion marked one of the most enjoyable functions given in the history of the Lodge.

Extensive plans are also being made by the Lodge for the dinner dansante to be given during the month of March at the [illegible] room of the Hotel Oakland.

B'NAI B'RITH CLUB AT PARKERSBURG, W. VA.

The dedication of the B'nai B'rith club house at Parkersburg, W. Va., was held on Jan. 24, 1916, with Rabbi A. H. Silver of Wheeling, W. Va., and Brothers Leon B. Stein and Edw. Hemple, members of the General Committee of the District Grand Lodge officiating.

Features of the interior decoration of the club house are the "Mogen David" carved on each piece of woodwork, and the "Menorah," with which the walls are decorated. The club premises consist of a reception room, a spacious lounging room and many conveniences intended for the comfort and pleasure of the members.

Preceding the installation of officers and dedication of the club house ten candidates were initiated, which about exhausts the available material of the community.

The ladies' auxiliary of the Lodge did splendid work in arranging a dainty luncheon during which a collection was taken up for the relief of war sufferers which amounted to more than $1,000.

Parkersburg Lodge is arranging a Purim Ball and the committee that has charge of the affair promised to engage every available automobile in Parkersburg to bring the co-religionists to the entertainment.

Under the auspices of the Lodge and its ladies' auxiliary, a religious training school is being maintained at which children of all classes, irrespective of the fact whether they are members of the Lodge or not are being given the benefit of a free and thorough Sabbath school education.

LINCOLN LODGE, PHILADELPHIA, PA.

An interesting meeting of Lincoln Lodge No. 780, was held at Hotel Walton, Thursday evening, February 3, Mr. David Phillip presiding. Under the direction of Past Grand President Joseph W. Salus, a class of 29 candidates was initiated. This Lodge was recently organized and numbers among its members some of the leading merchants and professional men of the city. The membership at present is 98, with a waiting list of 30 to 40 to be initiated at the next meeting in March.

After the close of the meeting Rabbi Charles J. Freund of Harrisburg, Pa., delivered a lecture on "Mormonism from a Jewish Standpoint," with stereopticon views of Utah. The lecture was very interesting and was greatly enjoyed by those present. It is the object of the Lodge to have at every meeting either a lecture or debate on present day topics, assuring the members a pleasant evening. Another feature of the Lodge is, that every member appears in full evening dress.

Any member of the Order is welcome to attend the meetings of this Lodge on the first Thursday of each month at Hotel Walton.

HAR SINAI LODGE, PHILADELPHIA, PA.

A memorial meeting was held under the auspices of Har Sinai Lodge No. 8, of Philadelphia, on January 27, in honor of the members of the Lodge who died during the past year.

Addresses were delivered by Rabbi Marvin Nathan, Mr. J. W. Salus, Mr. O. G. Bender and Mr. H. S. Platowsky.

There were also appropriate musical numbers on the program.

At the meeting of the Lodge held on February 10, which was unusually well attended, the members of Lincoln Lodge No. 780, a recently instituted Lodge, of Philadelphia, attended in a body.

OMAHA, NEB.

A joint celebration and "get together" meeting of Wm. McKinley Lodge No. 521, and Nebraska Lodge No. 354, of Omaha, with a large representation of Council Bluff Lodge No. 688, was held on Feb. 3, 1916, and was one of the most successful meetings held in recent years.

A feature of the evening was a "second degree initiation" of a number of the recently initiated members of Wm. McKinley Lodge, and the degree work was performed much to the amusement of the older members present.

Prominent members of the different Lodges represented at the meeting were called upon for short addresses and the evening's program was brought to a close with the serving of refreshments.

MONTEFIORE LODGE, BUFFALO, N. Y.

Montefiore Lodge No. 70, of Buffalo, N. Y., has arranged to celebrate the golden anniversary of its institution on Sunday, March 5, 1916. It has secured the promise of attendance of Brothers A. K. Cohen of Boston, President of District Grand Lodge No. 1; Col. Harry Cutler of Providence, R. I., and Rabbi Edward N. Calisch of Richmond, Va., member of the Executive Committee of the Order, as the principal speakers.

The Lodge is endeavoring to make its meetings enjoyable and profitable by having some sort of entertainment and intellectual discussion at each meeting.

At the meeting held Feb. 10, 1916, Zionism was the subject of discussion. The principal speaker was Rabbi Max Drob. After his formal address, explaining the aims and object of the Zionistic movement, a discussion was held and participated in by many members of the Lodge.

TOLEDO LODGE, TOLEDO, OHIO.

Toledo Lodge No. 183 of Toledo, Ohio, took the initiative in making and carrying out the plans for the Jewish Relief Day which proved a great success in Toledo.

Under the auspices of the Lodge, the B'nai B'rith Bulletin is being issued and the first number made its appearance in February. Besides announcing the meetings and special matters that are scheduled for those dates, the Bulletin contains items of general interest to the members of the Lodge.

At the meeting of the Lodge held on February 22, Brother J. O. Eppstein spoke on "George Washington."

KANSAS CITY, MO.

On Monday night, February 14, a cultural meeting was held by Kansas City Lodge No. 184, in the vestry rooms of the Temple. This meeting was attended by over two hundred members, and opened with the initiation of sixteen candidates, the work being performed by the new degree team headed by Brother George Goldman.

Following the initiation, Brother J. A. Harzfeld made an interesting address on the subject, "The Contribution of Louis D. Brandeis to the American Commonwealth," which was listened to with rapt attention. No more interesting subject could have been selected by Brother Harzfeld, because every Jew is profoundly interested in and is following closely the developments which have arisen since Mr. Brandeis' appointment to the highest tribunal in the country.

Previous to the meeting many of those present thought they were familiar with the details of Mr. Brandies' achievements, but after Mr. Harzfeld's remarkable address, they realized how little they did know of this wonderful man upon whom has been bestowed one of the greatest honors within the power of this country.

Mr. Jacob Billikopf addressed the meeting, briefly outlining the plan of getting the proper influences to work in behalf of Louis D. Brandies.

At the conclusion of the program, luncheon was served in the vestry rooms of the Temple.

BELLINGHAM, WASH.

Bellingham Lodge No. 756, and its ladies' auxiliary held a joint public installation on Sunday, January 23, which event was largely attended. L. Verstandig, retiring President of the Lodge, presided at the ceremonies. A program of varied numbers was carried out and at the conclusion Mr. Verstandig made a stirring appeal to the young men present to joint the Order. Arrangements were also made for various committees to take charge of the collection of funds for the relief of war sufferers. Refreshments and dancing finished the evening's entertainment.

SAN BERNARDINO, CAL.

Paradise Lodge No. 237, of San Bernardino, Cal., appointed a committee to respond to the appeal of the President of the United States to set aside Jan. 27, 1916, as Jewish Charity Day for the war sufferers.

After a few days canvassing the committee secured donations amounting to about $800. With the neighboring cities the donations were largely increased by the Committee of the Lodge and by its members residing in the surrounding towns.

WACO, TEXAS.

A public meeting under the auspices of Eureka Lodge No. 198, of Waco, Texas, was held at the Temple on Sunday, Feb. 13, 1916. The special object of the meeting was to raise funds for the B'nai B'rith Orphanage in New Orleans, and this was emphasized in addresses by Messrs. Abe Gross and U. M. Simon, of Ft. Worth. In addition to the two speakers a musical program which proved a pleasurable feature of the meeting was given. Mr. D. E. Hirschfield, President of the Lodge, acted as chairman of the meeting, which was unusually well attended.

Mr. Simon outlined the growth of the B'nai B'rith from its inception three-quarters of a century ago when the Jewish population was scattered throughout this country. He said that the organization favored the close association of the members of the race for growth and mutual perpetuation of their ideals and traditions. The speaker emphasized the back-to-the-soil movement which has received the general endorsement of the association.

"An Orphan's Appeal," was the subject of an eloquent address by Mr. Gross. He spoke of the need for systematic and efficient methods of caring for the orphans and made an appeal in behalf of the institution at New Orleans. A considerable sum was subscribed at the close of the meeting.

Rabbi I. Warsaw spoke on the proposal to create farm colonies of the Jews over the country, where the most progressive agricultural methods would be practiced and the highest ideals of the Jews nurtured. He thought the plan was feasible and practical and endorsed the idea of a large section, something like 5,000 acres for a beginning, to be purchased somewhere in Texas and a colony or farm-city established.

JULIUS HOUSEMAN LODGE, GRAND RAPIDS, MICH.

On February 21, 1916, Julius Houseman Lodge No. 238 entertained its members with a dinner in the vestry rooms of Temple Emanuel. The guest of honor and principal speaker was Rev. Alfred W. Wishart of Fountain Street Baptist Church. His attitude towards the Jew has always been most friendly, and the Lodge was happy to have him as its guest.

His subject was one relating to the tendency of modern evolution, and in a clear, forceful and masterly style, he gave voice to his convictions of the ultimate moral growth of civilization, notwithstanding the severe check given by the present war. It was a pleasure and a privilege to hear him, and he expressed himself as happy at the opportunity of bringing himself into closer touch with the activities of the Order.

The dinner guests also included Mr. Bert Levy, the talented artist, who is well known to the theatre-going public. Mr. Levy delivered a paper dealing with the life of Jews in his native land, Australia, in contradistinction to the customs, habits and life of his co-religionists in this country. His subject was well received and formed a pleasing exception to the general rule of speeches at such gatherings.

The President of the Lodge, U. S. Silbar, introduced Erwin M. Treusch, who is local Director of Intellectual Advancement, as the toastmaster of the evening. Besides the two speakers referred to, Brother Gustave A. Wolf spoke briefly on the origin and objects of the Order; Brother Julius H. Amberg discussed the influence of the Lodge in civic affairs, and Brother Theodore Collat in a short talk referred to the usefulness of such meetings in promoting pleasant social intercourse, and exchange of ideas.

OAKLAND, CAL.

Oakland Lodge No. 252, of Oakland, Cal., held its first initiation of the term on Tuesday evening, Feb. 8, 1916, in its club rooms, when 25 members were initiated by the degree team of the lodge. The meeting was well attended and was addressed by Dr. Rudolph I. Coffee on the work of the Social Service Department of the Order.

The lodge has launched a membership campaign and aims to add 100 new members within the next two months. Brother Samuel Wachs is chairman and Milton Mazor is vice-chairman of this important committee. The campaign will be of a competitive character. Three prizes have been offered for the three teams which will procure the largest number of candidates.

What Our Lodges Are Doing

DISTRICT NO. 1.

Brother Judge Abraham K. Cohen, president of District No. 1, presided for the first time over the meeting of the General Committee at the organization meeting of the committee Saturday evening, Feb. 26, 1916, which was held in the B'nai B'rith headquarters, 2307 Broadway, New York City. President Cohen, probably because of his judicial experience, is very precise and deliberate, yet very courteous and gentle, which qualifications make him an ideal presiding officer.

Brother Samuel Fleischman, of Mount Sinai Lodge 270, was unanimously reelected Counsel to the District.

President Cohen announced the following additional members to the General Committee: Bros. Joseph H. Ullman, Charles M. Stern, Herman Asher, Harry Cutler and I. Irving Lipsitch. A special invitation was extended to Bro. Charles Hartman, member of the Executive Committee, to attend the meetings of the General Committee. The past-presidents of the District have also been invited to attend the future meetings of the General Committee. The surviving past-presidents of the District, exclusive of those who are members of the General Committee, are: Morris Adler, Joseph Fox, Henry M. Goldfogle, Adolph Hirsh, Joshua Kantrowitz, Jacob B. Klein, J. E. Newburger, Simon M. Roeder and Adam Wiener.

At the suggestion of the new president of the Board of Governors of the Home at Yonkers, Bro. Myron Sulzberger, the meetings of the Board of Governors during the coming year will be held at the Home at Yonkers, which will give the out-of-town governors an opportunity to visit the Home and make themselves acquainted with the work of the institution. The new members on the Board of Governors are: Bros. William Goldschmidt, of New York, Isaiah Lodge No. 1, was elected for three years, and Isaac Moss, of Harmony Lodge No. 711, of Bridgeport, Conn., who was elected for two years in place of the late Gov. Jacob Cane. President Abraham K. Cohen, of Boston, visited the Home at Yonkers and expects to pay official visits to the Home all through his administration.

President Abraham K. Cohen attended the Golden Anniversary of Montefiore Lodge No. 70, of Buffalo, N. Y. He was accompanied by Bro. Maurice P. Davidson, the second vice-president of the District. The Fiftieth Anniversary of Montefiore Lodge was marked by a brilliant banquet. A worthy feature of the evening was the raising of $1,300 for the Jewish war sufferers' fund.

Bro. Hon. Charles M. Stern, past-president of the District and member of the General Committee, is having an amendment to the charter of the District introduced in the New York State Legislature, in accordance with a resolution adopted at the recent Convention in Boston.

Bro. Dr. Eugene H. Lehman, president of Jordan Lodge No. 15, well-known as a writer and lecturer, is arranging a course of lectures for Jordan Lodge, which is well attended. It is Bro. Lehman's intention to pay special attention to the intellectual activities of the Lodge. It is his belief that intellectual activities are the best for propaganda.

Bro. Joseph Levenson, chairman of the Intellectual Advancement Committee of the District, expects to follow the same line of activity for all the lodges in the Metropolitan district. Bro. Levenson has appointed a special committee, to be known as the Committee on Lodge Activities, consisting of the following seven brothers: Bros. William H. Silk, chairman; Dr. M. M. Stark, Rabbi Samuel Greenfield, Samuel M. Roeder, William Solomon, Myer L. Victorius, and Leon E. Katzenstein. This committee, with the help of Bro. Levenson and Secretary Bro. Bernard M. Kaplan, will furnish lectures to the various lodges in the Metropolitan district.

Bro. Rabbi Herbert S. Goldstein visited Springfield Lodge No. 684, of Springfield, Mass., and delivered an excellent address which was very much appreciated by the large attendance present. He also received a special invitation from Holyoke Lodge to visit and address the brothers of that lodge. Bro. Col. Harry Cutler of Providence, R. I., notwithstanding his many activities which makes him one of the busiest men in New England, was also kind enough to accept an invitation from Holyoke Lodge. Bro. Cutler attracted a very large attendance, as he always does.

Bro. Geo. Rosenstein delivered a very interesting lecture on "Comparative Wit and Humor" at Maccabee Lodge No. 71, on Tuesday, March 7, 1916. Bro. Rosenstein is one of the younger men who has the right Maccabean and B'nai B'rith spirit in him. He is a very enthusiastic worker in B'nai B'rith circles. Bro. Simon M. Roeder, former Counsel to the District whose piety and Jewishness are known all through the District, may well be proud of the number of young men whom he has inspired with love and enthusiasm for things Jewish generally, and for B'nai B'rith activities in particular.

Zion Lodge No. 2, through Bro. Rev. Bernard Steinberg, has given a most interesting entertainment to the members and the friends of the Lodge on Sunday, Feb. 27, 1916. Bros. Bernard Steinberg, Robert Levin and Leo Lieberman secured professional talent for the occasion. The Reception Committee consisted of Bros. Sol. Sulzberger, Richard M. Stern, president of the Lodge, H. Apple and Robert Levin.

Past-President Bro. Herman Asher and Bro. William H. Silk, president of Akiba Lodge No. 173, whose aim is to make the headquarters as attractive as possible to the brethren of the District, are being very much encouraged by the various lodges in the Metropolitan district. The following lodges have very generously contributed towards the furnishing of the new headquarters: Washington No. 19, Manhattan No. 156, Jordan No. 15, Zion No. 2, Maccabee No. 71, Sulamith No. 167, Hebron No. 5, Edward Everett No. 97, Henry Jones No. 79, New York Isaiah No. 1. Brothers of Jordan, Manhattan, Maccabee and Edward Everett Lodges made individual contributions towards furnishing the headquarters, in addition to the contributions by the lodges.

The following lodges will use the lodge room of the new headquarters, which lodge room, by the way, is one of the most beautiful lodge rooms in the City of New York:

Henry Jones No. 79, the first Monday.

New York Isaiah No. 1, the second and fourth Mondays.

Zion No. 2, the third Monday

Maccabee No. 71, the first and third Tuesday.

Akiba No. 173, the second Tuesday.

Hebron No. 5, the fourth Tuesday.

Edward Everett No. 97, the first and third Wednesday.

Manhattan No. 156, the second and fourth Wednesday.

Jordan No. 15, the first and third Thursday.

Washington No. 19, the second and fourth Thursday.

Chananiah No. 165, the first Sunday afternoon.

Kishon No. 193, the second Sunday afternoon.

Horeb Lodge No. 25, the banner lodge of the District, presented a beautiful testimonial to Bro. Joseph H. Ullman in appreciation of his indefatigable efforts in behalf of Horeb Lodge and the District generally.

Bro. I. Irving Lipsitch was elected honorary vice-president of the Leo N. Levi Memorial Hospital Association.

The office of District Grand Lodge No. 1 has removed from 1790 Broadway to 2307 Broadway (between 83rd and 84th Streets). The lodge room and the reception rooms will be ready for use on March 1, where visiting brethren will always be welcomed.

The new headquarters will shortly be dedicated with proper exercises. The Committee on the Dedication of the Headquarters consists of Bros. Samuel Fleischman, chairman; Charles Hartman, Joseph Rosenzweig, Herman Asher and Joseph Levenson.

DISTRICT NO. 2.

On Sunday, Feb. 13, 1916, a B'nai B'rith Lodge was instituted at Bellaire, Ohio, Brother S. J. Kornhauser, of Cleveland, President of District Grand Lodge No. 2, officiating.

Missouri Lodge No. 22 of St. Louis, Mo., had an unusually well-attended meeting on Feb. 6, 1916, at which the important question whether the St. Louis lodges shall follow the example of the Chicago lodges in organizing a B'nai B'rith Council, was discussed. In addition thereto a large class of candidates was initiated.

A regular meeting of Missouri Lodge No. 22 of St. Louis, Mo., was held on Tuesday, Feb. 29, 1916, at which a class of candidates was initiated and other important lodge matters were transacted. The question of an additional donation for the year to the Federation of Jewish Charities of St. Louis was also considered.

A class of 100 candidates was initiated on Sunday afternoon, Jan. 30, 1916, in the Evansville Club on the occasion of a meeting of Thisbe Lodge No. 24 of Evansville, Ind. Col. Harry Cutler, of Providence, R. I., past president of District No. 1, was the guest of honor. Following the initiation a banquet was served by the ladies, at which August Brentano presided and toasts were responded to by Brothers Harry Cutler, P. W. Frey, S. Ichenhauser and Rabbis Merrett and Lassing.

Following the banquet Colonel Cutler was speaker at the public meeting held at the Washington Avenue Temple.

At the last regular meeting of Denver Lodge No. 171, of Denver, Colo., for the first time in the history of the lodge, a woman, Mrs. Pisko, chairman of the Pledge Committee of the Colorado War Sufferers Relief Committee, delivered an address consisting of an appeal for contributions, in response to which the lodge pledged itself to contribute $1,000 to the Relief Fund.

At the meeting of Denver Lodge No. 171, of Denver, Colo., held on Feb. 13, 1916, Brother Meyer Friedman gave a talk on "Federal Reserve." The lodge also gave a dance on the evening of February 23 at the Progress Club, which was well attended. The membership of the lodge at the close of the year was 653. Seventeen candidates were initiated at the last meeting of the Lodge.

Toledo Lodge No. 183, of Toledo, Ohio, is publishing a monthly leaflet as a medium of acquainting its members with the doings of the lodge.

At a meeting of the lodge, held on Feb. 8, 1916, Brother L. A. Levinson spoke on "Syphilis and Its Relation to the Public."

DISTRICT NO. 3.

Wheeling Lodge No. 615, of Wheeling, W. Va., is planning a campaign for new members in the city and hope to gain at least fifty members. The chairman of the committee in charge of this campaign is Brother Leon B. Stein.

Joshua Lodge No. 23, of Philadelphia, Pa., held a well attended meeting on Feb. 23, 1916, on which occasion the sum of $600 was appropriated to finance a membership campaign. Brother Isidor Sobel, of Erie, Pa., past president of District No. 3, has been invited to come to Philadelphia and manage and supervise the campaign. Brother Sobel arrived in Philadelphia on March 1 with intentions of remaining several weeks in the city for the purpose of conducting the membership campaign. It is expected that the largest class of candidates in the history of the lodge will be secured.

Duquesne Lodge No. 652, of Duquesne, Pa., will hold its select dance of Wednesday evening, March 22, 1916, and it is hoped that the same will prove a great success.

At the monthly meeting of Lincoln Lodge No. 780, of Philadelphia, Pa., held on March 2, 1916, a class of candidates was initiated. At the close of the meeting a banquet was held, at which the following were speakers: Judge Strauss, of Wilkes-Barre, Pa.; Abr. Weil, of Philadelphia, President of the District Grand Lodge, and Jos. W. Salus, of Atlantic City, former president of the District.

McKeesport Lodge No. 573, of McKeesport, Pa., held a well attended meeting on Sunday morning, Feb. 6, 1916.

The feature of the meeting was an address by Mr. A. M. Simon, on the subject "Peace or Preparedness—Which?" A general discussion followed Mr. Simon's address.

Brother Edward Hemple, of Pittsburgh, Pa., member of the General Committee of District Grand Lodge No. 3, is actively engaged in propaganda work in various parts of the District. He recently paid a visit to Charleston, and Huntington, W. Va., and made arrangements for a mass meeting in those cities, which were held on February 28 and at which Rabbi Silver, of Wheeling, and Brother Hemple made addresses urging the necessity of establishing Lodges in those communities. The Charleston meeting was held in the afternoon and in the evening the visiting Grand Lodge Officers addressed the meeting at Huntington.

Sharon Lodge No. 622, of Sharon, Pa., held a public meeting on February 20, at which Brother Hemple delivered an address.

Morgantown Lodge No. 766, of Morgantown, W. Va., held a well attended meeting on Jan. 10, 1916, on which occasion Rabbi A. H. Silver, of Wheeling delivered a splendid address. The installation of officers was held by Brother Edw. Hemple. After the close of the meeting refreshments were served by the ladies' auxiliary and a social hour was spent.

Parkersburg Lodge No. 767 of Parkersburg, W. Va., gave a dance on Thursday evening, February 10, 1916, at the club rooms, which proved to be very entertaining. A delightful program was rendered and the committee in charge did all in their power to make the affair a splendid success.

A. N. Simon addressed members of McKeesport Lodge No. 573 of McKeesport, Pa., at its meeting held on February 6, 1916, on the subject of "Peace or Preparedness—Which?"

The second lecture of the B'nai B'rith course given under the auspices of the Educational Committee of the Lodge was delivered by Rabbi A. H. Silver of Wheeling at the meeting held on February 20, 1916.

The Propaganda Committee of Abraham Lippman Lodge No. 672, of Pittsburgh, Pa., had a well attended meeting on February 3, 1916. This committee consists of fifty members appointed by the President to lay out plans for the ensuing year. The problem discussed covered the work of the Social Service Department of the Order and it was resolved that request be made of Dr. Coffee, the Director of the Social Service Department of the Order, for plans decided upon for work in that city.

Parkersburg Lodge No. 767, of Parkersburg, W. Va., held a public installation of officers at which Bro. Leo Stein of Wheeling, assisted by Edward Hemple, of Pittsburgh, officiated. The impressive ceremonies were followed by a delightful banquet, at which Vice-President Joseph Goldstine acted as toastmaster, and the principal address was made by Dr. A. H. Silver of Wheeling, who made a strong appeal for aid to the war sufferers abroad. Many out of town guests were present.

DISTRICT NO. 4.

Installation of officers of Abraham Geiger Lodge No. 423, of Spokane, Wash., and Ida Blum Strauss Ladies' Auxiliary was held on Jan. 6, 1916, in the presence of more than 300 members. An enjoyable program consisted of addresses by prominent members and musical and vocal numbers.

The Daughters of the Covenant Ladies' Auxiliary of Samuel Lodge No. 668, of Vancouver, B. C., held its monthly meeting on Thursday evening, Feb. 10, 1916. After the business part of the meeting was closed an interesting paper was read by Rhona Krasnoff on "Sidelights on Russian Student Life." A discussion followed which brought the interesting meeting to a close.

Lasker Lodge No. 370, of San Diego, Cal., had a well-attended and interesting meeting on Feb. 15, 1916. At the following meeting, held on Feb. 22, 1916, Hon. Simon W. Rosendale, of Albany, a prominent member of the Order, addressed the lodge.

Reno Lodge No. 760, of Reno, Nev., was most successful in its efforts to raise contributions for the Jewish war fund. Although the community is small, nearly $1,200 was secured. The lodge has also been active in securing new members and since January 1 the membership campaign has resulted in an increase of 18 members. The Intellectual Advancement Committee of the lodge is arranging for an elaborate Purim affair to be held on March 23.

DISTRICT NO. 6.

Mesaba Lodge No. 673 of Virginia, Minn., observed B'nai B'rith Day on March 12, 1916, Brother Dr. Myron Sherper of St. Paul being the principal speaker on the occasion.

Wm. McKinley Lodge No. 521, of Omaha, Neb., gave a smoker at the Metropolitan Hotel on February 3, 1916, in honor of a large class of candidates that were initiated.

Addresses were delivered by the officers of the Lodge and prominent workers of the Order.

Mt. Royal Lodge No. 729 of Montreal, Que., is entering with great zeal into the social service work of the Order and has already started a recreation center in one of the public schools of the city. This will serve the double purpose of keeping the Jewish boys off the streets, and enable the Lodge to get in touch with them. If this innovation progresses well the Lodge will extend the movement to other schools. The movement is under direct charge of Dr. Simon Kirsch and Sol Vineberg.

What Our Lodges Are Doing

(Continued from page 15)

Nebraska Lodge No. 354 of Omaha, Neb., gave a grand entertainment and ball on Thursday evening, March 2, at Metropolitan Hall.

At a regular meeting of the Covenant Lodge of Duluth, Minn., held on February 22, 1916, resolutions were adopted opposing the restriction clause in the Immigration Bill now pending before Congress.

Mesaba Lodge No. 673 of Virginia, Minn., is arranging for its annual banquet and dance to be given on March 12. Dr. Myron Sherper has accepted an invitation and will address the Lodge on that occasion. It is expected a number of prominent co-religionists from the Range cities will attend.

Under the direction of Brother Friend of Lincoln, Neb., member of the General Committee of the District Grand Lodge, a great deal of activity in propaganda lines has been recently manifested in various cities in the State of Nebraska. On Sunday, March 5, a committee of the Lodge, accompanied also by representatives of Wm. McKinley Lodge of Omaha, proceeded to Nebraska City and initiated a class of five members into Lincoln City Lodge No. 377. Work is also being carried on in the cities of Grand Island, Beatrice and Hastings, with a view of securing members in those communities.

Lincoln City Lodge No. 377 has secured a good-sized class of candidates for initiation in the near future. It is proposed to have a special meeting of the Lodge for this purpose on a Sunday morning and to invite some prominent member of the Order to visit the Lodge and assist in the initiation of candidates.

Covenant Lodge No. 569, of Duluth, Minn., held its annual installation of officers on Thursday evening, Jan. 27, 1916, in the vestry rooms of Temple Emanuel. Mr. Bernard Silverstein, Safety Commissioner of the city, acted as installing officer. During the evening a program of musical and vocal selections was rendered by some of the members and their ladies. The meeting of the lodge was followed by a supper served by the Temple Aid Society, during which John Z. White, of Chicago, prominent Single Tax advocate, delivered a talk on interesting topics.

Under the auspices of Isaac Lodge No. 87, of Milwaukee, Wis., and at a well-attended meeting of the lodge, held on Thursday evening, March 2, 1916, Mr. Hornell Hart of the City Club delivered an address on "Is Democracy a Failure?"

Nebraska Lodge No. 354, of Omaha, Neb., gave a ball at the Metropolitan Hall on Thursday evening, March 2, 1916. The ball was one of the large social affairs given by the lodge during the season and among the guests were members of McKinley Lodge, of the same city, and its Ladies' Auxiliary, as well as representatives from the lodges of the Order in Lincoln, Neb., and Council Bluffs, Iowa.

Under the auspices of the Central B'nai B'rith Council of Chicago, the annual Purim ball, dedicated as Ladies' Night and as a leap year party, was held on Saturday evening, Feb. 19, 1916, at the Hotel La Salle. More than 1,500 of the members and their ladies attended and the affair lasted until the early hours of the morning. At midnight a recess was held, during which supper was served.

Jacob H. Schiff Lodge No. 694, of Lansing, Mich., held an interesting meeting on March 5, 1916, on which occasion a class of three candidates was initiated. The lodge is also making arrangements for a Purim ball, which it is hoped will be a successful event.

The Intellectual Advancement Committee of Oriental-Hillel Lodge No. 72, of Chicago, has arranged for an address at its meeting to be held on March 28, 1916, by Brother Dr. H. I. Davis, First Vice-President of the District Grand Lodge, on the subject, "The Problem of Mental Unsoundness, Especially Among Jews."

DISTRICT NO. 7.

Beth Zur Lodge No. 84, I. O. B. B., of Mobile, Ala., held its regular monthly session on February 13, 1916, the special feature of the meeting being the election of delegates to the District Grand Lodge meeting at Little Rock in April. The following were elected: Leon Schwarz, Louis J. Adler, Moses Kohn and Marion H. Forchheimer. Alternates, B. M. Lichold, Sigmund Haas, Dr. A. G. Moses and S. B. Simon.

At the meeting of El Paso Lodge No. 500, of El Paso, Texas, held on January 23, 1916, Dr. Louis Grossman delivered an address.

Isador Strauss Lodge No. 519 of Fort Worth, Texas, has instituted a campaign for membership to last two days, during which time the Propaganda Committee will endeavor to canvass the city and secure as many new members as possible.

A meeting of Gulf Lodge No. 221 of New Orleans, La., was held on February 23, 1916, at which the attendance was unusually large. After the routine business was disposed of, Ralph C. Schwarz presented a report on Intellectual Advancement work that is planned by the Lodge for the coming year. The special meeting of the Lodge will be held March 14, Leon Volmer will lead a discussion on the subject, "What Can We Do to Stimulate Interest in the Work of the Order?"

At a meeting of the two B'nai B'rith lodges of Birmingham, Ala., held on Sunday, February 6, 1916, Mr. Joseph Beitman, Past President of District Grand Lodge No. 7, was presented with a loving cup as a token of esteem and in recognition of his untiring efforts as Chairman of the Membership Campaign Committee, which resulted in the addition of 150 new members to the roster of the two Lodges.

The newly elected officers of Isador Strauss Lodge No. 519 of Fort Worth, Tex., were installed at the meeting of the Lodge held at the Hebrew Institute Building on Tuesday, February 1, 1916. Arrangements were also made at this meeting for the B'nai B'rith Day celebration on February 13, and a tentative program was agreed upon.

Birmingham Lodge No. 368 of Birmingham, Ala., held an important meeting on Sunday evening, February 13, 1916, at Temple Emanuel. Delegates to the coming convention of District Grand Lodge were elected and plans were matured for a continuation of the membership campaign.

District Grand Lodge No. 7 will meet in annual convention at Little Rock, Ark., beginning April 30, 1916. A feature of the convention will be an inspection trip to Hot Springs, Ark., where the delegates will visit the Leo N. Levi Memorial Hospital.

B'nai B'rith leaders of the Lodge at Dallas, Texas, are exerting their efforts towards increasing the membership of the Order in that city. Letters have been sent out to prospective candidates stating the purposes of the Order, and from indications a large increase may be expected.

Muskogee Lodge No. 628 of Muskogee, Okla., celebrated B'nai B'rith Day on Sunday, January 15, 1916. A special musical program was carried out and at the close of the evening refreshments were served.

The B'nai B'rith of Fort Worth, Texas, entertained its members and their ladies and friends with an open meeting at which a literary and musical program was rendered on February 22, 1916. A. N. Simon was the speaker and his subject was "B'nai B'rithism." Rabbi George Fox presided as Chairman.

A well attended meeting of Gulf Lodge No. 221 of New Orleans, La., was held on February 9, at which Bro. Archibald A. Marx, Vice-President of the Order, installed the officers. Bro. Sol. Marx addressed the Lodge with reference to the activities of the Order in Germany, and a general discussion followed regarding the relief work for war sufferers. Appropriations were made by the Lodge to the Jewish War Relief Fund and to the Leo N. Levi Memorial Hospital.

DISTRICT NO. 8.

The Berlin Lodges gave a Grand Charity Concert on Saturday, Jan. 8, under the title of "Biblical Poetry in Word and Tone," in the large saloon of the Philharmony. The concert was arranged for the benefit of the war relief of the Lodges of Berlin, the Home of Mothers and Children, the Woman's Society and the survivers of fallen soldiers. The following took part in the program, and helped to make the concert a grand success: Tilla Dorieux, Frieda Langendorf, Grete Jolles, Chief Cantor Magnus Davidsohn, violin virtuoso; Alfred Wittenberg and the reinforced choir of the new synagogue, under the leadership of the bandmaster, Albert Kellermann.

McKEESPORT, PA.

At the Altmeyer Theater on Sunday evening, February 20, 1916, Rabbi A. H. Silver, of Wheeling, delivered an inspiring lecture under the auspices of McKeesport Lodge No. 573 on the subject of "Militant Judaism." He said in part:

"By militancy I do not mean preparedness for any physical struggle, but preparedness for a struggle for the betterment and advancement of humanity. Once you have assumed a certain stand in life, stand by that conviction, live for it and if need be die for it. Indifference is frequently called tolerance; in order to be creative a people or individual must be insistent and consistent in his or their convictions, even at the expense of a certain amount of tolerance."

A short address was also given by Louis Sulzbacher, grand secretary of District No. 3; Armin H. Friedman, Esq., acted as chairman of the meeting.

MENORAH LODGE, BALTIMORE.

A regular meeting of Menorah Lodge No. 771 was held on February 3, 1916, at which a large number of new members were initiated. The preliminary report was received from the representatives of the Lodge to the recent Convention of the District held at Savannah. At that Convention an amendment to the laws of the District was passed exempting the Lodge in Baltimore from the payment of the annual per capita tax for the support of the Atlanta Orphanage and permitting the use of this money for the support of the local Jewish Orphanage.

Another important matter considered at the meeting was the re-establishment of a Jewish Court of Arbitration that will hold the confidence of the Jewish community. A committee was appointed to investigate this and to submit recommendations to the Lodge at its next meeting.

SAN BERNARDINO, CAL.

At the meeting of Paradise Lodge No. 237, of San Bernardino, Cal., held on Feb. 20, 1916, the appreciation of the good work of Brother Rudolph Amber, for 34 years a member of the Order and several times president of the lodge, was expressed by the members by the presentation of a token to Brother Amber. Brother J. S. Jonas made the presentation address. This was followed by the presentation of a token to Brother Louis Kaplan, the monitor of the lodge. Another feature of the evening was the initiation of a class of four candidates, among them Selmer Amber, the son of Brother H. Amber, now president of the lodge. At the close of the meeting refreshments were served and a social hour was indulged in.

EVERETT, WASH.

The officers for the ensuing year of Everett Lodge No. 761, of Everett, Wash., were installed on Sunday evening, Jan. 30, 1916, by Rabbi Theodore Koch, of Seattle, Wash.

Rabbi Koch gave a talk on the relief work being done for the suffering Jews in Europe. His remarks were followed by short talks by the newly installed officers of the lodge.

Following the business meeting, refreshments were served.

Under the auspices of the lodge a committee was actively engaged in securing contributions to the fund for the relief of war sufferers, and more than $300.00 was raised.

OAKLAND, CAL.

A meeting of Oakland Lodge No. 252 was held on Tuesday evening, February 29, when reports were presented in the big membership campaign now being waged by the Lodge. Dr. J. S. Sampson and D. E. M. Lando discussed the work of the campaign as well as the reports from the various teams. The campaign plans to add 100 members to the Lodge by the first of April, and prizes have been offered to the winning teams. That the 100 mark will be passed is predicted by the officers of the Lodge.

The entertainment committee is arranging for a big dinner dance to be held at the Hotel Oakland about April 1, in honor of the newly acquired members.

VANCOUVER, B. C.

One of the best attended and most enjoyable affairs of the season was the card party and dance given on Wednesday evening, Feb. 16, 1916, by Samuel Lodge No. 668, of Vancouver, B. C., and its Ladies' Auxiliary. The hall was filled to capacity with members and their families. Various card games were indulged in and this was followed by the rendition of a play and the serving of refreshments. The evening was brought to a close with an informal dance. The lodge has arranged to give similar social evenings once every month.

The Ladies' Auxiliary of Samuel Lodge held a sewing meeting on March 1, which was largely attended. Following the sewing the hostess served refreshments and a most enjoyable time was spent by those present.

NATCHEZ, MISS.

On Thursday evening, February 3, 1916, Ezra Lodge No. 134, of Natchez, Miss., celebrated B'nai B'rith Day by joint session with the Temple Sisterhood. Mr. Samuel Ullman, former resident of the city and ex-president of District Grand Lodge No. 7, was the orator of the evening and delivered a forceful address. Rabbi Kaplan used the occasion for making an earnest appeal on behalf of the war sufferers. The response was gratifying, more than $1,000 being the result of the collection, besides a number of monthly contributions. Various musical numbers were rendered and the meeting was brought to a close after a pleasant social hour.

PINE BLUFF, ARK.

Chas. Weil Lodge No. 279, of Pine Bluff, Ark., observed B'nai B'rith Day on Sunday, Jan. 30, 1916, with a splendid program at the Temple. Refreshments and entertainment at the Harmony Club rooms followed the exercises. Rabbi Rudolph Farber, of Texarkana, was the principal speaker. Following was the program with Rabbi Joseph Jasin as Master of Ceremonies:

Organ prelude, Mrs. F. E. Renfrow.

Duet, Miss Lucyhearn Broadstreet, Mr. Dolph Kastor.

Address of welcome, Mr. Samuel M. Levine, outgoing President.

Vocal solo, Miss Sarita Strauss.

Vocal solo, Miss Adele Bluthenthal.

Address, Mr. Gerson H. Moore, incoming President.

Vocal solo, Miss Ethel Schloss.

B'nai B'rith Day Oration, Rev. Dr. R. Farber, Texarkana.

Violin solo, Miss Leah Levine.

TACOMA LODGE, TACOMA, WASH.

The annual ball of Tacoma Lodge No. 741, held on February 16, 1916, was as anticipated, one of the leading social events of the season. The affair was well attended and it was particularly noteworthy that a great number of out of town guests were in attendance.

Nearly every steamer arriving in port from Siberia brings a number of Jewish refugees, and the Immigration Committee of the Lodge is doing excellent work in providing the necessary wants for these unfortunate people. In many cases employment is secured for them, while in others assistance is rendered to them whereby they are enabled to join their friends and relatives in eastern states.

HOT SPRINGS, ARK.

B'nai B'rith Day was observed by Beth Israel Lodge No. 507, of Hot Springs, Ark., on Sunday evening, Feb. 20, 1916, at the Temple. The following program was rendered:

Vocal Solo—Miss Edith Katz.

Introductory Remarks, Rabbi A. B. Rhine.

Violin Solo—Dr. O. W. Huff.

Address—Rabbi Louis Witt, of Little Rock.

Vocal Solo—Mr. Nicholas Davies.

Mrs. A. B. Rhine, accompanist.

The exercises were followed by a reception.

INSTITUTION OF B'NAI B'RITH LODGE AT BELLAIRE, OHIO.

Bellaire Lodge No. 785 was instituted on Sunday, Feb. 13, 1916, with a charter membership of 44. Following the institution ceremony the election and installation of the officers was held. The installation ceremonies were in charge of Brother S. J. Kornhauser, of Cleveland, President of the District Grand Lodge No. 2, and the degree work was conducted by Degree Team of Zion Lodge No. 62 of Columbus, Ohio. At the conclusion of the meeting a luncheon was served, at which Brother Kornhauser and Brother Shohet delivered interesting addresses.

RESOLUTIONS BY MUSKOGEE LODGE.

Whereas, Brother Abraham Blum has served truly and faithfully as secretary and president of this lodge for years, and

Whereas, to better himself, Brother Blum found it necessary to change his location to another city and can, therefore, no longer act as secretary of this lodge and has tendered his resignation; now therefore, be it

Resolved by Muskogee Lodge No. 628, Independent Order of B'nai B'rith, That we accept said resignation of Brother Blum with sincere regret, and hereby express to him our heart felt thanks for his constant, untiring work in behalf of this lodge, and wish him all success in his new location, and, be it further

Resolved, That a copy of this resolution be engrossed and presented to Brother Blum and a copy spread upon the minutes of this lodge and published in the B'nai B'rith News.

A FRENCH ANTI-SEMITE'S RENUNCIATION.

M. Andre Vervoort has published a book in French on Jews and the war. He declared that he was once an anti-Semite and was even opposed to the pro-Dreyfus campaign. But, as a result of the war, he has changed his views and is commending the loyalty of the Jews.

PRIEST PRANAITIS DISGRACED.

The notorious anti-Semitic priest, Pranaitis, who created a stir in the Beilis case, has lost his last stronghold, the city of Tashkent. The priest has misappropriated the funds of the local Catholic charities; all his former admirers have thus learnt his true character.

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Reception to Ambassador Morgenthau by District No. 1, I. O. B. B.

Over two thousand people attended the reception tendered to Bro. Henry Morgenthau, United States Ambassador to Turkey, member of Jordan Lodge No. 15, at Temple Emanu-El, New York, Wednesday evening, April 5. It was a brilliant and notable gathering. The large number of the members and their families present was augmented by a number of distinguished representatives of the leading congregations and communal institutions. There were present members of the American Jewish Committee, United Hebrew Charities, Young Men's Hebrew Association, the Montefiore Home, the Spanish and Portugese Congregation, Alliance Israelite Universalle, Emanu-El Congregation, Free Synagogue, Temple Beth-El, Temple Israel, the Western Synagogue, Temple Rodeph Shalom, the Hebrew Sheltering and Immigrant Aid Society, Temple of the Covenant, the Jewish Agricultural Aid Society, the Intercollegiate Menorah Association, the American Cantor's Association, the Eastern Council of Reformed Rabbis, and the American Jewish Farmers' Association.

Greetings were received from Bro. Jacob H. Schiff, Mount Sinai Lodge No. 270, whose absence from the city prevented him from participating in the program. He wired:

"White Sulphur Springs, W. Va.
"Samuel Fleischman, Esq.,
"Chairman Morgenthau Reception Committee:

"It is a cause of much regret to me that absence prevents me from joining in honoring Ambassador Morgenthau this evening, who so well merits the acclaim generally and so willingly bestowed upon him. He has added new lustre to the repute of our coreligionists. God bless him.

"JACOB H. SCHIFF."

Greetings were also received from Dr. Harry Friedenwald, President of the American Federation of Zionists; Dr. Cyrus Adler, President of the American Jewish Historical Society and Acting President of the Jewish Theological Seminary of America, and from Eugene S. Benjamin, President of the Baron de Hirsch Fund.

The Executive Committee of the Order on this occasion was represented by Brother Adolf Kraus, President of the Order; Brother Simon Wolf, Ex-President of the Order; Brother Charles Hartman, member of the Executive Committee from District No. 1; and Brother A. B. Seelenfreund, the Executive Secretary. District No. 2 was represented by Brother M. H. Lempert, and District No. 5 by Brother E. Jacobi, Past President of the District.

The program, which was unusually interesting, was as follows.

Prayer.....Rev. Dr. Rudolph Grossman
Address........Hon. Abraham K. Cohen
(President District No. 1, I. O. B. B.)
Address...................Adolf Kraus
(President I. O. B. B.)
Contralto Solo........Miss Mary Jordan
"In Thee, Oh God, I Put My Trust."
Address......Rev. Dr. Joseph Silverman
Address........Hon. William B. Wilson
(Secretary of Labor.)
Tenor Solo........Mr. William Wheeler
"The Lord Is My Light."
Address.............Hon. Simon Wolf
Address..........Hon. Samson Lachman
Duet......Mr. Wheeler and Miss Jordan
"The Lord Is My Shepherd."
Address..Rt. Rev. David H. Greer, D.D.
(Bishop Protestant Episcopal Church, of New York.)
Address........Hon. Henry Morgenthau
(Ambassador of the United States to to Turkey.)
Benediction...Rev. Dr. DeSola Mendes

President A. K. Cohen, of District No. 1, who presided, welcomed the large audience and the guests in a most felicitous speech. Among other things President Cohen said that it was fitting that District No. 1, of which Ambassador Morgenthau is a member, should hold this reception as an appreciation of Brother Morgenthau's broad patriotism and philanthropy, which are among the cardinal principles of the Order. Bro. Cohen referred to Bro. Morgenthau as "Ambassador of Humanity," the phrase which he said was applied to him at a recent reception by representative citizens in Boston.

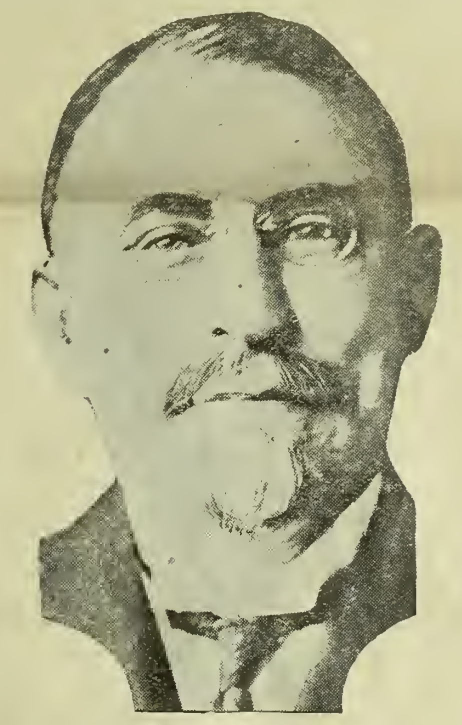
Brother Adolf Kraus, President of the Order, was the next speaker. He said:

"We are here tonight, to honor him to whom honor is due. If America singled Henry Morgenthau for distinction by sending him to a post full of delicate problems and beset by diplomatic embarrassments, Henry Morgenthau has conferred honor on America by so conducting his office as to win the admiration of his countrymen. Of all our Ambassadors in the war zone, no man has more worthily stood for the ideals on which this Republic rests.

"If Judaism honored Morgenthau by giving him a pious ancestry and a favored environment wherein to develop his distinguished talents, Henry Morgenthau has in turn reflected credit on Judaism through living a fine example of Jewish manhood and developing his character to a rare degree of efficiency. His care and regard for all people, regardless of race, color or creed, in the Orient is a splendid example of the broadmindedness of the Jew.

"If the Independent Order of B'nai B'rith honored Henry Morgenthau by admitting him to membership in the strongest international bond of fellowship the Jews of the world possess, Henry Morgenthau has shed lustre on us by his splendid interpretation, through personal deeds, of the principles for which this Order stands. He serves his fellowmen.

"America is God's country, welcoming people of all lands. Here is opportunity for the development of a splendid citizenship. Judaism embraces and emphasizes the principle of the Brotherhood of man. The Independent Order of B'nai B'rith translates and applies that principle in all of its activities. Henry Morgenthau, his soul filled with American patriotism, his heart and mind true to the principles of Judaism, his hands busy with work of altruism, represents the highest type of citizenship, the ideal of America.



HENRY MORGENTHAU

"I did not travel a thousand miles unduly to flatter anyone. As President of the Independent Order of B'nai B'rith, I am proud to assist in honoring this worthy member of our Order who has rendered such praiseworthy services to mankind. What finer example of true Jewish religion can there be than the one shown by Mr. Morgenthau when he protected a Christian population from the ruling class. Not to kill man, but to save and do him justice, is the Jewish ideal. Henry Morgenthau has lived this Jewish interpretation of duty. A militant American, he is trusted by people of other nations; a loyal Jew, he has succeeded in preventing unholy bloodshed between adherents of other great religions. As a member of our Order he has rendered signal service by recognizing the efficiency and usefulness of our organization in the Orient and making use of the means provided by the Order to alleviate suffering and distress.

"May he return to his station, strengthened by the thought that our hearts and our hopes and the approval of all his countrymen go with him, and may this consciousness of approval encourage him to even greater service in the future."

Bro. Dr. Joseph Silverman, Past President of District No. 1, dwelt upon the relationship between patriotism and religion which the distinguished guest of the evening, Bro. Henry Morgenthau, so well represented. "In the man who expects soon to return to Constantinople" Dr. Silverman said, "he found the embodiment of the new international spirit that is working in patriotism, religion and philanthropy."

"In the furtherance of this spirit Ambassador Morgenthau has contributed a noble part in performing his difficult duties in conformity with the broadest humanitarian principles," Dr. Silverman said: "Every true American should remember that while we live in America we also live in the world. Our American idea of government which makes a local question national and a national question international, must be transplanted to Europe, so that the contries there will realize that the weal and woe of war in one country is the weal and woe of war in another country."

Brother Simon Wolf referred to the ideal Americanism and true B'nai B'rith spirit which has characterized the noble career of Bro. Morgenthau.

"What he did in Constantinople may have a greater result—may be fraught with more import in history—than the result of the European war," he said. "Remember, he was the representative at the Porte of all the countries involved in the war."

"His example may be followed by all nations after peace comes. When great countries were fighting in this so-called era of Christian civilization, it remained for an American Jew to be the mediator, the international missionary seeking to reconcile differences and to harmonize one man to the ideas of another man."

Hon. William B. Wilson, Secretary of Labor, who attended the reception as the personal representative of the President, as an immigrant to an immigrant in America, the international melting pot, said:

"Mr. Morganthau came to this country as an immigrant. I also was an immigrant. I came to America a few years after the guest of the evening, but we were both the same age.

"He is of German birth and Jewish origin. I am of British birth and Celtic origin.

"And the President of the United States, who by the fundamental law of our government must be a native of this country, tonight sends one American born in one foreign country to pay his respects to another American born in another foreign country. What better illustration is needed of our land as the melting pot of the nations?"

Secretary Wilson borrowed his conclusions from "Abou Ben Adam": "Henry Morgenthau's name is written in a book of gold as one who loves his fellow men," he said. "I have come from Washington to lay my humble tribute at the feet of not Henry Morgenthau, the Jew, but the successful lawyer and business man, or the Ambassador of the United States to Turkey in war time, but Henry Morgenthau the man."

A very appropriate and happy address was delivered by Judge Samson Lachman, the close friend and former associate of Brother Morgenthau. Brother Lachman's address was a good B'nai B'rith talk which was much appreciated by the members present. He dwelt upon the great work of the Order which was a source of inspiration to the guest of honor and to himself. He told the audience how he and Bro. Morgenthau joined the Order as young men and how enthusiastic they both were about the meetings of the Lodge they belonged to, where Brother Morgenthau was much impressed with the teachings of the Order; that it was in the forum of the B'nai B'rith lodge room that Bro. Morgenthau first received his experience in public speaking and thoughtful handling of people.

The Right Rev. David H. Greer, Bishop of the Protestant Episcopal Church of New York, remarked: "It was the spirit of the religion which Ambassador Morgenthau represented that made him so broad and sympathetic towards all."

Response by Ambassador Morgenthau.

Brother Morgenthau's response to all the high praise was very graceful and at the same time modest and unassuming. He said he hardly deserved all the encomiums which were showered upon him; that he merely tried to do his duty and that he was grateful of the opportunity to render some service to the country that he so dearly loved and to which all American Jews owe an everlasting debt. Bro. Morgenthau said:

"We should not be the Jewish border on the rug that has been woven by the inhabitants of each country. We should become part of the web and woof of the rug. Too long have the Jews lived in the buffer states which suffer most when war comes. I want to see the Jews become an indissoluble part of the rug which destiny is weaving for America, the rug which stands for democracy, humanity and equality."

Credit of this most successful reception is due in a large measure to the efficiency and zeal of Brother Samuel Fleischman, Chairman of the Committee. Brother Fleischman was assisted by Bros. Charles Hartman, Joseph Rosenzweig, Herman Ascher, Joseph Levenson, Dr. Joseph Silverman and Secretary of the District, Dr. Bernard M. Kaplan.

THE JEWISH PRE-CONGRESS CONVENTION

By Our Special Correspodent, GUSTAVUS M. LOEVINGER

The preliminary conference to organize the Jewish Congress was called to order at Hotel Walton, Philadelphia, on March 26, 1916, at 2 p. m., by Dr. B. S. Rubisohn, Chairman of the Philadelphia Congress Committee and Grand Master of the Independent Order B'rith Sholom. Dr. Rubisohn welcomed the delegates heartily to the mother city of the Republic. At the conclusion of his address the delegates rose to sing America, and thereafter sang Hatikvah. Mr. A. J. Cattel, representing the Mayor of Philadelphia, who was unavoidably absent, thereupon eloquently welcomed the delegates to the conference on behalf of the city of Philadelphia, expressing the hope that as the Declaration of Independence was written in the city of Brotherly Love, so might the latest chapter in the liberation of the Jewish people be fittingly written on the same historic spot. So eloquent and apt were his remarks that he was given an enthusiastic ovation at the conclusion of his remarks. Rabbi B. L. Levinthal next welcomed the delegates on behalf of the Jews of Philadelphia, emphasizing the necessity of demanding and obtaining equality for the Jew everywhere.

Thereupon former Judge Leon Sanders, of New York, Grand Master of the Independent Order B'rith Abraham, was introduced as the temporary chairman of the conference. In a short speech he declared that the conference was not called to advance the cause of any individual or group of individuals, but as a step in obtaining equal rights for the Jew wherever he may live. Dr. Stephen S. Wise, of New York, next addressed the conference, delivering the keynote speech. He emphasized the necessity of complete democracy, both in the name and purpose of the creature to be created by this preliminary conference, and sought to prove that the word "Congress" was the most fitting name for the meeting to be called on behalf of the Jews and that the platform must be so broad that every Jew will be able and willing to stand upon it. So heartily in accord with the sentiments of the delegates were the remarks of Dr. Wise that his speech was unanimously adopted as expressing the views of the conference and the delegates cheered him most vociferously. It was noteworthy that the mention of the names of Mr. Louis D. Brandeis and Dr. Theodore Herzl each evoked prolonged and enthusiastic outbursts of applause.

A committee on credentials was thereupon appointed which shortly thereafter reported that the total number of accredited delegates was 357; the number of national and central organizations represented was 28; the number of delegates from these was 131; the number of city congress committees represented was 81; the number of delegates representing them was 226; the number of cities represented was 81; the number of states represented was 28; the number of affiliated organizations represented, including branches of national and central organizations, was 3,381; representing approximately a membership of over 1,000,000.

A motion was carried that the conference proceed to elect the following officers: An honorary chairman, a permanent chairman, seven vice-chairmen and three secretaries. Mr. Louis D. Brandeis was elected honorary chairman, Judge Hugo Pam, of Chicago, was made permanent chairman, B. L. L. Levinthal, Prof. Gotthard Deutsch, Dr. H. Friedenwald, Louis S. Rubisohn, I. L. Horwitz and Joseph Barondess and Joseph M. Hermann, were elected vice-presidents. Bernard G. Richards, Chaim Fineman and A. B. Brenner were elected secretaries.

The chairman, pursuant to a motion, appointed nine committees, consisting of at least fifteen members each, on the following subjects: Credentials, Resolutions Bearing on Duties of Executive Committee, Resolutions Bearing on Program of the Congress, Resolutions Bearing on Date of Congress, Finance, Rules, Resolutions on Place of Congress, Nominations, Resolutions Bearing on Methods of Electing Delegates to Congress.

Mrs. William J. Einstein next addressed the conference on behalf of the women of the city of New York, pledging their support to the congress.

A number of other short addresses were made during the session notably by Prof. Deutsch, of Cincinnati and Dr N. Sirkin, of New York. A great many telegrams from all parts of the United States and Canada were received and read extending to the conference greetings, congratulations and good wishes. [illegible] from Nathan Straus and [illegible] Brandeis in particular were [illegible] demonstrations of great enthusiasm. No session of the conference [illegible] the evening owing to the lateness of the hour at which the afternoon session adjourned, and the attendance of delegates at committee meetings.

Three sessions of the conference were held on Monday, March 27, 1916, one in the morning, another in the afternoon and the final session in the evening. The first act of the chairman on Monday was to appoint a floor committee of seven delegates to have charge of the hall and assist in maintaining order.

The committee on rules reported its recommendations that all resolutions be in writing; that discussion on reports of committees be limited; that the time alloted to each speaker on any question be limited to three minutes and each delegate speak only once on each question; that nomination speeches be limited to one minute; that no nominations be made from the floor except upon the written request of ten delegates; and that the chairman's ruling on any proposition not specially provided for, be final. These recommendations were all adopted.

Thereupon the report of the committee on the program of the congress with some modifications was adopted as follows:

Report of the Committee on the Question of the Program of the Congress.

(1) a. That the congress consider the question of securing to the Jews full and equal rights, civil, political, religious, in all such lands where these rights are denied them.

b. That the congress consider the question of securing for the Jews national rights in all such lands in which national rights are or ought to be recognized.

(2) That the congress consider the problems of Jewish development in Palestine in all its phases.

(3) That the congress consider cooperation with Jews in all other lands in the furtherance of the congress program.

(4) That the congress consider the question of creating a commission which shall submit the deliberations of the congress to the Peace Conference.

(5) That the congress consider the advisability of establishing a congress as a permanent institution.

(6) That the congress consider the problems of constructive relief in lands affected by the war.

(7) That the congress consider the problem of Jewish migration in all its aspects.

(8) That the congress consider the financial responsibilities which the congress movement may create.

The committee also recommended that commissions be appointed to make a study of restrictive laws applying to Jews, and also a commission to make a general survey of the condition of Jews in foreign lands. These recommendations were referred to the Executive Committee to be elected.

Mr. Chas. B. Streekler, United States sub-treasurer at Boston, thereupon spoke on the deplorable condition of the Jews in Russia and Eastern Europe, and appealed to the delegates for activity on their behalf.

The committee on the method of electing delegates to the congress submitted two reports, one a majority report favoring representation with an existing Jewish organization as the unit and basis of representation, and a minority report favoring universal suffrage as the method of selecting delegates. After a great deal of heated debate the question was referred back to the committee which a little later made a unanimous report which was practically unanimously adopted, providing for the election of delegates by all Jews and Jewesses of mature age, membership in an existing organization being prima facie eligibility to vote, and leaving it to the Executive Committee to be appointed to provide how unaffiliated Jews shall be given an opportunity to vote.

The committee on finance reported that $100,000.00 would be needed to perform properly the work of the congress and that $20,000.00 was needed at once. The report was accepted. Subscriptions and pledges were then and there received aggregating $10,000.00.

The committee on duties of the executive committee made the following report as adopted by the conference:

The Executive Committee is required to do all in its power for the purpose that all Jewish organizations, that are not represented at the Philadelphia Conference, may participate in the Jewish Congress.

In the event of other organizations uniting and becoming affiliated with the congress movement the Executive Committee is authorized to increase its membership so as to include representatives of such organizations, but in no event shall the committee increase its membership by more than 20 per cent of the total number.

The Executive Committee either as now constituted or in the event of the affiliation of other organizations with the congress movement, in its enlarged form, shall prepare or cause to be prepared by experts, for the use of the Jewish Congress, such memoranda, data and information bearing on:

(a) Religious, civil, political and national rights in the countries where the Jews do not now enjoy such rights.

(b) Emigration and all institutions dealing with it.

(c) Palestine.

(d) Relief.

(e) Such other questions as the Executive Committee may deem necessary and advisable.

All such data, memoranda and information shall be prepared, printed and mailed to each and every delegate elected to the Jewish Congress as soon after the election of delegates to the Jewish Congress as possible, and in no case later than two weeks prior to the holding of the congress.

The Executive Committee shall organize and maintain a Press Bureau for the purpose of giving wide publicity to the congress idea through the medium of the American press and the press of other countries.

The Executive Committee shall organize an active and systematic propaganda for the congress movement all through the United States.

The Executive Committee shall publish a weekly paper which shall be the official organ of the Jewish Congress movement. (Referred to the Executive Committee.)

The Executive Committee is instructed and empowered to do any and all other work necessary for the success of the Jewish Congress and shall be the body to carry out all the resolutions that may be adopted by the Philadelphia Conference for the carrying out of which no other committee has been designated.

All other committees created by the Philadelphia Conference shall be under the jurisdiction and supervision of the Executive Committee.

Another spirited debate was precipitated by the report of the committee on the date of the proposed congress, there being both a majority and minority report which, after a re-reference, resulted in the adoption of a resolution, that all preparations for the congress be completed by Sept. 3, 1916, and that the congress be held not later than Dec. 31, 1916, unless special circumstances demand a later date, the exact date to be determined by the Executive Committee.

The recommendation of the committee on place of holding congress, that it be held at Washington, D. C., was accepted without objection.

The final action of the conference was to adopt the following recommendations of the committee on nominations with the modification that the Executive Committee of the congress organization shall have the right to elect thirty others to such committee:

The Nomination Committee at meeting held today, Monday, March 27, 1916, by a unanimous vote adopted the following recommendations:

Only citizens shall be eligible to membership on this committee.

1. That the Executive Committee shall consist of seventy members, exclusive of an honorary chairman and a secretary.

2. That the Executive Committee shall elect out of its own membership an administrative committee consisting of such numbers as they think proper.

2a. That Louis D. Brandeis shall be Honorary Chairman of Executive Committee.

3. That the Executive Committee shall elect its own chairman, vice-chairman, treasurer and secretary, and such other officers as they deem necessary to carry out its work.

4. The committee after careful deliberation and with a view of including representation from all sections of the country, and as well as all elements in American Jewry, presents the following names to this conference to constitute the National Executive Committee of seventy.

New England.

Louis Kirstein,
H. H. Levenson,
Edward M. Chase,
Jacob de Haas,
Max Mitchell,
J. M. Herman,
Nathan Pinanaki.

Middle West.

Hugo Pam,
Jacob G. Grosberg,
Edwin Romberg,
N. T. Brenner,
Lee H. Hoffman,
Max Shulman,
Horace M. Kallen,
George Avirunin,
Gothard Deutsch,
Rabbi S. Margolis.

Southern States.

Dr. Harry Friedenwald, Baltimore,
Julius Peyser, Washington, D. C.,
Montifere Leman, New Orleans,
Louis S. Gottlieb, Washington.

Pacific and West.

Martin A. Myers, San Francisco,
Otto I. Wise,
David Solis Cohen, Portland, Ore.,
C. D. Spivak, Denver, Colo.

Middle Atlantic States.

New York.

Stephen S. Wise,
Max Stern,
Leon Sanders,
Max Silverstein,
Aaron J. Levey,
Max L. Eollands,
Gustav Hartman,
Dr. S. Elsberg,
Max Eckman,
B. Zuckerman,
Nathan Strauss,
Adolph Lewison,
Joseph Baroudes,
Abraham Shomer,
Louis Lipsky,
Rabbi M. S. Margolis,
Jacob Carlinger,
J. I. Bluestone,
G. Booblick,
Leon Wolfson,
Charles Cowen,
Isaac H. Hurwitz,
Julius Weis,
Rabbi Wolf Gold,
D. Katcher,
Samuel Mason,
Bernard A. Rosenblatt,
Sol Bloomgardey,
Myer Brown,
Sol. Suffrin,
Maurice Rottenberg,

Rochester.

Isaac Adler,
Joshua Spraygren,
Jos. Entin,
Judge Jacob Straus,
A. Goldberg,
Joseph S. Marcus.

Philadelphia, Pa.

B. L. Levinthal,
Dr. B. L. Rubinsohn,
M. Kats,
B. L. Gordon,
Prof. Hyim Fineman,
Rev. M. Ashinsky.

Pittsburgh, Pa.

M. L. Avner.

With appropriate votes of appreciation for services rendered to the conference by Judge Hugo Pam as chairman, by B. G. Richards as secretary, and by Dr. Stephen Wise, the conference duly adjourned.

The conference on the whole was remarkable for its unanimity of opinion on all the important matters coming before it. Almost from the moment the conference was convened it was clear that the Zionistic element was in complete control and that no program would or could be adopted which did not include both the national and Palestinian phases of the Jewish question. The program as adopted by the conference is not binding on the congress that is to be called, but undoubtedly unless the membership in the congress be radically different from the membership of the conference, a similar program will be adopted by the former. While at times a resentment appeared in the deliberations of the conference at the attitude of other Jewish individuals and organizations which had not joined the congress movement, on the whole the proceedings were free from serious recriminations. The vast majority seemed and undoubtedly were imbued with the loftiest patriotism and most unselfish devotion to the cause of Israel. Whatever individual differences of opinion may exist as to the wisdom of any action of the conference all Jews can unite in hoping that the congress may be fruitful in results to the Jew wherever he is denied civil, political or religious equality.

EXILED TO SIBERIA.

Fate of Jewish Hostages.

The press reports that the Russian Government has decreed that Jewish hostages from Lemburg and other Galician cities who are now in Kief, and such others as have been expelled from Galician by administrative order, must be sent to Siberia. This decree of expulsion to Siberia seems to be the response to the Jews' petitions for release from arrest and permission to return to their native country.

Non-Jewish hostages may choose places of residence outside the sphere of military operations.

THE JEWISH CONGRESS

Address Delivered by REV. DR. STEPHEN S. WISE at Philadelphia
Sunday, March 26, 1916, Before the Jewish Pre-Congress Convention

This day is destined to be memorable in the annals of Israel—the more because we are thinking not of ourselves alone nor for ourselves, but, after the Jewish manner, of and for all Israel. High is the privilege of having part in an assembly which may be destined to make Jewish history and therefore world history. "The revenge of the human soul, when its rights are ignored by power, is history." Not the revenge but the indomitable resolution of the human soul, in the case of Israel, its rights too long ignored by power, is to be history.

I recall another date, Jan. 31, 439, nearly fifteen hundred years ago, the East Roman Emperor, Theodosius II, deprived our forefathers of civil rights and excluded them from public office, and, as has been said, "this act became during the next one and one-half thousand years in every Christian State the basis of the degradation accorded to the Jews." After nearly fifteen hundred years during the last one hundred of which there has been a beginning of the light, who knows but that even as Jan. 31, 439, is memorable as our day of loss and woe, this day, March 26, 1916, may by us be made forever memorable as the beginning of a new epoch, an epoch that shall see Israel clothed at last throughout the world with honor and security.

There can be but two questions with regard to the possibility of a Congress—questions touching the name and the thing. As for the name, it is known of men that this is not a Congress but a meeting summoned to consider whether and when a Congress should be called. We have chosen the name because it is the American name, because its American associations have endeared it to us native and adoptive children of the Republic alike. We have chosen the name Congress because it is an inclusive, all-American name, with no implication of partisanship or factionalism. We have chosen the name as alone befitting the high dignity of such an assembly as we conceive to be needed because no lesser name would measure the significance of an assembly of democratically chosen representatives of the Jewish people of the land. We have deliberately refrained from using the name Convention because of the political associations wrapped around it—witness the quadrennial Presidential conventions of the political parties. In view of the faith of certain good men in compact and for one reason or another easily manageable bodies, one is tempted to wonder that the name caucus has not been offered as a substitute for the term Congress. So much for the name which it were ludicrous to defend as against those who for want of anything truly objectionable are happily reduced to the necessity of cavilling at a word!

If any further proof of the fitness of the name Congress were needed, is it not at hand in the circumstance that for a generation a series of congresses have been held in this land dealing with problems of the gravest import. Such have been the world's Congress of Religions, the Tuberculosis Congress, the Sociological Congresses, the Social Insurance Congress temporarily postponed because of the war, the Congress on Child Welfare soon to meet in a South American capital Never as far as I have heard has objection been made to the use of the term Congress in connection with these assemblies of national and international character. Shall it remain for Jews to belittle their own affairs by refusing to invest their deliberations at the most critical moment of our tasks and hopes with the outward title and the inward dignity of a Congress?

This is not the first time in Jewish history that a Jewish assembly has been called. Little more than a century ago, such a Jewish high court was convened by Napoleon, which court in the course of public sessions did little more than ratify the decisions of the Assembly of Notables. This Assembly, in a sense a milestone on the highroad of Jewish history, little availed after one year to avert the restriction of legal rights for Jews. This Jewish Congress or Sanhedrin, while not paralleled by our Assembly, failed to be greatly and permanently serviceable to Jewish interests for two reasons: First, it was not an act of the Jewish consciousness and the Jewish will. Second, because in the nature of things it was not free to legislate and act on behalf of Israel.

Taking no special account of a series of memorable Jewish Congresses during the last two decades, which were called into being by the high statesmanship of Theodore Herzl, the assembly of this hour has been summoned upon the initiative of the people's will. The Sanhedrin of a century ago, decreed for us, marked the beginning of Israel's emergence from the ghetto. This assembly, after a century of experience in the manner and the matter of democracy for some of us, and after centuries of democratic idealism for all of us, marks not our emergence from the ghetto but our resurgence to the highest hopes of Israel's life and destiny. It bears witness that we have not lost our capacity for self-determination and that, paraphrasing Edmund Burke, while not despairing of the world, we have come as a people to put our trust chiefly in ourselves.

The failure to secure aught for our people unless the demand be formulated and fortified by the people's purpose was shown forth in the classic instance of Disraeli's insistence at the Berlin Congress of 1878. Earnestly and resolutely he sought to safeguard the rights of Jews in Balkan lands. He failed in large part because, though an ardent believer in his people's future, he omitted to seek support in his people's will. Disraeli died and Roumania utterly forgot. But the Jewish people lives and cannot permanently be ignored. *In magnis voluisse sat est.* In great things it is enough to will but not in the greatest where a people's will alone may be prophetic of a people's achievement.

We have no apologies to make to the American people though our fellow-Americans will be moved to wonder that any Jews should fail to have part in deliberations orderly, responsible, democratic, concerned with the security of half of the millions of Israel and involving the honor of all Israel. No more do we find it necessary to make reply to certain grave accusations unctuously couched in the form of admonition, rooted withal in resentment of the people's determination to be free of their masters! And the people are resolved to be free of their masters whether these be malevolent tyrants without or benevolent despots within the life of Israel. We are sorry not because the American people have caught a glimpse of a deep-seated division of opinion, not because we have obviously failed to achieve unanimity touching our aims, but solely because a once beneficent attitude reveals itself as a petulant and malevolent boss-ship, abhorring the substance of democracy amid the counsels of a people. It were treasonable to be either un-Jewish or un-American, and we are Jewish in our determination to be self-succoring and American in the strength of our will to achieve the best for our people everywhere that we may in all things free our people for the best.

Were it not for certain circumstances, this meeting would in all likelihood have come under the direction of a surer hand than my own. Not long ago, the President of the Republic sought throughout the land for a man to take a place on the foremost Tribunal of the land, the Supreme Court of the United States. By common consent of all save the abettors of privilege, the man was found in a citizen of the Republic whose life has been as serviceable to the nation as it has been honoring to Israel. It is in truth a happy omen that the highest place yet reached by an American Jew should fall to the lot of that statesman in the realm of industrial democracy and social ethics.

"Who never sold the truth to serve the hour
Nor paltered with Eternal God for power,"

whom the citizenship of the Republic save for the lovers of inequity rightfully reveres as a selfless and consecrated tribune of all the people. This American Jew, who more than any other has moved his people to repossess themselves of the spirit of self-determination and to loose themselves from a long-endured bondage of elymosynary patronage, is Louis Dembitz Brandeis.

We have no program. As individuals we have opinions, even convictions. But our program might be summed up in the words—the Jewish people must create their own organ through which after earnest deliberation and discussion to express their convictions touching the deeds and demands of the Jewish people. Beyond this we are not to go. This Conference is to labor solely to the end that there be devised and perfected such agencies as may bring about a completely democratic organization of all the forces of American Israel save for such as may will to exclude themselves.

If it again be objected that democratic organization is a method of operation and not an end to be sought, we again solemnly aver that a people is not worthy of respect which does not insist upon the right to be heard touching its own affairs, but surrenders the right of judgment and decision to a company of men, however wise and benevolent, who substitute their own opinions and wishes for the convictions and determinations of the whole people. It were little less than a tragedy if the Jewish people first among the peoples in democratic aim should in this land succumb to the pressure exerted by those who for one reason or another are distrustful of the capacity of the many to manage their own affairs.

One further step this Congress may take: It may, after reaching a decision that a Congress be held, suggest in outline a program to be considered by the Congress. But it must be understood that this Conference can do no more than tentatively draft a program for the consideration of the Congress—which Congress must remain free to reach its own decisions on all questions. The Congress, if Congress there is to be, must enjoy freedom unlimited by any mandates from this body. The Congress must remain its own master, as the Jewish people is about to resume the mastery over its own affairs.

While no man may speak with authority for this Conference, it is obvious that among the questions to be considered by it is the situation of Jews in various lands, especially the belligerent lands, the situation in Palestine which history has created for us—the situation which an historic people have recreated for themselves—the Jewish migration which as a problem has been intensified rather than evoked by the world-war, the question whether or not a Jewish Congress shall be brought into being and, after that, the choosing of a group of men to be entrusted by us with the task of representing this Conference in making needed arrangements for a Congress.

A Congress means that which Theodore Herzl was wise enough to foresee and big enough to foretell—that the fate of Israel cannot be settled for us but must be determined by us, by Israel's collective will and indomitable purpose. A Jewish Congress means that we are to cease to be onlookers or auditors at a debate on the future of Israel, that, whatsoever that future, we are to mould it in whole or in largest part. They alone are satisfied to have our future moulded for us who are indifferent to the question whether or not Israel is to have a future. A Congress means that, whatsoever the decision with regard to the future of Israel, we must reach it and we must pronounce it.

The world cannot be expected to assent to any program touching Israel's future as long as Israel does not unitedly deliberate and speak. We owe it to the world to bring into the arena of discussion those problems the rightful solution of which cannot be attained without the co-operation of the peoples.

It was the genius of Herzl to put an end to the century-old hole-in-the-corner method of considering Jewish questions and to insist upon the world's attention and discussion touching Jewish problems. Secrecy, always futile as a curative method, had proven disastrous in prolonging and intensifying Jewish woes. The world had registered its unspoken decrees while Israel self-pityingly and helplessly listened. The soul of a great Jew ended all that. He bade Israel speak and the nations listen. We now freely discuss our will where aforetime we furtively listened to the edict of others. A Congress means deliberation not agitation, discussion not division, enlightenment not secrecy.

The call to Israel to speak for itself rather than forever to be spoken for comes at a time when the world has been brought to realize the peril which inheres in the conduct of the people's affairs, most especially international affairs, by the powerful and the privileged unamenable to public authority and public control. Out of this war is to come an end of private, professional secret diplomacy and a beginning of the control by the people of their national and international relationships. For these can never be ordered aright save as they have been brought into the arena of public deliberation and untrammeled discussion.

Are we the peoples of Israel, to persist in being less democratic than the rest of the world, to insist that we are not competent to pass upon our own problems? Are we forever to suffer men to think and act for us, not because we have chosen and named them, but because they have decreed that we are not fit to be trusted with the power of shaping our own destiny? Among the first of earth's people to advocate and to insist upon popular autonomy, shall we be the last to welcome the renewal of the spirit of democracy? Shall we in this democratic land renounce our democratic ideals, and by so much forswear the passionately democratic faith of our fathers?

It is of the essence of the democratic spirit wisely to choose and reasonably to follow high leadership. To hold that we as a people are anarchic in our incapacity for the acceptance of leadership is wholly to misunderstand Israel's veritable passion for leadership if so be that leadership be wise and noble. Through the centuries Israel ceaselessly renewed its quest for leadership in the words of our fathers "na-aseh rosh"—let us choose for ourselves a leader. The leadership which Israel has always rejected has either been imposed by outward authority or unendowed with inward authority. To them that express regret at our seemingly ruthless rejection of the policies that have long been in control of the affairs of American Israel, let it be said that, whatever may have been the necessities of the past, the time is come for a leadership by us to be chosen—a leadership that shall democratically and wisely lead rather than autocratically and unwisely command.

We reject no leadership for we have known no leadership. Policies of inaction and aimlessness and timidity have presumed to erect themselves into leadership, tempered always by the grace of beneficence. With the substitution of incoherent purposelessness for the conscious direction of our affairs we have been patient much too long. Accidentally and whimsically adopted policies have been set to the work of undeviating principle. Such direction as has been has even lacked the merit of wise opportunism. We have had caution in the place of wisdom. We have had inaction erected into a program. This leadership of inaction has persisted so long because of the long-suffering patience of our people, which pardons much ineffectiveness in men if they are or are believed to be moved by benevolent purpose. The aimlessness of our so-called leadership has been witnessed during the past year by the rejection of our demand for a program and the naming of our insistence upon a program as token of divisiveness and disloyalty.

The only program acceptable to the men in control of our affairs has been a program of palliation, as if nothing more than temporary relief could be hoped for Israel, wounded and oppressed. Relief, alas, is at times sorely needed, was never more needed than today. But relief is not to be exalted as the policy or program of a people unless these be hopeless beggars and their leaders adopt a program of relief as the only way out. Not relief but redress, not palliation but prevention, not charity but justice, not Zedakah but Zedek is the only program worthy of a great and proud people.

It was not far from these halls that the father of the Republic spoke unforgettable words to his fellow-founders of a new order—words peculiarly applicable to the situation in which we, the sons and daughters of Israel, stand this day. Let us, said Washington, erect a standard to which all men can repair. I say to you, representatives of a great people and of a great cause—Let us erect a standard to which all men can repair—our fellow-Jews all—for we have opened the door of hope and we are resolved to keep that door open! That all men may enter, that all our fellow-Jews may stand with us in restoring the fortunes and renewing the glories of our people Israel! To which all men may repair—yea, all men, our fellow-Americans and all peoples for of them we ask all that it doth become men to ask, their just and even brotherly consideration of the problems of Israel which to solve equitably is to remove their as well as our own reproach! Israel expects every man to do his duty.

The character and content of that duty it remains for us wisely and solemnly, prayerfully and selflessly, to seek to determine. God give it that our deliberations be worthy of this setting, the cradle of American freedom and be equal to the hopes of our people Israel.

I have sought to do no more than as an individual to interpret the mind of Israel. Whether or not I have rightly interpreted the purpose of our people, it is for this Conference and the Jewish Congress now in the process of creation to determine. The Event be in the hands of God.

THE RUSSIAN SITUATION

By PROF. GOTTHARD DEUTSCH, Ph.D.

It was my good fortune recently to meet a gentleman from Russia, who, when I visited that country in 1905, during the Japanese War, was my kind guide and host at the same time. Conditions which are easily explained, prohibit my mentioning his name. The man has considerable property in Russia, and some of his nearest kin are residing there, though he for some time has left the country, living in England, and recently arriving in America, where he probably may make his home after the war. I further have to add that he is a man of university education, possessing considerable property, and as a man of culture can surely not be classed with eccentric Zionists or socialistic cranks. What I am giving are the words of the man, almost rendered verbatim, who lived in Russia until a few months ago, and knows the conditions by years of experience, having made the situation, both from the political and from the economic view, his specialty, and having written some very valuable essays on the subject.

At the beginning of the war, my authority informs me, all Jews were enthusiastically patriotic. It was believed that the government would now change its policy entirely, and so great was the confidence that it was a generally observed law not to speak of the emancipation of the Jews as a concession which the Jews should receive in return for their patriotic acts, for, so they argued, our patriotism must not be considered mercenary. Nor did anyone doubt the victory of Russia, considering the alliance with the powerful nations. There was some justification for this optimistic belief, for the authorities in individual cases, while not changing the principle, were actually liberal in decisions concerning the rights of the Jews. The Czar's "Appeal to My Beloved Jews" is fictitious. I cannot say, so my informant goes on, who was responsible for it. Some have claimed it was a German invention, though it is hardly to be seen what Germany could gain by spreading the belief that the Czar actually addressed himself to the Jews in such a fatherly way. It may have been a practical joke, perhaps intended for publication and sarcastic comment in German papers, but whatever it may have been, it surely was not authentic. The one great sign of a change in political conditions, was the declaration of the progressive block of the Duma. This progressive block comprises the socialists, the Trudovaya party, which may be compared in some remote way to the agrarian, then, of course, the real progressives, and the moderate progressives, the Cadets, and even the moderate conservatives, the Octobrists. Even the left wing of the nationalists had joined this block. They had quite a number of sympathizers in the Upper House, the Gosudarstveni Sovjet. This progressive block issued a program which moderately liberal, demanded that all restrictions on the basis of religion and race should be abolished. The Jews were not mentioned expressly, although they were, as a matter of course, considered included in this program. Though the Duma is only a shadow of a Parliament, we were somewhat optimistic, but our optimism was dispelled, when the Duma was dismissed last August, and not convened until February.

The first sign of grave danger arose from the movement among the Poles. To the Poles the Czar had actually made some promises, which, I suppose, you know from your own newspapers. The promises were not definite, but they spoke of some autonomy and mentioned on the other hand the right of "the historic minorities." There the trouble began. It is absolutely improbable that the Czar ever had the Jews in mind, when he spoke of minorities. He probably meant the Russians, especially some of the Little Russians in some of the Polish governments, who he expected, would counteract the influence of the Poles if autonomy should be granted. At all events the Poles did not fancy this idea at all. They declared from the start that on the Vistula River no two nationalities could exist side by side. This declaration, issued about October, 1914, was the beginning of our trouble.

With the growing defeat of the Russian armies the anti-Jewish sentiment grew apace. It was our old experience in Jewish history over again. Some scapegoat had to be found for the misfortune of the country, and the handiest object for that purpose was the Jew. The first [illegible] change for the worse was [illegible] the usual ruling of the authorities. While even before this time, as I [illegible] was no sign of a change of our condition for the better in a legal sense, yet the authorities seemed to relax in their enforcement of existing restrictions. With Hindenburg's victorious attack, driving the Russian army back beyond the Russian border, matters changed. All legal restrictions, imposed on the Jews, were enforced with a severity which had no parallel, even in recent years. You have, no doubt, read in your newspapers of the horrible practice of expelling wounded and crippled soldiers, just discharged from the hospitals at Moscow and Petrograd, and sending them adrift, for in many instances they could not reach their original homes which were in the hands of the enemy. You have also read, beyond a doubt, the frequent cases in which parents were not permitted to visit a city outside of the Pale in order to see their dying sons. Worse things, however, were yet to come. As soon as the enemy approached a city, which was then in danger of occupation, hostages were taken from the Jews. Such was the case in Lublin, where ten of the leading Jews of the town were taken as hostages, under the threat that they would be hung, as soon as the enemy should occupy the city, or as soon as any sign of an act of treason committed by any Jew would appear. We have positive evidence that the leading men, those responsible for such orders, never believed a word of what they said. It was all devised for the sake of excusing and attentuating the defeats of the Russian army, making the ignorant peasantry believe that it was all the fault of the Jews who as spies assisted the German cause. The worst was yet to come. As the German army progressed beyond the Russian borders, the well known era of expulsion began in the governments of Kovno and Suwalki. The tragedy was greatest in Kovno, where the order of expulsion was promulgated May 18, 1915, on the eve of the Shabuot festival. The exiles, marching through the wild country, through forests and marshes in the middle of the night under the most inclement weather conditions, presented a sight that never will be forgotten by anyone who saw it. Compared with this, the expulsions from Spain and Portugal fade into insignificance. Warsaw and Wilna, the two greatest Jewish centers, were the next goal of the exiles. In Warsaw there are today any number of scrolls of the Torah preserved under the auspices of the congregation, and marked with the name of the congregation to which they originally belong. The exiles had taken them along as their aegis. It was a touching sight, never to be forgotten, to see old men, ragged with rags as clothes, and with hardly any shoes, and in many cases even barefooted, carrying the symbol of their faith in their feeble arms. It is a wonderful thing to observe what a great emotional force the Torah had for these exiled people. Some of your radicals in America might take a lesson. These exiles carried the Torah to the next place of safety. Coming to their new homes in the interior of Russia, the first thing they did, was to send for the Torah.

Wilna, formerly named the Jerusalem of Lithuania, received a new name. It is now called the Gate of the Exiles. Soon, however, Wilna, as well as Warsaw, proved absolutely insufficient to receive the ever increasing stream of immigration. The government, whether it desired it or not, had to open the gates leading out of the Pale. At first, the two governments of Penza and Tambov were opened to the homeless. Then the local authorities protested against the sudden increase of penniless people. A new concession had to be made, and finally the cities of the whole empire were thrown open, with the exception of the two capitals. All these things I suppose are well known. The government hurts the interest of Russia even more than those of the Jews. It will find out the truth of this statement, when it should again reoccupy the lost territories, and it seems that part of them are surely to be returned to Russia. Some of the best class of the Jews, embittered by the senseless cruelty with which their own government treated them, destroyed all that they could not take with them. Some broke the mirrors in their houses, because they did not want that the grafting officials should confiscate them. Others even destroyed the machinery in their factories, because they felt that at least the authorities should not be permitted to use them. Meantime, I am glad to say, a number of these exiles have succeeded in establishing themselves in their new homes. Especially is this the case with the tanners of Smorgon in the government of Wilna, who transferred their important industry to Perm, being favored by the great demand for leather, owing to the military operations. It seems unlikely that these people will ever return to their former homes, no matter how the war should terminate. On the other hand, these Lithuanian towns, which derived their main sustenance from the presence of the Jews, suffer very severely. Man, however, does not live of bread alone, and I have no doubt but that a great many of these exiles feel miserable in their new environment. You people in America, even you—turning to me—who have seen a little of the Russian Pale, have no idea of the sentimental attachment of the great emotional force with which the Polish and Russian Jew clings to his little town, where the graves of his ancestors are found, where he, guided by his father from earliest boyhood, had attended the same synagog or the same Beth Hamidrash, where he has gone to Heder, and where he sent his children to the same room, perhaps to the same teacher. All these things you Americans with your practical disposition, with your brief history, can simply not comprehend. To you the Pale is a place of misery—and I do not deny that it is so—but you cannot understand how people will cling to their homes just because of their miseries, and it is not merely a crime; it is, as the French proverb says, worse than a crime on the part of the Russian government. It is indeed a folly that the government does not appreciate this strong force for its own good. All the same, even in comparative prosperity, the Jew from the government of Kovno, living in a place like Astrachan, surrounded by the Russian peasants, will never feel happy.

In addition, I am not quite certain whether these concessions will remain permanent, if the government should come out victorious. The regime in power, whether it is now headed by Stuermer or a so-called liberal of the Witte type, will never make a concession to democracy. This is contrary to human nature, and is well established by past experiences. When Russia was defeated in the Crimean war, serfdom was abolished. After the Japanese defeat, we had the Duma. No matter how little power it has, at any rate it is a concession to a parliamentary form of government which the Czar, even after the battle of Tsushima straits, still refused. You must not forget that the Jewish question is merely one of the typical parts of the whole fight between Asiatic despotism and modern democracy. Unfortunately it must be said that the masses of the population are partly too indifferent to have any opinion and partly too much steeped in the traditions of autocracy and state church to ever believe that any approach to democratic principles would be anything less than treason. Our liberals are few. There is no doubt that a man like Leonid Andreev, the famous poet—I say famous because he found the ear of western Europe like a number of our other men, though personally I am not very much enamored with the whole class of allegorical poetry, but this is by the way—Andreev is undoubtedly an honest liberal. He sees that the hundred and sixty millions of Russian people are kept on a low grade of civilization, because the government by its reactionary policy keeps them down. He and others like him, say Gorki and Miliukoff, have no power to guide the destiny of the immense empire. The governing classes and the masses are hostile. We must not permit ourselves any illusion on that score. Somebody asked me whether the cessation of expulsion from the government occupied by the hostile armies does not mean a change of policies. I most emphatically say, no. When Warsaw and Wilna were taken, even when they were threatened, it is true the administration changed its policy. It may be that it was on account of the withdrawal of Grand Duke Nicholas, but in all likelihood it was a well conceived policy. The scheme failed to work, when the defeats became more numerous and—what really is the case—the government felt that it was doing more harm to the enemy by leaving a poor, starving population in these districts, than if they were driven out, and thus would relieve Germany of the necessity of caring for these starving multitudes, and impose upon Russia the burden of, no matter how little it would do, caring for them. The gravest danger now arises from the economic crisis, which has overtaken the land. This economic crisis will, as always is the case, even in peace times, create a class of desperados, and the popular indignation may turn against the Jews, encouraged by the government, too horrid to contemplate. Some optimists believe that France and England will interfere in the interest of civilization and their own reputation as a civilized nation. I am not such an optimist. I have visited England recently and know quite well that in government circles the only point, as is quite natural, is how to crush Germany. All other questions are absolutely insignificant compared with this. Neither France nor England will risk irritating the government of Russia by interfering with what Russia calls her own internal affairs. We saw it recently, when the British censor refused to permit the papers to discuss the question of Poland. In this case public opinion in England is far more aroused. The Poles are, after all, a nation in the accepted sense of the word. They present a power numerically and otherwise, and above everything else it is hoped that by stimulating the national aspirations of the Poles in the Russian part of Poland, their sympathies will be turned away from Germany and Austria. As far as the former country goes, the Prussian government naturally does not enjoy any sympathy with the Poles, but in the Austrian part of Poland it is different. Austria is not respected, and because she is not respected, she does not have actually the love of the people in Russian Poland. On the other hand, the Pole is an enthusiastic Roman Catholic. He knows that in Galicia, the Austrian Poland, he has everything for himself; he can give his children any education he wishes to, and in fact, he is the master of the land. In Russian Poland, when the devout peasantry makes a pilgrimage to some holy shrine, they have to ask the local authorities for permission, which in most instances is denied, or at best is granted under humiliating restrictions, as for instance in one case that I have in mind, such a procession was permitted under the condition that they would not sing on their way, nor display any banners. By such smallness the Russian government has lost all sympathy of the Poles and all prospect of profiting by the bitter hatred and the fear of the Prussian government. France and England, noticing this condition, wished to hold out a more definite promise to the Poles, but the moment the newspapers printed letters from Polish exiles living in these two countries, the Russian government complained that this was an interference with the internal affairs of an armed nation, and the British, as well as the French, censor, at once ordered that such discussion must be stopped. We Jews had a similar experience. I do not know how far you people in America are aware of this fact, but you have undoubtedly now read the splendid address delivered by Mr. Friedman, the Duma deputy, in the Duma in August. You do not know, however, that the British censor had prohibited publishing this speech, and it was not until an American journalist, Mr. Bernstein, came to London, and personally appealed to Lord Robert Cecil, showing to him the absurdity of such policy, that the order was repealed. I do not know whether even this presentation would have had any effect had Lord Cecil not feared that Bernstein, returning to America, would publish this fact, and American opinion would be influenced in a manner unfavorable to the Allies. The main point for Great Britain is naturally the fear that Russia might conclude a separate peace. This must be prevented by all means. Neither I nor anybody else can speak with authority on the sentiment in the Russian government circles, but I believe, and it is the general conviction in Russia, that the government of the Czar would at any moment come to terms with Germany, if it would be certain that in this way autocracy can be saved. In other wards, the Czar would be quite willing to sacrifice Poland and some of the Baltic provinces, and even to forego the great ambition of Peter the Great, to obtain possession of the Bosphorus, if he would know that he could save autocracy. For reasons that I do not need to explain, our public opinion in Russia is satisfied that the Kaiser would be quite favorable to such a solution.

From a Jewish point of view, there would be a very grave danger. Polish autonomy is decidedly a menace to the Jews. Not that they have any desire to see the Poles Russianized or Germanized, but an autonomous Poland with the present Polish patriots in exclusive possession of the administrative power, would mean the annihilation of the Jewish people. It might be that the Poles would be satisfied to grant to the Jews full equality under conditions of assimilation to the Polish nationality. Nobody can know it with certainty. The experiences in Galicia are not quite encouraging. It is quite possible that even

(*Continued on page 16*)

B'NAI B'RITH OF GERMANY

MEETING OF GENERAL COMMITTEE

Brother Timendorfer reports that the hospital train has arrived in Lubeck from Wilna with a full complement of wounded soldiers, who were transferred to the local hospitals. The Lubeck brothers most hospitably received the brothers connected with the service of the hispital train. Brother Lisser and other members of the Hamburg Lodges had run over to Lubeck in order to be present at the reception tendered to the staff of the hospital train. Today the hospital train has departed from Lubeck on its twenty-fourth trip to the front.

On the coming twenty-fifth trip to the front, of the hospital train, the Grand President, with the unanimous approval of the Committee, suggested that the Lodges and the individual members thereof should supply the hospital train most liberally with gifts for our soldiers, so that the train would be enabled on this jubilee occasion to distribute such welcome donations to the soldiers of that part of our armies as it might visit on that memorial trip. It is most likely that the train will start on its twenty-fifth trip from Berlin.

The Upper Silesian Lodge Association will hold a regular meeting on the 13th inst., in the Lodge rooms of the Veritas-Lodge in Hindenburg, U. Sil. The following subjects will be under consideration:

Report of the Ex-President, Bro. Dr. Kopfstein, on the activities of the Polish-Russian relief committee.

Report of the activities of the Association, in particular as to the participation of the President in the deliberations of the convention held on December 12, 1915, to consider the Eastern Jewish situation. (Korre. Bro. Dr. Kopfstein.)

Submission and consideration of measures to be undertaken by the Association for purposes of war relief.

A proposition to organize series of lectures within the Lodges, and especially to request such lectures from brothers actively participating in the events at the front, who may be temporarily returned to their homes on leave of absence.

Brother Lewinsky-Neisse has been instructed to represent the Grand Lodge at above mentioned meeting.

One of the subordinate Lodges had sent a report of its activities for publication in the Monthly Reports, during September of last year, which report, owing to lack of space, could not be printed before now. The President of that Lodge apparently felt himself slighted by the delay and he has now requested to omit the publication of the report. The Editorial Committee has brought the matter to the attention of the General Committee and has furnished the information, that as one of the results of the war the Monthly Reports are now published but once every two months, and that for this reason many reports must be postponed. In this particular case a further delay was incurred on account of some articles furnished by the General Committee, which were of the greatest importance and that could not brook any delay.

The General Committee expressed its opinion, that the reports of the Lodges were among the most valuable contributions of the Monthly Reports; they might be considered as the most effective reading matter for the Lodge members on account of the suggestions contained therein. From this view point the retarded publication of such reports is to be seriously regretted. At the same time the Committee feels that such reports, even if the publication thereof is delayed, will still prove of interest to the members and will in no way lose their importance.

In accordance with the resolution adopted at the 409th meeting of the General Committee, Bro. Maretski has personally taken up the question of the costumes of our sisters engaged in nursing with the Commission of the D. V. J. K., and he has in particular requested the privilege for these sisters to retain distinguishing ribbon in their caps, bearing the letters U. O. B. B. The President of that Commission has refused his consent to this proposition and that refusal was submitted at the meeting. Brother Maretski has indicated his readiness to continue his personal efforts in the matter or to leave the decision to the General Committee. The mapority of the Committee is in favor of the retention of the U. O. B. B. ribbon in the caps. Therefore, it was resolved to officially write to the Commission, agreeing to the adoption of the official uniform by our sisters, but to request the permission for the retention of the distinguishing ribbon. For us that badge, U. O. B. B., is the mark of our Association, which we cannot forego.

Ex-President, Bro. Georg Peiser-Breslau, had made several suggestions that were reported on by Bro. Kuznitzky. One of these suggestions relates to the "distress of the Jews in Brzeziny," in which matter Bro. Hecht of the Lessing-Lodge is greatly interested. The case had already been taken up at the 410th meeting of the General Committee when 3,000.00 Mk. were voted as a special donation to the Jews of Brezeziny. It is also well known that Brezeziny is included within the sphere of activity of the relief fund and receives its share of regular contributions from that source.

Brother Timendorfer stated that within recent days the Grand Lodge has been swamped by applications for relief from all parts of Russian-Poland. We earnestly recommend these requests to our members. At the same time our members do not seem aware of the fact that the sum of 400,000.00 Mk. monthly is spent for relief purposes on Russian-Poland, but that even these large sums are entirely inadequate to entirely overcome the misery prevailing in that country. The Grand Lodge would ask for written applications, giving details in all cases and the General Committee will appoint a competent party to investigate and report. It is self-understood that the Grand Lodge cannot by itself master this giant task, but that it can only in joint work with other organizations contribute to the alleviation of the distress.

In accordance with the suggestion of Bro. Peiser and other brothers, the General Committee is to take up the consideration of the Eastern Jewish question, particularly from the social questions involved and also to consider whether additional steps for the alleviation of the dreadful distress prevailing in Russian-Poland be advisable.

A motion made by Bro. Peiser-Breslau for an earlier date of the next meeting of the General Committee or the immediate calling of a meeting of a mixed committee for the purpose of the consideration of the information already collected on the Eastern Jewish question was defeated upon the grounds that it would be necessary to allow time for the preparation of written reports on the subject.

The relief society of the D. H.-Palestinian Administration has applied to the Grand Lodge with a request for a contribution towards the relief of the distress in the Holy Land.

The Grand Lodge has taken up the question of granting that request with the "Jewish Aid Fund." In its reply the Jewish Aid Fund speaks with the highest praise of the work of the D. H.-Palestinian administration, but it advises at the same time that it maintains soup kitchens and other institutions for relief in the Holy Land, which are doing their utmost to meet the demands in that direction.

Brother Timendorfer proposed that in view of the approbation of the work carried on by the D. H.-Palestinian administration, as expressed by the Jewish Aid Fund, the General Committee should be instructed to contribute 1,000.00 Mk. to the D. H.-Palestinian administration but that the approval of the Jewish Aid Fund to such contribution be secured before the money be paid.

The Steinthal Lodge of Hamburg, upon the suggestion of its member, Bro. Auerbach, proposes that the Grand Lodge should endeavor, through its connection with New York, to supply the Jews in Russian-Poland with food for the coming Pessach holidays.

The Grand Lodge has inquired of the Relief Fund what it has done or intends doing on that score. The Relief Fund has replied that it is doing its utmost to do all within its power to meet the situation; the negotiations with America are still going on and Bro. Simon Wolf is giving the matter his earnest attention.

The Committee resolves to inform the Hamburg Lodge that there is no occasion for initiative action on our part in this matter, as the Relief Fund has taken up the matter and expects to arrive at satisfactory results through its own action in common work with the American Lodges.

At the same time the General Committee is to be informed of the request.

Brother Ginsberg submits a report relating to a request for relief made by Bro. Casparius of the German Empire Lodge on behalf of the suffering Jews of Bendzin, which request was endorsed by a written report of Judge Ernst Schaumburg. We have submitted that request to the Relief Fund and we were informed by it that the Bendzin congregation has been receiving a contribution of from 2,000.00 to 3,000.00 Mk. monthly during the year past. Furthermore, that the Relief Fund had upon several occasions placed additional sums for the relief of the suffering Jews in that city at the disposal of Judge Schaumburg, whose humane work and friendly treatment of the Jews were highly appreciated. The Relief Fund intends to continue doing all within its power for Bendzin to the extent of its financial ability.

In accord with Bro. Timendorfer the referee, Bro. Ginsberg proposes, that the Grand Lodge should not make any additional contribution in this case, but to refer the request to the General Committee.

The Committee was highly gratified by the receipt of a letter from Bro. Weiner-Kattowitz, wherein he states that at this time some 1,000 Jewish miners from Russian-Poland are employed in Germany and that the number of men thus employed would soon increase to from 2,000 to 3,000.

The Raphael Kosch-Lodge of Lissa has received a request for a contribution from the Committee for soup kitchens in Palestine. The Lodge requests information from the Grand Lodge, whether the latter recommends the support of that institution. The Grand Lodge has replied that it should be generally known that the Relief Fund maintains soup kitchens and similar institutions in Palestine.

Should, however, one of the other of the Lodges be inclined to make additional contributions for Palestinian purposes, then it would seem advisable to send such moneys to the Oriental Grand Lodge.

The Grand Lodge has forwarded to the Relief Fund a letter from Sister Nanny, wherein she gives a detailed recital of the misery prevailing among the Jews of Bialystock, and more particularly as to the sicknesses and diseases prevalent among them.

The Relief Fund, in acknowledging receipt of that letter, informs us that it has already undertaken relief work for Bialystock on a large scale and that for the present the sum of 20,000.00 Mk. monthly were devoted to that purpose.

A Lodge that had been granted the sum of 100.00 Mk. in 1913 for the purpose of lectures has now, upon its request, again been subsidized to the same extent.

According to the resolution passed during the last executive session, one part of the relief action within the government of Suwalki, that of the reorganization of the congregations and the Talmud Thora schools, had been turned over to the Agudas Jisroel. That society, through several of its members, has now inquired of us how we expect them to proceed, as it is the intention of the society to bring up the matter for discussion at a meeting to be held on Sunday, February 6th. We have replied that by a transfer of the religious affairs to the Agudas Jisroel and the material affairs to the Relief Fund, we considered the matter a closed incident as far as we are concerned. Brothers Heinemann-Frankfort, A. M. and Siegfried Weiner-Kattowitz, members of the Agudas Jisroel, have addressed similar inquiries to us as they are to participate in that meetin gof the Agudas Jisroel. We have furnished them the same replies.

A request from the Toynbee Hall of the Berlin Lodges for the year 1916 was referred, after a prolonged debate, to the General Committee with the endorsement of the meeting.

In his report on this subject, Bro. Ginsberg adds the wish that a financial report of the Toynbee Hall affairs be submitted to the General Committee.

Brother Maretzki submitted his report on the subject suggested by Mr. Berger-Charlottenburg, relating to the sending of Jewish nursing sisters into Russian-Poland. This matter has also been taken up with the Relief Fund by the Grand Lodge. The Relief Fund has immediately made inquiries in Kowno and Grodno and will keep us posted after receipt of the replies from those points.

Brother Maretzki is of the opinion that before taking any decisive action, the legal standing of the sisters, both towards the civil and the military authorities should be settled. Until such time as the sisters could be assured of the hearty support of some administrative authority nothing should be done in this matter. We cannot expose the sisters to hardships or dangers and we must know beforehand where they are to look for protection and who is to assume the responsibility for securing them the proper treatment.

A suggestion has been made to submit a proposition to the General Committee to hereafter change the order of the Lodges by replacing the present system of numbering them according to the date of organization by an alphabetical system according to the names of the cities.

Another suggestion to arrange for informal meetings in summer and health resorts is to be taken up anew after the close of the war.

According to the report of Bro. Kuznitzky, the practices prevailing in regard to that subject up to the present time have proven successful, but it might seem desirable to have the Grand Lodge make arrangements for a better organization of such meetings hereafter.

DR. E. FINKEL.

Appendix

to the Minutes of the 411th Executive Meeting, held on February 10, 1916.

Upon the suggestion of Bro. Rabow-Danzig, Mr. Pintus, of Aix-la-Chapelle, donated to our hospital train M 3, 189 pairs of slippers.

Frankfort Lodge, Frankfort a. M. The Iron Cross decoration was awarded to Bro. Leo Strauss, Bro. Attorney Dr. Erich Salfeld, to a son of Bro. Berbhard Bischheim, and a son of Bro. Alfred Rhefeld.

Brother Attorney Dr. Salfeld was promoted to a lieutenancy.

Staff Surgeon, Bro. Dr. Max Sichel, was awarded the Bavarian order of merit with swords.

The war relief fund of this Lodge, which was organized according to a resolution of the Board of Directors on December 6, 1915, has now reached a total amount of 45,000.00 Mk. The subscribers to that fund were 390 brothers, 26 widows of former brothers, and 3 outsiders.

The four Berlin Lodges report the appropriations from the 100,000.00 Mk. war relief fund of those Lodges up to January 1, 1916, as follows:

To 28 brothers	Mk. 32,230.00
To 21 widows, wives of soldiers and families	8,285.00
To outsiders and members of Lodges in other places.	580.00
	Mk. 41,095.00
Refunded from recipients of above gifts	Mk. 8,295.00
Leaving a net expense of	Mk. 32,000.00

Furthermore, we are in possession of guaranties, etc., for refunding loans and other advances to the amount of approximately Mk. 10,000.00.

Amicitia Lodge, Posen, reports that its women's society about four weeks ago organized a third collection of clothing and shoes for the benefit of our unfortunate co-religionists in Russian-Poland. This Lodge has also contributed Mk. 100.00 to the soldiers' home in Metz.

Unitas Lodge, Strassburg. The women's society is at present busily engaged in the manufacture of underwear and other clothing by its own members for the benefit of the Russian, Galician and Polish fugitives. The society also proposes to make a collection of clothing, etc., for the same purposes.

Germania Lodge, Halle. The son of Bro. Max Cerf, Vice-Sergeant Kurt Cerf, has been honored with the Iron Cross II.

Starkenburg Lodge, Darmstadt. Bro. Field-Rabbi Italiener received the Iron Cross II.

Julius Plotke Lodge, Kaiserslautern. All communications for this Lodge are to be addressed to the President, Bro. District Rabbi Dr. Weyl.

BRANDEIS PRIZES AWARDED.

The Federation of American Zionists announces that the first prize in the Louis D. Brandeis prize Essay Competition has been awarded to Leo I. Dana, of Roxbury, Mass., for an essay on "The Work and Problems of the Jewish National Fund." The second prize has been awarded to Lewis F. Levinthal, of Philadelphia, for an essay on "The Land Laws of Turkey and Their Administration."

The first prize is $100.00 and a bronze medal designed by Jules Butensky; the second prize is $50.00. The competition was open to students for original essays on some phases of Jewish life and culture in Palestine.

The judges were Judge Julian W. Mack, Prof. Richard Gottheil, and Prof. Felix Frankfurter.

Mr. Brandeis offers the same prizes again for an essay competition to be conducted this year among the students of colleges and universities in the United States and Canada. The conditions of the new competition will be made public during the month.

NINE HUNDRED HOUSES BURNT TO THE GROUND.

A letter received from the Hilfsverein der Deutschen Juden tells of the terrible distress to which the Jews living in the neighborhood of the line of the Russian retreat in Poland were subjected. In one village nine hundred houses were destroyed, the retreating Russian army having put them to the torch.

The LEADERSHIP *of* ISAAC M. WISE

By RABBI LEON HARRISON, Ph.D.

Delivered before the Wise Center and Plum Street Temple Sisterhood of Cincinnati, on the occasion of the Celebration of the Anniversary of Dr. Isaac M. Wise.

Men and women of Cincinnati: Athwart your community was flung for well nigh half a century, the shadow of a tremendous personality. A prince and a great man in Israel spent the noonday of his strength among you; and amid this beloved community the shadows slowly gathered at the end of his long day, to usher in the sunset glories of its close. It is difficult to realize that so many years have already passed away, since this venerable patriarch closed his eyes in sleep. Indeed, we are hardly yet conscious of his withdrawal from the scene, so permanent and powerful was the influence that he exercised, so vital and full-flooding was the extraordinary energy of that life, whose great dimensions it is possible, only in this perspective of the years, to envisage and estimate.

We gather to recall again the familiar features of a benignant and venerable countenance; to remember the lively wit, the genial personality, the indomitable energy, the ever-flaming enthusiasm that distinguished this remarkable and picturesque leader in Israel, and made his lifework structural in American Jewish annals. It is impossible to describe him with a formula. He was so many things. He was so picturesque and versatile a personality. He was a preacher and something more. He was a teacher, but one who communicated more than simply knowledge. Above all else, he was a prophetic spirit, who did God's work of order and creative beginnings in a chaotic world. He surely had a mandate from on high. In an ungoldly age, he was God's man. There seemed to be a pre-established harmony between this great career and the words of Malachi:

The lips of the priest shall keep knowledge;
And they shall seek the Torah from his mouth;
For he is a messenger of the Lord of Hosts. (Mal. 2:7.)

From the lips of this priest, men never sought knowledge in vain. They loved to gather the words of ripe experience that fell from his mouth. He was more than a conventional preacher. He was a power among his people. For they loved him and he loved them. He was indeed the father of his flock. When Isaac M. Wise began his Sabbath sermon in later days, it was a touching and beautiful sight to see the old men move forward in the synagog, to come nearer to the pulpit, that they might not miss a word. He imparted not only instruction, but living influence. He was a preacher, and something more.

And they sought the Torah from his mouth. The living stream of tradition was communicated by him to his students. He was not only their teacher; he was their friend. His students were his boys. They were as close to him as his own flesh and blood. He poured his wisdom, his energies, his inspiration into them. He gave them not only the treasures of his head, but of his heart, of his overflowing fatherly affection. The Torah they sought from his mouth was indeed "Mayim Chayim," living waters, fructifying and nourishing both mind and soul.

But he was not simply a preacher, however vital; he was not only an inspiring and beloved teacher. All this he was in neighborly contacts, in his local functions. But in his central strength, he transcended even these great tasks. His life had a national significance. He came, when American Israel stood at the cross roads, when they looked in vain for leadership; for a man who could not only counsel, but create, not only advise, but accomplish. In this crisis he was the [illegible] and providential man. He came as a [illegible] prophet to our people [illegible] persistent, wondrously [illegible] in the sense of a great mission and purpose that he must realize; "for he was a messenger of the Lord of Hosts."

And it is in this aspect that the life of our Jewish patriarch looms up in its full magnitude, transcending the mediocrities that come and go, and then are as if they were not. I like to think of our great and genial leader and friend, above all as God's man, doing God's work as "the messenger of the Lord of Hosts." And surely, if ever man was called to a great and divinely [illegible] task, it was he.

I.

He was called [illegible], and qualified [illegible]. In the possession of a great personality. Who can analyze into its constituent elements the [illegible] soul of such a man as Isaac M. [illegible]. It was not mind alone, or will [illegible]. It was not simply the juxtaposition of manifold attributes. His personality [illegible] could not be thus [illegible] and described. He was an influence, a primitive natural force. Therein was included geniality, loveableness, a quick sense of humor. And also greatness of heart, broad and tender sympathies, the quick impulse of pity that would make him take the coat from his own back to cover the ragged beggar. Much wisdom was there, and learning; yet that was not all. He was a scholar, but not a pedant. He was not merely a cistern of accumulation, but a fountain spontaneous and original. And all that he had, all that he was, was energized, was mobilized. His intellectual powers in him were not static, but dynamic. He communicated light; but also heat—moral heat. He was not an intellectual icicle, but a firebrand. He did not freeze his message into men, but burned it in. There was something in him not to be explained by mechanical analysis. That something was the raw stuff of life. It was the perpetual miracle of a big vital personality, radiating influence, exercising power, winning affection, tangling up in the hearts of his followers love, loyalty, enthusiasm and conviction. A picturesque and powerful figure certainly he was, summing up one Jewish generation and helping to determine another. And it is such men, self-forgetful, intense, magnetic; whose power is in the totality of a many-sided self; not pedantic, not dry-as-dust, not men without the bowels of compassion or the fire within that enkindles as well as warms, that are called upon to do God's work. For such are God's men, "the messengers of the Lord of Hosts."

II.

And God's messengers are sent where the need is urgent, where the very stones are crying out for a redeemer to come to Zion. And he came in a spiritual crisis, when American Israel had not yet found itself. He came to a Jewish generation affected deeply by world-wide influences. The new triumphs of science were affecting men's valuation of spiritual forces. The idea of inexorable law was making them think prayer antiquated. The veneration of the Bible was being weakened by its critical study. Growing prosperity brought materialism in its train—the overvaluation of the physical and the neglect of the spiritual life. And then the democratic idea of this country weakened reverence for authority, even that of immemorial ages, by inclining the people to believe that in all matters, religious as well as political, their individual will was supreme.

Into the American synagog, trembling with the impact of these new world-forces came Isaac M. Wise. But his task was made a colossal one, because the people to whom he ministered, and whose national leadership virtually became his at the culmination of his career, faced a special tragic problem of their own. For this vast movement of Jews to America meant the deracination of a race, the migration of a nation. Here were these Jewish millions uprooted from their environment, torn away from local affiliations, from the public opinion of their Jewish communities, and their orderly traditions, to become flotsam and jetsam in this new land, their old Jewish atmosphere dissipated and destroyed, their old Jewish neighborly contacts with their gentle restraints and uniformities, exchanged for a new and irreverent environment. Here too, they were cast into new economic conditions, into a fierce struggle for existence.

The Sabbath was in danger. The very existence of the synagog was threatened. And the new generation was increasingly estranged from the old orthodoxy that was no longer adapted to their imperative needs. Then came Wise, a born leader in Israel, a messenger of God with a great historic mission to achieve, and faced these seemingly hopeless conditions—organic European communities of Jews transplanted and disorganized; all the vital nerves of influence that once actuated them cut asunder; the old organization paralyzed, the new not yet created; a new type of religious teacher required, and no way of supplying this primary need. This was indeed a colossal task that might well stagger any man of less than heroic stature.

III.

But it did not stagger the prophetic soul of Isaac M. Wise, for his was the great personality to grapple with this task, his also the understanding of its urgency. And finally he realized the greatness of the decision needed. What to do, was the question. What great policy should be followed, to organize and save to the ancestral faith, the scattered Jewish communities of the land? It was indeed a problem for a statesman with no parochial mind, who could rise high above local limitations with far-flung power of vision. And the difficulty of decision was intensified by the hostile influences always nibbling away at Israel, always threatening to inundate us, unless driven back by strong dikes of our own making. As at the Red Sea under Moses, there was the foe behind them and the flood before their feet. Should they obey the cry: March on, advance, into the flood? Must progress mean assimilation, annihilation as a people, literal race-suicide? Or should they hearken to the cowardly clamor of those who cried. Let us go back to Egypt; back to the old spiritual darkness, back to the outgrown ways of the past? Or should they neither march forward nor beat a retreat, but simply make a noise, as the old rabbis quaintly said: Cry out in blame or praise, in the past tense, in the future tense, but with no vital counsel for the present? These were the trimmers, the men without a policy save that of drift, save that of marking time, and making a noise; and they are all with us today. They confront us just as they did Moses of old, just as they did Wise and his generation. We have those that plunge into the sea of assimilation with all their Jewishness washed out of them. Some sit in chairs in universities. They are presidents of railroads and great lawyers. They have chosen this way in Berlin and Vienna in throngs. And there are others, whose cry still is, as in Wise's day, back to Egypt, back to the old orthodoxy. Some there are, in the so-called counter-reformation in Israel, who find solace there and satisfaction. But the choice of Wise's indomitable Jewish spirit was the fourth and last alternative of the rabbis: Let us fight and stand our ground like men. For his was vision and prophetic insight; and his also the prophetic energy without which vision might as well be blindness. For the word of God that possessed him was not passive, was not inert and lifeless. But it was fire that burns in the bones, it was a hammer that shatters the rock to pieces.

Let us fight and stand our ground like men was the inspired battlecry of this messenger of the Lord of Hosts.

Isaac M. Wise was a strong and fearless fighter. He was a gladiator. He could take and give blows. He was not simply a dreamer, a closet scholar. He was a grand old warhorse with red blood in him, hearing the noise of battle afar off, and rejoicing at the sound of the trumpet. He was a fearless combatant. His hand clave to the hilt of his sword. The sword and the swordsman were one. He had the qualities of a militant leader. He had courage and the genius of leadership to harmonize his supporters and to fill them with his own great spirit. And he was a leader with vision. He fought not for a day, but for the generations of the future. And he fought constructively; not simply to clear away the ruins and lay bare the foundations, but to build again thereon. He fought not simply to destroy things antiquated and dead, but to regenerate or replace them.

But above all, this spiritual warrior fought like our great American emancipator, for union. In our motley communities, with Jews of all nationalities, of all degrees of religious conformity, he fought for the one paramount need of organization, of co-operation, of union; for one front, one dominant policy, for one liberal American Judaism.

We have almost forgotten the long, hard struggle of this gladiator of the American synagog, that demanded so much courage and zeal and sacrifice. How from one end of the land to the other he traveled—lecturing, agitating, organizing; tirelessly spreading his message, struggling on, fighting on. His was indeed pioneer work. He led those who break the path along which we travel obviously on smooth steel rails. For the first time in American Judaism our Hebrew congregations in their extreme individualism were welded together. He united them, with broad statesmanlike vision, for the collective support of a Hebrew Union College to educate American rabbis. And then he united the rabbis in a great national conference.

If you seek his monument look about you. Behold the college his powerful influence created. Behold the Union of American Hebrew Congregations through which American Israel speaks and acts as one. Behold the Conference of American Rabbis into whose hands is committed the care of our present needs and of our future destinies.

For these things he fought all his days. For these great ends he struggled and sacrificed, he spoke, he wrote, he persuaded, he organized. He stabbed opposition to death with the point of his pen; he thundered from pulpit to platform. He harmonized and conciliated discordant men and influences. And he led Israel thus like a God-appointed chieftain, between the two-fold dangers of foe and flood, without either surrender or suicide, unto the great achievements for which he was sent in the providence of God. "For he was the messenger of the Lord of Hosts."

IV.

But there is a fourth and final element in the mission of our prophet. He must not only be a great personality. He not only appears in a great crisis. He comes not only when a great and vital decision is needed. But more than that, he must continue to inspire the future; his great militant soul must fight also for the needs of coming generations. For the task is but begun. The workers are trained, but the work is unfinished.

To what then are we to set our hands today in the spirit of Isaac M. Wise? What would be his goal if he were living now? For as messenger of the Lord of Hosts he must contend for things as eternal as the God that sent him.

1. His aims would surely be in the spirit of the Torah that men seek from his lips, of the perpetual Torah that grows with the needs of new generations, whose wise adaptation men shall gather from the mouth of "the priest that shall be in those days."

As a priest he would fight for our Jewish needs, for our Jewish realizable ideals. Our revered leader's great contention ever was, and would be now for a Judaism for Jews. We expatiate with wearisome iteration on Israel's message and mission. We over-emphasize the future tense. We erect a vague dream into a dogma. The world has millions of truths of which it is conscious, but non-observant. Why should we overstress vague glittering generalities, when the emphasis of the synagog has never been on abstraction but on the living example.

Our need, today, in the spirit of our venerated patriarch, is to fight for Jewish ideals, for Jews. Our need today is to develop Jewishness, not a vague cosmopolitan humanity. We need by every means in our power to strengthen in this world of dissolvent influences, the Jewish consciousness; to develop it through the senses and the mind, and the deeper emotions. Is it too much to ask that the worship of the synagog should be thoroughly Jewish, that there should be heard for the most part Jewish traditional music, that in the pulpit should be considered mainly Jewish themes to instruct Jewish minds and inspire Jewish hearts? Is it not almost ludicrous that I should be obliged to say to this representative assemblage: Make the synagog Jewish. Make it a home for Jewish idealism. We American Jews are becoming not only individually, but collectively colorless, religiously indistinguishable. There is a lack thus manifested of manly self-assertion, of intelligent realization of what is finest and most characteristic in our heritage.

The synagog should be a home for every Jewish idealism. I am not in sympathy therefore with fanatical opposition to Zionism. Zionism is also Jewish idealism, its dominant factor, the race-consciousness being one of the two-fold strains shot through and through historical Judaism. We are at least as much a race as a religion. And our festivals are largely national. We are a blood brotherhood fully as much as we are a religious fellowship. Why then should we make a fetish of academic formulas, ignored by our own people, ridiculed by mankind? I am a Jew and nothing Jewish is alien to me. I plead for a sympathetic attitude in every synagog towards every living Jewish ideal.

Our worship should be thus characteristic and traditional; and above all our preachments. It is only the semi-illiteracy of our Jewish communities that absurdly demands lectures in the pulpit, on everything in the heavens above, on the earth beneath, and in the waters under the earth. The pulpit is intended for the word of God, for a message that relates to the sanctities of life, to our ethical and spiritual good, and to develop loyalty to the cause for which alone we exist separately in the world. Why should any pulpit be given up to pompous, puerile, self-exploitation? Why should it not express the heart of Judaism, the genius and high passion of our people, all the pathos of our past, all the inspiring glories of our destiny? The pulpit of American Israel should be an appeal

(*Continued on page 11*)

THE APPEAL OF THE HAGGADAH

By DR. MAX L. MARGOLIS

Written for the B'nai B'rith News

The Haggadah needs no qualifying term to make it understood that the Passover Haggadah is meant. At any rate in popular understanding this is the one Haggadah known and immediately recognized as such. Not so of course among the learned. They know that Haggadah is a more general term of which that of the Passover is as it were a chapter. The great Jewish literature that arose after the Bible is roughly divided into works of Halakah and works of Haggadah. I say roughly, because some are halakic and haggadic at once. The Halakah deals with laws and their ramifications, the Haggadah concerns itself with the store of legendary creations. Both have their point of departure in the Scriptures. In the Pentateuch the codes of laws are framed by narrative, and it may be difficult at first sight to determine whether the laws or the narrative constitute the incidental element. For if we conceive the historical books from Genesis through Kings as one great historical work, comprising the fortunes of the Jewish people from Abraham—the first eleven chapters of Genesis serve then as an account of his antecedents—to the restoration of Jehioachin and necessarily compiled in the Babylonian exile if not later, then the Torah or Law would certainly form an important interlude, but an interlude it would be, on a par with the description of the Solomonic temple and similar matter introduced where it chronologically fits in. In the subsequent severance of the five books of Moses from the rest the intent is manifest to emphasize the Law above narrative and to claim for the former that precedence which it ever after possessed. Certainly in ancient Israel story-telling was as popular as it has been elsewhere, At every shrine the priests would tell the people its history and the events linked to the place. Stories were told in the home. The Bible again and again enjoins the father to tell his son the reason for this or that ceremony, for this or that festival. The going out of Egypt was a theme of marked recurrence. All the important seasons were linked to it. "Because of this the Lord did unto me, when I went out from Egypt." And to this day that ancient custom is exemplified in the Jewish home.

The Passover narrative as we recite it today is naturally of a stereotyped character. While in ancient times the query and the answer were spontaneous and free, both are now fixed. The very chanting makes of them a service. But then the other portions of our service have had their history. Nevertheless there clings to the Seder service a measure of spontaneity. We are told that it is meritorious to embellish the narrative concerning the exodus. It is a children's service. And while the Haggadah is read off in its traditional form, it is expected that the father, set forth the salient features in the vernacular. And as we deal with children, we must come down to their comprehension. Far be it from me to récommend a special edition of a children's Passover Haggadah. For that again would make it stereotyped and rob it of its spontaneity. We ought all of us to be able to conduct the service in such a manner that while its character as a service should never be destroyed there should be introduced into it as much of the free exposition as possible. For the function of the ceremony is to tell, to inform. Our children see before them indeed things of unwonted appearance. Even in homes where the Sabbath and the holidays are ushered in by sanctification, the Passover evening stands out unique. The children and as many more of our adults do not realize that much of the table setting recalls the fashion in Roman times. And these Roman times are far enough away. Children love mysteriousness. The open door is such an element. Some rationalizing explanations have been attempted, and probably they are untrue. But it is far more poetic to continue to say that the great prophet who never died is expected. Elijah indeed represents the undying genius of Israel. Let the child be told that he will come some day, that he may just come into this very house at this very time. To be in an expectant mood marks something to live for. And the traditional Haggadah may be embellished by a narrative concerning this mysterious man, the troubler of Israel, the uncompromising foe of lukewarmness, the jealous prophet who will brook no half-allegiance, a halting between two opinions, a half-Judaism half-something else. The "Four Sons"—what a fine lesson for children and for their elders, what a fine delineation of the various attitudes towards Judaism. There is the wise son who wishes to be instructed; he is already partly informed, he asks intelligent questions, he would know more. There is the rebellious son who wants to know what it is all to "you," who assumes the attitude of the stranger, who shows that he is very much at odds with his parental religion. Alas, there are many such sons in Jewish homes: those that laugh at the simple piety of their parents and then go off perchance and marry out of the fold. These two types are so constantly with us that the child in the impressionable years must be taught to realize the significance of the attitude. The wicked son excommunicates himself. So it has been in the past; so it is still today. Tell your child that to be a Jew means to take part in the life of the Jewish community, to be interested in the welfare of our brethren, to share with them their sorrows, to strive for their enfranchisement. "Today slaves, next year freemen." We used to have scruples about this assertion. For live we not in the land of the free? Yes, we are free, we who are but a part of our people; but the people as a whole cannot be said to be free so long as one part of it is enslaved.

The appeal of the Haggadah is from the past to the present, and from both to the future. "In every generation a Jew must look upon himself as if he had gone out of servitude himself." "And this it is that stood us in good stead." Enlarge freely upon that meaningful "this." Yes, this our loyalty to our past, this our attachment to our traditions, this our rehearsing the fortunes of our people, this fidelity to Judaism and this unswerving faith that right is on our side stood us in good stead. "For in every generation men rise up to destroy us, but God delivers us out of their hands." Here is the place for the father to weave in the narrative of the manifold persecutions, the story of the dark ages, of the squalor of the ghetto, of the foe without lurking to fasten upon us the calumny of an unspeakable crime. And the appeal to the future redemption is not wanting. On this point Jews are divided. The orthodox and the Zionist will abide by the time-honored hope; the liberal Jew will spiritualize it. I care not how it is done, but done it must be. The Jewish child must learn that there is a future for the Jew, great and glorious, a future worth striving, and if needs be, suffering for. The child must learn that the career of the Jewish people is still largely before it. The Passover which is to come is the justification for all the passovers that are now celebrated in Jewish homes. We cannot live for the present only. No man with ideals does that. We cannot live by the reminiscences of past achivement. Of course, to have had a past and to refer back to it is the mark of aristocracy. I would foster in my child this aristocratic sentiment. It makes for nobility of character. The parvenu begins his line with himself. Men who are well born are proud of their family, justly proud. They would perpetuate that pride in their offspring. But it is an empty pride that wastes itself in recalling the achievements of progenitors and has nothing to show that is worthy of them. By the past alone we Jews cannot live. If we have outlived our usefulness, we belong into the museum as a curiosity of history. But we have not outlived our usefulness. In fact we have a task to perform. And here ample freedom is given to the Jewish father to interpret that task according to the platform of the particular party in Judaism in which he is enlisted. But all of us must dwell on the future outlook, for it alone constitutes that which justifies our separateness.

The appeal of the Haggadah is many-sided and serious. Yet it is the beauty of it all that its tone is joyous; for indeed a people celebrating its origins and at the same time anticipating its future triumph must rejoice. "This is the day which the Lord has made; let us rejoice thereon."

JEWISH MAYOR HONORED.

Dr. S. Weisselberger, the Jewish mayor of Czernowitz, who had been taken a prisoner by the Russians because he would not disclose the names of the prominent citizens of the town, whom the Russians wished to take as prisoners, and who was subsequently released, was lately raised to the nobility by the order of Emperor Frances Joseph.

JUSTICE FOR THE JEWS

Under this heading the "Swiss Relief Committee for the Victims of the Horrible Deeds of Russia" publishes a report of the fate of the Jews in Poland and Galicia. It is a shocking picture of bestial crimes perpetrated upon innocent and inoffensive people. Each single fact is a hard accusation against Russia, however, not against her only, but also against her highly civilized allies—England and France. Although the sympathies of the committee are with the allies, it still finds itself compelled to point to the contradiction which exists between the program of "protection for the little nations," which was proudly trumpeted out into the world by England and France and the treatment which the smallest people, the Jews, has experienced at the hands of Russia, their ally. "Such conduct on the part of an ally disgraces the rest of the allies and it would have been the duty of the same to remind Russia of the sacred right of the little nations."

The deprivation of right, under which the Jews in Russia have to suffer so grievously, the restriction of emigration, the suppression of their strong desire for education—all this must have led to tragic conflicts when the state demanded the blood and life of its Jewish soldiers in order to attain its war aims. More than 350,000 Jews—consequently more than the whole army of Belgium or Servia amounted to at the beginning of the war—were forced to take the field for the defense of the Russian race, the orthodox faith and the Russian state. The flower o fthe Jewish youth fell by the thousands on the battlefields; they fought like heroes—evidence of this are the numerous distinctions which were awarded to the Jewish soldiers. But in spite of this the Jewish soldiers were not secure against the so deeply humiliating exceptional laws. Even the Russian papers that are inimical to the Jews, published numerous cases where wounded Jews were mercilessly turned out by the police from the hospitals, which had admitted them, because the hospitals were not located within the pale of residence. The families of the soldiers who marched to the front fared no better; they, too, were mercilessly exposed to the arbitrariness of the police organs. During the session of the city council of Smolensk, on December 19, 1914, councillor Mikhailoff said: It is not a question of the families of the Jewish soldiers who are engaged in active service in the army and of those families who fled from Poland only, but also of the soldiers themselves who, after having bravely attended to their service, became unable to fight in consequence of having been wounded.

The sad condition of the Jews was made still worse by the perfidious conduct of the Poles who falsely accused the Jews of espionage before the German as well as the Russian chief army commanders, causing numerous trials. When the German troops withdrew from Russia and the Russian army took possession of the places evacuated by the Germans, a time of suffering commenced for the Jews without its equal. The Russian papers and those of the allied powers bring only rarely and in a general way reports of excesses of which Jews are victims; one must read American papers when one wishes to be informed halfways about these events. In opposition to the assertion of the Minister Sasanoff, who flatly denies the horrible deeds perpetrated against the Jews in Russia, the American paper, "Jewish Daily News," is in possession of hundreds of letters which came from the victims themselves. "How awkward, yes, downright ridiculous sound the diplomatic distortions of a Sasanoff, who proclaims that these letters are due to German intrigues—letters which were written with tears and with blood."

Extracts from the American papers, "Wahrheit," "Vorwaerts," and others, give a terrible picture of the cruelties of which the Jews became the victims. Murder, pillage, arson, robbery, violence—the whole gamut of Russian bestiality—form the stations of Jewish suffering, which repeated themselves with regularity in all places. The military pogroms assumed a still greater climax through the crime of wholesale deportation of entire Jewish communities, which were exposed by it to distress and misery.

When the Russians treated their own subjects of the Jewish faith so inhumanly then, nobody can wonder that the Jews in Galicia had much to suffer under the Russian invasion.

When at the beginning of the war Zangwill inquired of Sir Edward Grey: "What will be the fate of the Jews in Galicia who have hitherto enjoyed political liberty, whether the same will be degraded to slaves and pariahs like the Russian Jews?" the Secretary of State solemnly declared in answer: "England will never tolerate the abridgment of the rights of any people and be it ever so little."

Also the Russian Chief Commander, Nicolayewitch, accentuated in his proclamation "To the peoples of Austro-Hungary" that Russia intends nothing else than the development and the welfare of these peoples, under the preservation of the sacred heritage of their fathers, their language and their faith. "The victory of the Russian army brings you the true freedom and the fulfillment of your desires," so concludes the proclamation of September 3, 1914.

But the reality stood in gross contrast to these declarations, which consequently proved to be empty phrases, worthy of an English diplomacy and of a Russian despotism. The hard law of the conquerer becomes merciless—vae victis—(alas for the vanquished!) as practiced in the time of Attila, and one would not be specially astonished at such excesses of such an uncivilized people as the Russians if these excesses were not directed exclusively against the Jews. "Razswiet" confesses openly that in the places occupied by the Russians in Galicia only the Jewish quarters have suffered.

Again it is the American papers which report these events in a less discreet manner than the Russian press. There you read of massacres and pillagings of the Jews, of the violating of women and girls. All this is performed systematically nearly in every place which the Russian troops, especially the Cossacks, occupied. Everywhere at the side of the malevolent intent to injure the Jews in their property, appears the bestial eagerness to torture them by specially picked out pangs and to gloat over the anguish of their victims.

The torments of soul which the Jewish soldiers in the Russian army suffered at the sight of the cruel treatment of their brethren in Galicia are described by a soldier in a letter to his brother in Philadelphia: "Since we stepped over the border I could observe the misdeeds of the brutal soldiery. Sacred scrolls of the Torah were torn in pieces and trodden on the ground, together with broken mirrors and silk and velvet materials. My heart contracted convulsively at the sight of the devastation which the soldiery caused in the Jewish quarters. I could not look on quietly how the soldiers derided my brethren who were in torments. I myself was forced to be present when a woman was violated. I was on the point of insensibility. I turned away and wept. You cannot imagine what a Jewish soldier in the Russian army must endure. Our hearts are bleeding and we cannot help." ("Vorwaerts," No. 609.) In the face of such occurrences one must agree with the American paper, "The Day," which after examining carefully all reports, comes to the conclusion that "the most lamentable of all tragedies in the present war is the tragedy of the Jews—their condition is a thousand times worse than that of the Belgians." However, while the Belgians enjoy the sympathies of the Englishmen and the Frenchmen, these do not want to know anything about the Jews. The report which intends to awaken the conscience of these peoples closes with the appeal: no pity, but justice for the Jews!

We opine, however, both must be demanded for our unfortunate coreligionists: compassion and the active aid which springs from it, for the inexpressible sufferings which they have endured—justice for the future as a protection against continuance of the hitherto practiced treatment.

To this end it would be of importance to compile a true history of the sufferings which the war has brought to the Jews. The whole extent of this Geserah is still unknown, we still do not know the fate of the hostages that were dragged away from Galicia and of those thousands who, driven away from hearth and home by the last shameful act of the generalissimo Nicolayewitch, are sighing in the distant provinces of Russia. An abundance of suffering is still covering the east front which our brethren of the last remnant of the home land which is still occupied by the enemy must endure, but the beginning must be made to gather the historical material, in authentical documents, as they are already to be found in the Austrian and German reports and official protocols in the war press quarters. These documents of cruelty would make a bloody book, a Jewish "Red Book," the reflection of which must bring the blush of shame to the faces of England and France over the bestiality of their ally, of which they are morally equally guilty—which would also inform the Americans how much harm they have involuntarily done through the support of the allies.

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JEWISH CALENDAR

5676-1916

Rosh-Chodesch Nissan	Tuesday, April 4
Passover (Pesach)	Tuesday, April 18
Passover (Seventh Day)	Sunday, April 24
Rosh-Chodesch Iyar	Thursday, May 4
Lag-B'Omer	Sunday, May 21
Rosh-Chodesch Sivan	Friday, June 2
Shabuoth (Confirmation Day)	Wednesday, June 7
Rosh-Chodesch Shebat	Thursday, Jan. 6
Fast of Tammuz	Tuesday, July 18
Rosh-Chodesch Ab	Monday, July 31
Fast of Ab	Tuesday, Aug. 8
Rosh-Chodesch Ellul	Wednesday, Aug. 30

5677-1916

THE TRUTH ABOUT THE JEW.

The scope and accomplishments of our anti-defamation campaign are by this time well defined, and that branch of the Order's activities has come to stay. As a matter of fact, the student of Jewish history and literature knows that old as the calumnies against our people are the conscious attempts at counteracting them have been just as persistent. The Jew has always lived in the world, in constant touch with friend and foe. He carried himself high and lofty, for early in his career the truth dawned upon him that he had a distinct task to perform. Judaism at once clashed with paganism. When his next of kin suffered a fate similar to his own at the hands of world conquerors, when they readily flung away their convictions and cast their gods to the moles and the bats, the Jew vanquished clung to God and conscience. His religion was a thing the heathen world could not comprehend, and least of all would it pardon that measure of aloofness from the world which marked the Jewish attitude. To be different from other people invites misunderstanding and begets calumny. Yet our ancestors did not fold their hands in inactivity. Accusations as monstrous as they were unfounded were met resolutely. In a dignified way and by recourse to weighty testimony the lie was given to libels and the Jew and his cherished religion were set in the light of truth. Then the world spoke the Greek tongue, and a foremost weapon in the hands of the dispersed Jew was the translation of the Scriptures into that language. It was a [illegible] step that led the Jews of Alexandria to open up their records to the Greek world that all might know the truth about the Jew and Judaism. And when later on Judaism was put on the defensive against the daughter-religions, the Jew was indeed forced into disputations with his neighbors with whom he would live in peace. In the heat of controversy much was said on both sides that might cause offense, but withal the Jew asked an honest appraisal of his worth. He battled fearlessly against all kinds of perversion of the truth. He stood his ground like a rock.

The libels have not ceased. The accusations have remained much the same. We are a minority differing from the majority. We probably know our neighbor as little as he knows us. But we [illegible] We do not [illegible] It is true our neighbors as a rule are not malevolent [illegible] When their attention is called [illegible] our campaign has [illegible] they are eager to retract [illegible] must be had in mind: [illegible] it is not sufficient to [illegible] has been uttered. [illegible] to say that we must be watchful to resist it so soon as it manifests itself. But we must be equally vigilant to prepare ahead. And that preparation must consist in an effort to make our literature known to the world. Our literature portrays us at our best and worst, if indeed there be any worst about us. Let him who runs read. Nor must we forget that the old weapons with which our ancestors met calumny are useless for present-day conditions. Our arsenal must be replenished. Our weapons must be refurbished. Our Catholic friends who in countries of a Protestant majority, are pretty much situated as we are, have always had their Truth societies. Their Catholic Cyclopedia followed in the wake of our Jewish undertaking. We opened their eyes to the value of such a work. And we may learn from them in the publication of tracts and text-books which shall set forth the truth about us. Yea, the outside world must learn to acknowledge that truth is many-sided and that there is a Jewish point of view to things indifferent and weighty. If the Hartmanns and Chamberlains vilify us with their pseudo-philosophies, let the Jewish philosophers arise and restate the truths of Judaism in a modern manner. And they are doing it. But more should be done. And the second point is this: We must not invite misunderstanding. A stiff and ponderous attitude opens the door to prejudice. As individuals we must claim the right to be human and err. Yet for the sake of the fair name of the Jew, of the collective body, we cannot be too cautions. Not that we have aught to hide. We have always bared our back to the smiters. But we must not needlessly offend or by indiscretion provoke miscomprehension. We are all for peace with the world. But peace between two aggregates as between individuals implies give and take and a spirit of conciliatoriness. Ranting at random about what the Jew wants is the mark of irresponsible men, not of true leaders. What the Jew wants is simple enough—to be allowed to live in peace. He must be accorded the rights that his fellow-citizens have, no more and no less. Defamation is rooted in ignorance. Let us not ourselves becloud the vision by giving utterance to expressions which are far from representing the Jewish attitude, the Jewish truth, the truth about the Jew.

PASSOVER.

Festivals have their origin in the dim past. It is the business of the historian to trace them back to their source. He will find that ceremonies and institutions are rooted in a philosophy of life far removed from our way of looking at things. When the shaft of the excavator digs below the surface, things will come to light, long-forgotten, but nevertheless at one time real and much alive. The archeologist may chance upon the skeleton of a babe that was immured alive as a propitiatory sacrifice to an angry deity. He errs, however, who, once he has penetrated to the lowest stratum with its ugly and weird appearance, then rests his labors, believing that the source has been uncovered and that the beginnings of things reveal their meaning. Yes, a meaning is revealed, but it is the meaning for that time alone, and it in no wise sums up or even foreshadows the transformations which in course of time will make themselves felt. You may trace the genealogy of man back to low animal beginnings. But is the meaning of man, the man of today, of mankind at the top of evolution, to be summed up in the meaning of man at his low estate in ages by-gone? Meaning betokens function, and function is ever changing, ever evolving. The digger after beginnings must not forget to retrace his steps and ascend stratum by stratum and lay bare the steps by which primitive man and primitive institutions rose until they came to be something wholly different from their initial stage. This progress from the germ to the full flower radiant in its beauty must not be forgotten. The historian who neglects the return to conditions as he finds them today has bungled his task.

What Passover meant in its first beginnings is no concern to the Jew of today. It may have had its roots in nature worship. It may have meant the joy in the return of spring and the blessings with which it is big. But even then it meant freedom, freedom from the wintry blasts, from darkness, from the dreary season of oppressing weather. Winter meant death, yet a death that was only seeming, that had in it the potencies of new life. At the turn of the seasons man felt rejuvenated, new-born. For us passover has meant these thousands of years the birthday of our people. The vision was turned away from the play of nature forces. Spring signified the dayspring of a nation born, risen to independence after centuries of servitude. We still tell our children the wondrous deeds in that dim past of our people's truly miraculous career. A children's festival it is in very deed. They are spurred to ask, to question, and the elders answer. We narrate to them what Laban did to Jacob, what Pharaoh to Israel. We impress them with the truth that at all times we have had Labans and Pharaohs, that in every generation men arose to destroy us, to enslave us, but that the Holy One, blessed be He, made us free again. We sing that beautiful love song which we may be thankful to Akiba for having kept in our Scriptures. We have learned at his example to forget its early associations. To us it is most holy. It sings of the love of God for Israel and of Israel for God. "He is my Beloved, and I am His." We believe that in due course of time mankind will turn to Him with a clear lip and acknowledge that Israel did choose well. We are not exclusive so as to deny others access to our bounties. But until that time comes we mean to cling to Him. We shall show that we believe in His love for mankind for whose good we are in the world. That today, when it comes, shall mark the Passover of the future. But as a preparation for that stage we must stubbornly refuse to be swallowed up. We must be there that through us the great hour of deliverance may strike for mankind. We must not be enslaved. We must not be cajoled into swerving from our path. Persecution wll not make us abandon our historic position; we are inured to persecution. We must not for a moment give way to false opinions concerning our worth. If all the nations follow their traditions, we will follow ours. It is for us to maintain that the call to freedom in every age is but an echo of the Jewish enfranchisement in Egypt. It is for us to show that the proclamation of liberty in this land of the free was couched in language borrowed from our Scriptures. It is for us to impress upon mankind that the enfranchisement of the Jew wheresoever oppressed marks an advance in the world's civilization. If this year slaves in any part of the world, we the Jews are only half free, and the world likewise is but half free. Let then the Passover once more rekindle in us the conviction that liberty must succeed to enslavement even as light follows darkness. Our Passover is a reminder to the world of its duty. Our Passover marks a milestone in the evolution of mankind. May the Lord hasten our deliverance, for when freedom shall come to the Jew the world will itself be free. This is the meaning of the spring festival, for it stands for nothing else but for mankind's highest achivements in realizing the humanity of man through freedom, political, social, moral.

PHOTOGRAPH OF A BEN B'RITH.

A man who is clean inside and out; who neither looks up to the rich nor down on the poor; who is considerate of women, children and elderly people; who is too honorable to lie; too sensible and upright to steal; who can lose without squealing, and assist without bragging; who is willing to take his share of this world's goods, and give the other fellow his, is a true Ben B'rith.

IN MEMORY OF HENRY HANAW.

Born, Jackson, Mich., August 15, 1856.
Died, Mobile, Ala., February 9, 1916.

During the half a century of its existence, Beth Zur Lodge, No. 84, of the Independent Order of B'nai B'rith, has had in its ranks many faithful sons of Israel who worked loyally and devotedly for the principles of humanity to which the Order of B'nai B'rith is consecrated. For more than half of that long period of time, Henry Hanaw was ever to be found at its forefront, as a leader or "in the trenches," wherever duty placed him, battling for the cause of justice for the Jew and all mankind—for the immigrant—for the widow—the orphan—the suffering and unfortunate.

Our beloved brother was the splendid type of the Jew in this blessed land of America. While pursuing and faithfully responding to those duties which became incumbent on him as a citizen, he was at the same time as true to his ancient religion and his people of that faith as the needle is to the pole.

It was in the Order of B'nai B'rith that he found the most fertile field for his unselfish labors, and in this fraternity he ascended the heights of usefulness with all the enthusiasm of one who loved his fellow man. As a member, as president of this Lodge, as president of District No. 7, as a member of the Constitution Grand Lodge, and the holder of other positions of high honor in the Order, he was faithful to every trust imposed upon him by his brethren. His brilliant mind was a beacon light for the aspiring, his zealousness in the cause an abiding inspiration, and the memory of it a glorious heritage for his family.

Well may it be said, that the passing away of Henry Hanaw brought to an end—

"A life most useful to his people led,
Honored while living—revered now
dead."

Resolved further, that a copy of this memorial be engrossed and sent to the family of our late brother, that it be placed in our archives and published in the B'nai B'rith News, and that the portrait of our deceased brother in the B'nai B'rith Hall be draped in mourning for thirty days.

Leon Schwarz,
Hugo Brown,
F. M. Friedman,
Committee.

Mobile, Ala., March 12, 1916.

MUNIFICENCE OF AUSTRIAN JEWS.

A Jewish landowner in Bosnia has suggested to the leaders of the Jewish community of Vienna that many of the Galician Jews who have been stranded in the capital and are a burden on the charitable institutions there could be comfortably settled in Bosnia as agriculturists. He offered to provide for fifty or sixty Jewish families on his own extensive farms, giving each a piece of land and all the necessary implements.

The Budapest firm of Julius Wofner & Co. has handed to the Hungarian Minister-President the sum of 500,000 Austrian crowns as a fund for the benefit of the widows and orphans of soldiers. The Premier accepted the gift, expressing the heartiest thanks of the government to the generous donors.

Herr Bernard Wetzler has set aside the sum of 500,000 crowns for the purpose of erecting an institute where the technical side of the food problem should be studied on the basis of the scientific investigations made in chemistry, biology, and physiology.

JEWISH SOCIAL SERVICE BUREAU OF LONDON B'NAI B'RITH.

The First Lodge of England, London Lodge No. 663, has completed arrangements for the establishment of a Jewish Social Service Bureau, which will confine its work to men only, the work among women being largely carried on by the Union of Jewish Women, with which organization the B'nai B'rith Bureau will endeavor to co-operate. Institutions requiring workers will be requested to communicate with the Bureau, and it is hoped that members of the lodge, as well as public spirited Jews who are willing to give up part of their leisure time to communal work, will place themselves in communication with the Bureau, which proposes to issue as occasion may demand, leaflets and pamphlets dealing with the various phases of communal work.

EXPULSION OF RUMANIAN JEWS.

A report comes from Bucharest that large numbers of Jews residing in towns close to the frontier have been expelled from those districts. This deplorable measure strongly conflicts with assurances repeatedly given by the Minister of Foreign Affairs and has caused the complete ruin of many Jewish communities.

SOCIAL SERVICE DEPARTMENT OF THE I. O. B. B.

During the past month, the Social Service Department has made considerable headway and Doctor Coffee, the National Director, visited several cities in various districts of the country.

An important visit was the trip to Evansville, Ind., on Tuesday, March 14, when Doctor Coffee was the guest of Thisbe Lodge No. 24. In the afternoon Doctor Coffee addressed the Temple Sisterhood, being introduced by Brother Rabbi Max Merritt and explained to the women there gathered, what the spirit of Social Service really means. In the evening, the installation of officers for the ensuing term took place. Afterwards the lodge doors were thrown open and women as well as men were privileged to hear the remarks of Doctor Coffee, who chose as his theme, "I. O. B. B. and Social Service." Despite the very inclement weather, there was an unusually large attendance that night. The Social Service Committee, as well as the members of the Order, pledged themselves to carry on the spirit of Social Service in that community. There are State institutions in the neighborhood and these will be covered by volunteer visitors.

On Friday evening, March 24, Doctor Coffee was the guest of the Altoona, Pa., community and delivered the sermon during the course of the evening's service. Rabbi Moses J. S. Abels, who has done fine and constructive work in his community, introduced Doctor Coffee in an appropriate manner and the sermon was, "What Does the I. O. B. B. Offer?" Years ago Altoona had an active lodge, but of late, the enthusiasm has been lacking. This visit of Doctor Coffee was intended to rekindle the original ardor and increase the membership of the lodge. Doctor Coffee pointed out to the local workers that Altoona is a strong strategic center for B'nai B'rith work. The Huntington Reform School, State College and the new Western State Penitentiary offer fertile soil for constructive Social Service work. The committee from Altoona Lodge should bring its good influences to bear on these institutions and advance Jewish work. Leading citizens of the city promised Doctor Coffee that steps would be taken immediately to reorganize the lodge and a meeting was arranged for the following week. On Saturday night, March 25, Doctor Coffee was in Pittsburgh and spent the evening with the members of the local Social Service Committee. The following officers were chosen to carry on the work:

President—L. S. Levin.
Vice-President—Aaron Horvitz.
Secretary—Charles I. Cooper.
Treasurer—Eugene Strasberger.

Much enthusiasm was shown by the members and immediate steps were taken to place the new committee in touch with all existing philanthropic agencies. The Big Brother Movement will be started at once. This is expected to cut down materially the number of Jewish boys sent to correctional and reform institutions.

The following afternoon a splendid rally and mass meeting was held in the large English Room of the Fort Pitt Hotel. Judge Josiah Cohen, for many years a loyal and devoted member of the Order, was the presiding officer. Brief speeches were made by Bro. L. S. Levin and Honorable George A. Levy, President of Ibn Gabirol Lodge No. 114. Doctor Coffee conclued the afternoon's meeting by a strong exposition of the work which the Order is now undertaking. He pleaded with his friends, with whom he had worked as Rabbi for the past nine years, to further the ideals of the Social Service Department. He complimented the four Lodges of Pittsburgh on the encouraging results of the recent campaign for new members and showed how these men could render valuable service along Jewish lines.

In the evening, Doctor Coffee was the guest of McKeesport Lodge No. 573.

A large gathering was assembled in Roth Hall and the speaker was introduced by Brother A. H. Friedman. The subject of the address was "The Newer Ideals of B'nai B'rith Work." An earnest plea was made for an increased membership in the local Lodge. While the Synagogues differ among themselves, all Jews can join the Lodge on a common basis and work together in harmony for the advancement of Jewish ideals. The address was cordially received and the Social Service Committee promised to undertake local work immediately.

Thursday, March 30th, Doctor Coffee spent in Peoria, Ill. Progress Lodge No. 113 had invited him as one of the speakers at the annual banquet that night. Thanks to the hospitality of Mr. W. B. Woolner, one of the active members of the Order in Illinois, a luncheon had been arranged for seventy-five persons, consisting of ministers, social workers, juvenile court officers and other persons prominent in philanthropic labors. Doctor Coffee addressed this gathering of Jews and non-Jews, taking as his theme "Religion Tomorrow." He offered a working platform on which Jewish people could co-operate with their Christian neighbors toward making this world happier and better. During the afternoon, Doctor Coffee was taken by members of the Order to the Bartonville State Hospital which contains twenyt-two hundred insane and epileptic inmates, few of whom will recover and return to Society. About sixty of these inmates are Jewish and arrangements were made, whereby a committee of local members shall visit these Jewish inmates at stated intervals.

The banquet in the evening reflects great credit on the local committee. In his remarks, Doctor Coffee pleaded with the members of the Order to start the Big Brother work at once in Peoria. The brethren were urged to organize an employment agency which would care for worthy Jewish people out of work in Peoria as well as find places for Jews who now reside in the crowded western section of Chicago.

During the past month, the fifteen members who constitute the Chicago Social Service Committee, held an election at which the following Committee were chosen:

President, Israel Cowen.
Vice-President, Milton R. Hart.
Secretary, Otto G. Finkelstein.
Treasurer, Benjamin Samuels.

THE DIPLOMACY OF GOOD WILL.

For obvious reasons the United States ambassador to Turkey, Henry Morgenthau, when he speaks to his countrymen during his brief furlough home, is not at liberty to deal with many phases of his service about which his auditors would like to hear. But he has found it possible, with all modesty, to indicate how he managed to carry the burden of looking after the interests of the nationals of twelve nations at war with Turkey, as well as the rights of Americans resident within the Ottoman empire, and how, as well as he could, he also guarded exiled and harried Armenians and impoverished Jews of Palestine.

Placing little emphasis upon the part played by the personal equation in his record, this New York lawyer and business man, of Jewish race and German birth, practically says that "preparedness" for his task was gained in the public schools of the most cosmopolitan city of the New World, and in the social settlements of the East Side. In the one he learned the essential unity of humanity, the possibility of fraternity among representatives of all races, and and the virtue that is to be found in sincere adherents of all faiths. In the settlements he learned the ideal of service of all by all.

Consequently, when his official duties in Constantinople, at a time of extraordinary confusion and perplexity, made it necessary for him to mediate among a great variety of nationals, and to settle offhand what could be done and should be done for them, he came to the work with no racial or sectarian prejudices or antipathies. Elementary humanity and elementary justice alone were his concern. And then, as he describes the process, having aided the Turkish banker today, he saw to it that the Turkish banker did a good turn to some non-Turk tomorrow. Himself wholly disinterested, and glad to be able to serve, he insisted that persons whom he aided should show any appreciation that they might have by themselves doing what they could for persons more needy than they.

So much for the policy he pursued toward the clashing nationals of Europe and of Asia and the subject races of the Ottoman rulers. When it came to negotiations with the Turkish government officials, it also was a moral and not a physical power on which he relied. He asked for no ships to be sent from Washington, and he protested against any being forced upon him. He stood on the moral rights guaranteed by treaty, he informed the Turkish officials that he expected them to protect him and his fellow nationals' property because they ought to do so; and through moral suasion he won his case. Persons privileged to hear Ambassador Morgenthau talk as he did a few days ago to a great audience in the City Club of Boston, know that his exposition of his theory and of his practice as a diplomatist will have a fine educational influence on any composite assembly sure to be attracted by his announced presence. He symbolizes, by his words and by his deeds, an ideal of Americanism to which a mixed company of all races responds with instant and strong conviction and loyalty. He expels all thoughts save those of human welfare and genuine service and the tactics of good will, all of which are needed today, in the United States as well as in Turkey.—Christian Science Monitor.

Look at that Funny Foreign Fellow! He is a Hero. He Has Fought Nations for His Faith.

By JACK LAIT. (*By Courtesy Chicago Herald*)

They pointed him out to me on the street. He was tall and of fine figure. But I knew he didn't belong. He wore an astrakhan cap upon his head, shaped like a Turkish fez without the dangling tassel. His coat collar was of the same gray fur, as crinkled as a colored baby's wig, and the coat was held together by "frogs," those outlandish loops. His shoes were pointed, queer and laughable.

He might have been a Cossack. But he was Jew. And there are no Jewish Cossacks.

I got the story. He was too conspicuous, too different, not to have a story. The hat alone was a story. But I found that his heart was a better one, and I hadn't seen that at all.

David Medoff is a Russian, a Jew and an opera tenor. That is a hard combination and a complicated confusion. He couldn't be all three.

"Give up your religion—become converted and you may stay in Petrograd and become famous, great and rich," he was told. The offer meant protection, favors, peace, even subsidy. The choice that faced him was whether he was to be a success or a Jew. To remain both in Russia cannot be.

For centuries the same choice has been given to those of David's creed. They have been driven, they have been scourged, they have been rifled and riven. And they have remained Jews, they have bred Jews and they have fled, hugging their fathers' faith to their beaten bosoms, for sanctuary.

Centuries ago there was another David. He was a shepherd, and in his breast mingled the peace of his calling and the music of his heritage. He strummed upon his harp the piteous, unwritten airs of his people. He tended his flock and offended no man. But a giant set upon him. He could not flee. He could not turn the other cheek. So he fought. A Jew is a pacifist. But when at bay he is a fighting demon.

This David—Medoff—was singing in the Russian opera, "Life of the Czar." They told him he must forswear his religion. The Goliath government ordered him to. He could not flee. He fought.

They shoved him into a regiment as a common soldier. They spat upon him and called him "Jew" and gave him the filthiest routine of a regiment's needs. They sent him into the trenches. He was with the first troop that took the field. For weary weeks he fought, living on abuse of his comrades and rotten rations afield.

When life seemed unbearable Medoff sang to the soldiers. He sang them the melodies that the other David had sung, the wailing melodies of the children of Israel that they chanted as they scanned the far horizon for a sight of the promised land. He sang the "Kol Nidre" and the heart-breaking cantations of the synagogue. He sang them Christian classics and he sang them Hebrew love songs. And they forgot for the hour that he was a Jew.

In Galicia he was wounded, shot through the leg. After six weeks he was discharged, cured. They turned his face again toward the trenches. He saw a loophole and he escaped. Through the lines he made his way across Siberia into Manchuria, to Shanghai. There he was stepping abroad a ship for the United States when he was arrested by the English police as a deserter.

They sentenced him to Siberia—to the mines beneath the frozen steppes. With three other prisoners he attacked his guard two days later, again a fighter, and escaped. For days he crawled and ran and walked and rode on camels, and by a roundabout route again attained Manchuria. Thence he went to Korea and sailed to Yokohama, where he took passage without molestation for America, arriving in San Francisco on the Tenyo Maru.

Aboard the ship he met the English actress, Cecilia Wright. He sang for her. She gave him letters to American managers. They financed him to Chicago.

That was where I saw him, not the queer foreigner, but the wonderful sufferer, the artist, the hero, the son of his race, true to it through incredible vicissitudes, victor in his fight against nations for the right to be what he was—a Jew.

That Medoff may get funds to reach New York, where he will find many sympathizers and supporters and where there is a fruitful field for his talents, Joseph Kessler, manager of Sarah Adler's Empire Theater, on West Madison street, has canceled the regular performances next Sunday afternoon and night and Monday night and Medoff will appear in Jewish opera with Mme. Gurevitch, soprano.

Those who have heard him in rehearsal have found a plaintive, pathetic strain in his singing. His notes have been steeped in tears. He is no longer a fighter. He is the other David—the soft-breasted singer of melancholy melodies.

But David is happy. He has found the promised land, where he can be both a shepherd and a cantor; where he can be both a singer and Jew.

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INTERESTING EPISODE IN SALONIKA SYNAGOGUE.

The Oesterreichsche Wochenschrift is the authority for the following narrâtive regarding a most interesting incident that took place in Salonika recently. The head of the Paris house of Rothschild arrived in Salonika where he installed his yacht as a hospital for wounded. He also made a donation of 30,000 francs for the Jewish poor of the city. Baron Rothschild also visited several of the prominent Jews of the city, with the purpose of enlisting their sympathies in the cause of the entente powers. Finally he called a meeting of the Jewish population in the large synagogue, and a large gathering assembled to hear the baron speak. It should be said in passing that the house of Rothschild has on many occasions come to the assistance of the Salonika Jews and the Jews of the city feel a special debt of gratitude to the family. The Baron spoke in a quiet tone, dwelling upon the kindly attitude of the French government to the Jews and the hope that Jews may entertain in allying themselves on the side of the entente powers. After he finished his address, Rabbi Jacob Meir, the chief rabbi of Salonika, ascended the pulpit and briefly replied to Baron Rothschild. He said that while the Salonika Jews fully appreciate the many favors they received at the house of Rothschild, they are unable to accede to the Baron's wishes in this instance. They could not sympathize with powers that have allied themselves with Russia, the arch-enemy of the Jews. It is impossible for any Jew to entertain sympathy with a cause in which Russia is so closely identified.

This may explain the report recently published that when the entente powers placed under arrest the consuls of the allied Teutonic powers, they also arrested a number of prominent Jews of Salonika. These, however, have subsequently been set free.

THE PASSOVER APPEAL.

In connection with its Passover appeal the Central Committee for the relief of Jews suffering through the war, has issued a little booklet containing a modern adaptation of the Hagadah, the service read on the first two nights of Passover in every Jewish home throughout the world. It tells the story of the exodus of the Children of Israel from Egypt, over four thousand years ago, and the significance of Passover, the Festival of Freedom, and applies the story to the terrible sufferings of the Jews in the war zones.

Passover has always been the season of helpfulness among Jews. The poor were always provided with Matzohs and everything else for the celebration of the festival. And on the Seder nights, as the first two evenings of Passover are called, the stranger was always welcomed at the table, in compliance with the injunction, "let all that are hungry eat, and all that are needy come and celebrate the Passover."

The Committee expect a liberal response to its Passover appeal, and contributions may be sent to Mr. Harry Fishel, Treasurer, 63 Park Row.

MOVE TO RE-ESTABLISH PALE.

Anti-Jewish Resolutions.

According to the Petrograd Birschevyia Viedomosti, the Congress of "Real Russians," which has taken place in Nijni Novgorod, adopted a number of anti-Jewish resolutions, to the effect that the Jews after the war should be driven back to the former Pale of Settlement, that their estates in the provinces of Cherson and Ekaterinsoslav should be confiscated in order that Russians damaged by the war should be settled on them, and that all Jews should be excluded from the higher seats of learning, to which hitherto a small percentage of them was admitted.

THE KEHILLAH, XXII

By PROF. GOTTHARD DEUTSCH, Ph. D.

The ancient historians of Rome gave us a series of kings, in which a warrior is always followed by a man of peace. Modern criticism does not accept this as a historical fact, but it surely is true in a philosophical sense. Real history shows us that a system followed by one ruler, will so clearly manifest its faults, that the successor will usually be actuated by a desire to reverse the policy of his predecessor. This was certainly the case when the well-meaning brilliant, though somewhat too impetuous Joseph II succeeded his mother, Maria Theresia, in 1780. His principles of breaking the baneful influence of the church, of developing the country by education and by general leaning towards liberalism was bound to have its influence on the Jews.

Considering the short time of his reign, which comprised only ten years, he did a great amount of work, and would undoubtedly have done more, had he been spared to live longer.

Sentiment usually exaggerates historic conditions. So Joseph II is universally praised as the liberator of the Jews. This, however, is only true in a certain respect. He did abolish the disgrace of the yellow badge, the principle of special Jew-taxes, "Toleranzsteuer," he encouraged agriculture and mechanical trades, and above all, education, but the ghetto, the restrictions on acquiring property, and on marriages remained. It must, however, be gratefully acknowledged that he paved the way for improvement. It is usually said—and Graetz says so expressly in his History (XI, 75)—that the gates of the universities, formerly closed to them, were now opened. This is not so. The law of Jan. 2, 1871, clearly states that "all schools shall be open to the Jews, though this was at no time prohibited." To the disciple of Rousseau, as Joseph II was, education was the panacea, and therefore he ordered that every Jewish child should receive a secular education. According to the principle of benevolent autocracy, the measure was connected with unnecessary hardship. Thus it was prohibited that Jews should keep their books in Hebrew or Yiddish and should draft their wills and other legal documents in this language. It was also unfortunate that self-seekers availed themselves of the opportunity of profiting by unjust charges against their fellow Jews, and were in this attempt assisted by grafting officials. A type of this kind was Herz Homberg (1759-1841). Born at Liben, a suburb of Prague, he received his education in the Yeshibah, first at Prague and afterwards at Glogau. We can find it only natural that an ambitious young man, suffering from the fanaticism which reigned in the institutions, and punished students for trying to obtain some secular education, would be filled with bitterness against this false principle. When about twenty years old, Homberg went to Berlin, where he was tutor to Mendelssohn's family, and received from this truly noble man encouragement in every way. When Joseph II had promulgated his edict making secular education compulsory, only two congregations, so far as known, offered their voluntary cooperation. They were Prague and Trieste. Homberg went to Trieste, but for reasons that are not known, left the city soon, and was appointed supervisor of education in Galicia. The Polish Jews looked upon the Emperor's order as a device to convert them to Christianity. The Austrian Government, never very efficient, was then new in the country, and did not have the necessary staff of officials to carry its intentions into effect. Folklore is the best way to judge the currents of thought. A Hasidic book, published not so long ago records the legend that one of the famous Wunderrabbis of that time, Loeb Sarahs, had himself miraculously transported every Friday afternoon to Vienna and gave the Emperor a sound licking, defying all attempts of the guards to apprehend the malefactor. In reality the Hasidim applied less miraculous and more tangible methods. They bribed the officials including the Jewish superintendent of education so that the law remained a dead letter. In Western Austria, however, the intellectual conditions began, though slowly, to improve. The Emperor showed some consideration for Jewish prejudices, allowing the Jewish children to keep their heads covered in the school room. Similarly he issued an order that Jews should not be unnecessarily compelled to work on Sabbath while they were doing their military service.

In this respect Joseph II was a pioneer of Jewish emancipation. He abolished the special Jewish courts, and introduced compulsory military service in 1788. The majority of the Jews considered both laws an interference with their religious liberty. A committee of Moravian Jews presented their scruples in an audience, but the Emperor remained firm. A similar law, which showed the determination of the Emperor to modernize the Jews, was issued in 1787, when he demanded that every Jew had to assume a definite family name. Even in this case legends have colored the historic facts. Leopold von Sacher-Masoch, the Galician ghetto novelist, tells us some amusing stories, how a Jew offered to pay for a "beautiful name" and was presented with a scale of prices ranging from hundred florins for Diamant, to twenty-five for Silberstein, and when he was unable to pay, the official, out of vindictiveness, called him Knoblauch. Historical sources do not uphold this tradition. In no single case do we hear of a Jew complaining that a malodorous name was inflicted on him, but here and there the authorities are directed not to allow too many Jews to assume the same name, and especially not to let them assume the same Biblical names, like Abraham, Jacob, Moses, which would render their identification difficult. The probable truth of the matter is that the Galician Jews were entirely indifferent to this order, which they considered one of the many attempts of the government to meddle with their affairs, and Loeb Sarahs, knowing he would remain Loeb Sarahs anyhow, told the registrar who asked him which name he would choose, "Write whatever you please," and the official, enjoying the fun of the situation, would register such names as Moses Erdkugel, Aaron Gurkensalat, Samuel Pulverbestandteil, Judah Kanalgeruch, etc. The pedantry of officials showed itself, however, in a demand for a correct spelling of the first name, which ruled out names like Herschel, and demanded that even Nebuchadnezar must be spelled in accordance with the Latin Bible, Nebuchadonozor. It does not seem likely that any Jew ever had the ambition to name his son for the king who destroyed the Temple of Jerusalem. The order created a great deal of confusion, for the registrar wrote down any name he pleased, which the people, who never used it, did not know, and in this way, it became difficult to identify the person who—I am speaking of an actual case—was called Perl, but was entered in the birth register as Polyxena.

The order which subjected the Jews to the civil code of the country, may have been chiefly opposed by the rabbis who in this way lost a great deal of their official power, and by the determined orthodox, but the masses of the population were in all likelihood satisfied with it, else we would not hear so often in former times of excommunication of people who had appealed to the secular courts, and we would not find so many privileges in which the authorities grant to one particular Jew exemption from rabbinic jurisdiction. It was different with the military conscription. The term of service was very long, and even I still recall men who had served for fourteen years in succession. In this way the young man was entirely estranged from his environment and his family, and often unfit for a regular occupation in civilian life, when he returned. For the Jew the mingling with the low classes of the population, from which the army was recruited, was another reason, and finally—surely not the last reason—was his estrangement from religious life. The Jews, therefore, tried to obtain an exemption on the ground of their religious scruples, but the Emperor said, "A Jew as a human being and as a citizen shall be held to perform the same duties which are incumbent upon his fellow citizens. This is not contrary to his religion, for he shall be at liberty to refrain from prohibited food, and shall not be compelled to do any work on Sabbath that a Christian would not have to do on Sunday." The rabbis were sufficiently informed on the political siutation not to attempt direct opposition. The first Jewish soldiers were assigned to the train, and Ezekiel Landau, chief rabbi of Prague, addressed the first Jewish recruits, on the importance of their patriotic duty, though he distributed amongst them Tefillin, admonished them to perform their religious devotions every day, and to make arrangements with their Christian comrades, "to grease the wagons for them on Sunday so that the Christians again should grease theirs on Sabbath." In individual cases the Jews adapted themselves quickly enough to their new duties. As early as 1809 a Jew named Hoenig was promoted to the rank of lieutenant for bravery on the battlefield of Aspern. He may have belonged to a family prominently connected with the Austrian tobacco monopoly, and ennobled by Joseph II in 1788. A member of this family was a field marshal von Henikstein, who did not distinguish himself as commander of an army corps in 1866. The whole family, however, is entirely lost to Judaism. In 1815 Peter Beer, teacher at the Jewish school of Prague, and a sympathizer of Herz Homberg, uses the opportunity of advertising his patriotism by declaring that he was trying his best to inculcate patriotism into his scholars, but the latter often ask him the question, whether they would be rewarded for their self-sacrifice on the battlefield. The answer given is that there was no objection to a Jew rising to commissioned rank, and that actually there have been Jews promoted to such positions. There are indeed some instances on record, among which is prominent Simon Brisker, who was born in 1796, and retired in 1854, with the rank of major. In 1852 the Austrian army had already a Jewish colonel, Joseph von Harzmanowsky, like Brisker, a Bohemian. It is a sad thing to reflect that Brisker's two sons, both of whom entered the army, and rose to the rank of captains, converted to Christianity. The pioneer record of their father did not inspire them with courage of remaining Jews, and yet they did not attain the rank of their father, who was courageous enough to have the oldest son, born to him at Venice, where he was then commander of the fortess, circumcised, and to have his fellow officers invited to the banquet given on this occasion. Similar, but still more depressing, is the case of Herz Homberg.

Homberg was an office seeker who always tried to make capital out of his supposed civilizing activity which was so much to the advantage of the state. He did not stop at trying to obtain his end by denouncing his co-religionists. Thus, he says, that the rabbis are blocking the benevolent intentions of the Emperor by fostering the Talmudic education, which makes the degree of "Morenu," the goal of the ambition of a young man, who then considers himself entitled to live of the sweat of his fellowmen, because rabbinic literature teaches him to despise Christians. With Emperor Francis II this policy did not work. Himself a bigoted Catholic, the Emperor would not listen to anything which smacked of free thought. Homberg petitioned for the right of residence in Vienna even as late as 1833, and among the reasons which he gave for a consideration of his petition, is that of his five sons four are baptized, while of the fifth he does not know it for certain. I have a suspicion that he knew quite well that his fifth son, Friedrich, born in 1806, and a lieutenant in the army since 1831, was not baptized. He probably waited for an opportunity to turn his rank into cash by marriage, and did not convert until 1836. He rose to the rank as captain, receiving the title of major when he retired in 1864. He died at Paris in 1881, and I am trying to learn something about the lineage of Octave Homberg, a member of the Franco-British commission which negotiated the loan for the Allies in this country. He may be a son of Major Friedrich, and a grandson of Herz Homberg, the author of a catechism, which was officially prescribed as textbook for the examination of Jews who wished to obtain a marriage license, and a teacher of Talmud in the house of Moses Mendelssohn.

Meantime the descendants of Joseph Mendelssohn, who received Homberg's instruction in Talmud, and according to his father's testimony, did not relish it very much, are ennobled, and have for three generations been Christians, and Herz Homberg's descendants one would hardly find any more in the Jewish community.

THE LONDON RESOLUTIONS ON JEWISH RIGHTS.

The following resolutions were recently adopted by the National Union for Jewish Rights, of which Mr. Lucien Wolf is president:

I. To defend Jewish interests wherever they are endangered or assailed.

II. To demand political emancipation and religious liberty for the Jews wherever they are denied, and to obtain "natural rights" in the sense of communal and more especially educational autonomy, wherever such rights may prove to be necessary.

III. To secure for the Jews adequate facilities for immigration into Palestine and for the establishment of Jewish colonies in that country, together with full political rights and such municipal privileges as may be necessary.

COUNTRY-WIDE RELIEF PROPAGANDA.

Rev. H. Masliansky and Mr. Albert Lucas On Behalf of the Central Committee Engage in Successful Campaign.

The Central Committee for the Relief of Jews suffering through the war, is engaged now in a country-wide propaganda campaign. Immediately after the work in connection with the National Relief Day on Jan. 27, have been completed, and the reports from the various communities had been received, it was felt that a great deal more could be accomplished. It was, therefore, decided that Mr. Albert Lucas, Executive Secretary of the Committee, should visit a number of cities outside of New York. He went first to Buffalo, Poughkeepsie and Gloversville in the State of New York, where he met with a great deal of success, and then proceeded to Chicago, which city responded splendidly.

Meanwhile requests for speakers have come from other localities, and it was then that Rev. H. Masliansky, the great Jewish orator, volunteered his services to the Committee He agreed to speak every evening during the week with the exception of Friday evenings, when he had to be in New York for the purpose of delivering his weekly lectures at the Educational Alliance.

Meetings were arranged in St. Louis, Mo.; Kansas City, Mo.; Cincinnati, O.. Minneapolis and St. Paul, Minn.. Dayton, O., and Columbus, O. It was then found that Dr. Masliansky would have to be away from New York on three Fridays. and the Educational Alliance, through Mr. Samuel Strauss, Chairman of the Committee on Religious Work, gladly gave Dr. Masliansky the necessary leave of absence. In a letter to Mr. Fishel, Mr. Strauss writes:

"Although we have no more important institution at the Educational Alliance than Dr. Masliansky—even temporarily to replace him is quite out of the question—we are more than glad to relinquish him for so needful and noble a service as that for which the Central Committee desires him."

The reports received so far indicate that the campaign has been eminently successful. The utmost enthusiasm prevailed at all gatherings and the response to the appeals of Dr. Masliansky and Mr. Lucas have been very generous. Not only has money been contributed and thousands of certificates sold, but watches, rings, in fact jewelry of every kind, has been given and auctioned off so that the total sums have been considerably swelled.

In St. Louis $2,000 was raised at the meeting. Rabbis Leon Harrison and A. Abramowitz, Dr. M. Golland and Mr. Louis P. Aloe, splendidly seconding the efforts of Dr. Masliansky and Mr. Lucas.

The further result of the compaign is the development of the Woman's Proclamation Day Committee as a National organization. In connection with the activities for National Jewish Relief Day, Jan. 27, the Central Committee organized a Woman's Proclamation Committee under the leadership of Mrs. Samuel Elkeles, Chairman, and Mesdames David Kass, Emanuel Elzas and Zwisohn, and Miss Sara X. Schottenfels, as secretaries. Thus far this committee has raised $5,000.

Mr. Lucas has formed branches in Gloversville, Buffalo, St. Louis and Milwaukee. In the last mentioned city 850 women have pledged themselves to contribute $1.00 a month each as long as the war lasts. Mrs. Samuel Ruscha Carmen is Chairman of the Milwaukee Committee, and she is assisted by sixteen captains and four workers, each worker having her own advisory committee. Branches in other cities are being organized, and it is expected that within a very short time tens of thousands of Jewish women will form a chain of charity throughout the country, contributing tens of thousands of dollars every month to the relief fund. This work of the Central Committee alone is a gigantic task. Requests that Rev. Masliansky and Mr. Lucas visit other cities are being made, and the Committee is planning an extension of the compaign.

In connection with its Passover appeal the Central Committee has issued a modern adaptation of the Hagadah, handsomely gotten up.

Communities desiring to arrange meetings at which Dr. Masliansky or Mr. Lucas, or both of them, shall speak, are requested to communicate immediately with the central office, 63 Park Row, New York City. And Mrs. Samuel Elkeles, Chairman of the Woman's Proclamation Committee, who may be reached at the above address, will be glad to give all information to ladies desirous of organizing branches of the Woman's Committee in their respective cities.

Thus far the Central Committee has collected close upon one million dollars.

The Leadership of Isaac M. Wise

(*Continued from page 6*)

to the deepest Jewish self, out of our deepest Jewish self. It was this that our great leader not simply inculcated, but illustrated in his every utterance. And it is such thoughts that flash out of the very core of our race that appeal to its innermost, that thrill them with ardent loyalty and devotion. We can not freeze religion into men. We must burn it in with the fire handed down by one Jewish generation to another.

2. And we need poetry in religion, the unconscious and artless poetry of ancient customs and rites. We have ruthlessly disregarded folk psychology, the deeper necessities of the human spirit. Why the clean sweep of what is loveliest and most inspiring in our ancient Jewish ceremonials? The Jewish religion is not made up of sermons about cosmopolitan humanitarianism, glittering generalities that make no appeal to the people's heart. No religion is made up of little things. The great emotions of religion are spelled out in a very simple alphabet of the things that are tangible and concrete, that are to be observed from childhood on, that are associated with our dearest and holiest memories. These lovely Jewish customs are the language of the heart. They are the treasure of generations. What have we gained by allowing the lovely Sabbath eve to fall into desuetude? Can anyone reared up in the dear old way forget the blessing of the Sabbath lights by the mother; or the consecration of the wine, and the father's blessing as he lays his hand upon the children's head, and invokes upon their young lives God's love and benediction? The spirit of our great old Jewish patriarch whom we remember now, is surely with us in contending for what is most sacred and God-like in our father's faith; for he, the priest of Israel, the teacher of the Torah, was the messenger of the Lord of Hosts.

3. He strove all his days for union among his people. But union is but a means, a means to an end. All this long campaign was for what? Not simply to organize a body of Jews, but to sustain the soul of Judaism. It was but a preliminary step toward the highest development of our religious life. Now the highest expression of the human spirit is spirituality. Spirituality means intensity of religious feeling, a sense of awe, the religious consciousness raised to its highest power.

Now we urgently need a higher spirituality in the synagog. Our worship is too mechanical. Our spiritual temperature is too low. Not frost is dynamic, but fire.

Should this not be the supreme attribute of religious-minded men in the synagog, glowing conviction, deep reverence, strong love of sacred things? Should this quality not be the condition of membership in the synagog? Ought it to depend simply on the accident of birth, or upon money with which to buy the right of affiliation? Should not the desire to lead a Jewish life enter into the consideration, the desire to lead a religious life? Spirituality could be fostered by establishing within the synagog itself a religious fellowship, an inner circle, as it were, of Jews who are in dead earnest about their religion. These would be in a spiritual sense authentic members of the synagog, the guardians and lovers of the faith. A brotherhood of these congregational fellowships could be established and made nationwide, and become a band of veritable Maccabees; of Jews militant, with prophetic souls.

4. This is only another way of stating the paramount and urgent need of true democracy in the synagog, membership in which shall be based on something other than the payment of a fixed tax. The synagog narrows its own basis. It locks its doors with a barrier of gold. It becomes a club for public worship. Every true religion is strong only in the plain people, who must not be patronized or tolerated, but be made welcome as equals. Open wide your doors, or one need not be a prophet to say, you will soon close them forever. Why should the privilege of sustaining the cause be restricted to the few? "Would to God that all the people were prophets and that the Lord would put His spirit upon them."

We need Jewish democracy in the synagog today, as in the past. Of old, our Houses of Prayer were sustained largely by voluntary gifts donated by each man according to his resources. The old idea of "schnodering," the offering of men who were called up to the reading of the law, was democratic in its spontaneity. Isaac M. Wise fought for the old Hebrew idea of union that is also the American fundamental idea of union. He would today fight for the old Jewish democratic spirit that must live in the synagog, if the synagog is to live. This spirit alone can broaden the basis of the synagog and make it include all classes, the poor and the rich, the great and the humble. This community-wide extension of membership in the synagog can alone make it the communal social center; the cradle of philanthropy; as of old the school as well as the sanctuary where men seek the way of life.

The synagog should be the rallying point for all ideal endeavors for the Jewish people; the synagog with the open door, the synagog of absolute democracy, without financial conditions of affiliation, but supported only by free will offerings. Then thousands will throng there instead of hundreds. Then will we have a truly democratic commingling of all the elements in Israel. Then may we wage a battle royal with all our forces, to combat the evils against which we eternally protest, and for the great ends for which we endure throughout the ages.

5. For then the synagog will have the power as well as the right to fight our battles for us. If it were but a veritable union of all Israelites, if but there every phase of Jewry were represented, every variety of thought, every class, every group. In a word, the union created by Isaac M. Wise must go on until it shall include all associations of men that call themselves Jewish, whether they be clubs or lodges or labor unions, bodies of Jewish men and women organized for whatever purpose, so long as they bear the name of Jew.

And such a union is no Utopian dream. The burning need of it is being forced upon our attention by world-wide conflict, and the tragic effect thereof on the destinies of millions of our brothers. They are perishing of hunger there, our blood-brothers in the Russian war zone; and we millions of prosperous American Jews are obliged to create the machinery with which to gather relief for their necessities. Each Jewish organization goes its own way, pursues the same end confusedly, with its activities overlapping others. There is no one universally representative organization, based upon the democratic idea, that speaks the mind of the millions of Jews of this country, and is ready to execute their will. You have a union of congregations. But how about the hundreds of thousands, perhaps even the great majority, that are not included in your congregations, the innumerable brotherhoods of Jews for whatever purpose all over the land. Unite them. Weld them together into one great central body, into a universal union of American Jews; and you will wield a power for the good of Israel, for the defense of its rights and the establishment of its dignity, that has never existed since the Jewish commonwealth perished.

Such a union alone will have the power and authority to speak with a voice that cannot be ignored, for the human and elementary rights of our brothers in Russia, in Poland, in Roumania, at the close of this awful war; that finally their long anguish may be ended and their brutal governments be compelled by the power of this tremendous organized opinion, to grant them full human equality, and thus solve the great Jewish problem of the ages.

May this be achieved by the world-wide union of catholic Israel, of which our inclusive American union will be a type and example. And when the clouds of war shall no longer darken the world, such a union of Jews shall be the mighty and necessary instrument, to save us from suicide in the floods and from returning to bondage; shall help us to carry on the age-long fight for the religious oneness of our entire people; that our whole race shall worship God in the manner of our fathers, with the lovely symbolic poetry of the past, and with that fervor of the spirit whose living flame will consecrate our whole being to God. Ah, then shall the doors of God's house open wide for all his children. And then shall we realize the vision of our sainted and mighty leader and of all our seers and sages, for thus shall we be priests whose lips shall keep knowledge, and from whose mouths men shall seek the law; for in the consecration of the people to these holy ends will it be manifest that they are the "messengers of the Lord of Hosts."

KOHANIM MUST ALSO SERVE.

A number of Kohanim, descendants of the tribe of Aaron, refused the summons of the English Government to come to the proscription, on the ground that their religious scruples do not allow them to serve in the army, because this may bring them in contact with dead bodies, which the Jewish law forbids them. The matter was referred to Chief Rabbi Hertz, who decided that the Kohanim should not ask for such a privilege, since even when the Jews had their own kingdom, Kohanim served in the army together with all other members of the population.

WHY JEWS ARE NOT PROHIBITIONISTS.

By C. D. Spivak.

It is well known that the Jews are found in the ranks of all reform movements. In all lands they have participated in every effort made for freedom and have shed their blood for liberty. A moral idea always attracted the Jews, especially their youth. Socialism, anarchism, ethical culture, syndicalism, social service, communism, co-operative movements, vegetarianism, positivism, etc., etc., in the ranks of all these movements, Utopias and vagaries, as one is at liberty to call each or all of the above streams of human thought and sentiments, the number of Jews is proportionally greater than of any other nationality. In fact most of these movements have been conceived in the brains of Jews. The prohibition movement alone is an exception to the above rule. There are none in its ranks. Prohibition among our Christian friends has assumed the importance of an ethical movement, in fact, most of the churches consider it a deeply religious movement. And yet notwithstanding the fact that the Jew is renowned for his sentimentality and is swayed by emotion—and surely there is not another movement in which sentiment is available in such abundance as in the prohibition plea—why has the Jew remained aloof? Besides, the prohibition movement being based on an appeal to a universal sentiment and not being specifically Christian, should have attracted the Jews in great numbers. Why such an anomaly?

No Drunkards and No Prohibitionists.

The answer must be given in the proverbial Jewish way, by propounding another question, Why is inebriety so rare among Jews? There are no drunkards among Jews because there are no prohibitionists and there are no prohibitionists among them because the Jew embodies most of the Bible. The Jew did not only believe in the Bible, he lived the Bible.

The Jew has learned to love the vine because with it is connected the highest form of Jewish poetry. "My mother's children were angry with me, they appointed me the keeper of the vineyard; but my vineyard which is my own, have I not kept." (Song of Solomon 1, 6.) "Let us get up early to the vineyard, let us see if the vine have blossomed, whether the young grape have opened to the view, whether the pomegranates have budded; there will I give my caresses unto thee" (Ibid VII, 13). "Oh that he might kiss me with the kisses of his mouth! For thy caresses are more pleasant than wine." (Ibid 1, 3.) "I have eaten my sugar-cane with my honey; I have drunk my wine with my milk; eat ye, companions; drink, yea, drink abundantly, ye, friends." (Ibid V, 1.)

Jehovah likens the Jews to a vineyard: "I will sing now for my beloved, the song of my dear one touching his vineyard. A vineyard had my beloved on a rich hilltop. And he fenced it in, and cleared it of stones, and planted it with choicest vines, and built a tower in its midst, and also a winepress he hewed out therein." (Isa. V, 1, 2.) "On that day sing ye a song of the vineyard of excellent wine. I the Lord do keep it; every moment will I water it." (Isa. XXVII, 2, 3.) "A vine didst thou remove out of Egypt." (Ps. LXXX, 9.) "Yet I had planted thee as a branch of a noble vine, wholly of the proper seed." (Jer. II, 21.) "Like grape in the wilderness have I found Israel." (Hosea IX, 10.)

Nutritive Value of Wine.

I could multiply the citation where vine, vineyard, grapes and wines are used in portraying the spiritual life of Israel. In chapter CIV which the Psalmist devotes to the glorification of the Deity he mentions the words which have become winged: "And wine that rejoiceth the heart of man," (verse 15). The personification of peace is to "sit under one's vine and fig tree," (Zechar III, 10). "And their heart shall rejoice as though from wine." (Zechar, IX, 17.)

Wine was brought as an offering to Jehovah on the altar every day.

The Jew has long ago settled the question about the nutritive value of wine. The Bible mentions it along with meat, bread, flour, fruits, oil and salt. "And they (Jacob's sons) drank and were merry with him (Gen. XLIII, 34.) "And it happened on a certain day when his (Jacob's) sons and his daughters were eating and dining (Job I, 13) and behold there are gladness and joy—eating flesh and drinking wine," (Isa. XXII, 13.) "And the Lord of hosts will make unto all the nations on this mountain a feast of fat things full of marrow, of wines on the lees well refined," (Isa. XXV, 6.) In furnishing provisions for workingmen's rations wine was included: "And behold, for the hewers that cut the timber will I give unto thy servant 20,000 cores of threshed wheat, and 20,000 baths of wine and 20 baths of oil," (2 Chron., II, 9.) And a number of menus are given in which wine was included as an article of diet.

Used in All Ceremonies.

That the prophets and teachers in Israel warned against excesses goes without saying. There are in the Bible hundreds of sayings, admonitions and precepts bearing on the subject. But it was not excesses in drinking alone that were decried, but also excesses in eating, in sexual instinct, in luxuries of all kinds, etc. Did not the great law giver, Moses, treat alike the glutton and the drunkard? "And they (the father and mother) shall say unto the elders of his city, 'This, our son, is stubborn and rebellious, he will not hearken to our voice; he is a glutton and a drunkard,' and all the men of the city shall stone him with stones, that he die; and thou shalt put away the evil from the midst of thee; and all Israel shall hear and be afraid." (Deut. XXI, 20-21.)

And how could a Jew get drunk when before he carries the cup to his lips he pronounces a benediction, "Blessed be he who created the fruit of the grape." when the drinking of wine brings with it a flood of lofty thoughts, of the Deity and of creation and enchanting scenes of peaceful habitation under the vine and fig tree.

Instead of the expression, "Come and let us have a drink," the Jew says: "Come and let us 'make brocho,'" pronounce a benediction. His day of rest, the Queen Sabbath, he meets with a cup of wine, the Kiddush. His parting word to bride Sabbath he speaks over a sup of wine, Habdallah. His son he initiates into the Abrahamic rite with a cup of wine and he ties the knot bv drinking wine from the same cup, he and his bride. On the day in which the Jew commemorates his delivery from Egyptian bondage—Passover—he is ordained to drink four cups of wine, arba kosos. And it is considered perfectly comme il faut to get just a little bit gay and to be on the verge of tipsydom on Purim, when Esther saved the situation by giving a banquet to Haman, the arch-anti-semite.

No, Jews will not give up "rejoicing their hearts with wine." Jews cannot and will not be prohibitionists.

JEWS ASK WILSON'S AID.

Urged to Stand for their Rights in Russia After the War.

Under the auspices of the National Jewish Workmen Committee, 500 delegates from a number of the eastern cities, conferred on March 26, 1916, in New York as the first move toward equal rights for Jews in belligerent countries after the war.

A resolution to send a petition to President Wilson urging him to use his good offices, was adopted unanimously.

Dr. M. Goldfarb, Secretary of the Committee, explained the object of the conference, which he said was to be preliminary to a large Jewish Congress at the close of the European hostilities.

The Conference also adopted resolutions on the immigration question declaring that the resolution on immigration is detrimental to the interest of the working people.

CONFERENCE OF RABBIS.

A Conference of Galician and Bukovinian Rabbis and communal workers has been held at Vienna. A committee was formed with the view to working for the solution of the Eastern Jewish problem.

COMMUNICATED

Chicago, April 1, 1916.

Editor of the B'nai B'rith News:

Dear Sir: Will you be kind enough and inform the lodges in District No. 6 that with the issuing of my seventh syllabus, my work as Director of Intellectual Advancement is complete for the year, and that under the laws of the D. G. L. it will be necessary for the Director of Intellectual Advancement to file his annual report with the Secretary of the District Grand Lodge thirty days prior to the convention of the District Grand Lodge, and that the latter will hold its annual session on the first Monday of July of this year. In order that the Grand Lodge may be fully informed on all intellectual advancement activities in all the lodges in our district, the Director desires that the Secretaries of lodges and Directors of Intellectual Advancement submit to him a complete report of the lodge's activities for the year as per the notice sent to them on March 22, 1916, and that reports of lodges be in the hands of your Director for the District not later than May 1, 1916.

Fraternally yours in B. B. L. and H.,

Edward Menkin.

What Our Lodges Are Doing

B'NAI B'RITH OF CHICAGO.

The Chicago Lodges are now actively engaged in a plan to form a social and athletic club under the auspices of the Order in the downtown district of the city. It is planned to provide a lounging room, library, reading room, assembly room, billiard room, bowling alley, gymnasium, shower baths, etc. The privileges of the club will be restricted exclusively to members of the Order.

A well attended meeting of the prospective members of the club who have filed written application for membership was held on March 23, 1916, at which a board of 36 directors was elected, and fully authorized to take the necessary steps toward the completion of the plan for the establishment of the club. So far nearly five hundred members have filed their applications for membership in the proposed club, which will be known as the Covenant Club of Chicago.

The regular monthly meeting of the Central B'nai B'rith Council of Chicago was held at the Masonic Temple on Thursday evening, March 23, 1916, following the meeting of the members of the Covenant Club. The Council meeting was largely attended and interesting reports were presented from the executive board, to which were referred various subject matters, such as the establishment of a summer camp for Jewish boys and the proposition to create a membership fee in the Chicago Lodges. The former subject was favorably acted upon by the appointment of a committee to fully consider the question and submit detailed report at the next meeting of the Council, together with estimated budget for the operation of a camp for the coming year.

Regarding the establishment of a membership fee in the Chicago Lodges, it was resolved to defer the matter until the question of the establishment of a B'nai B'rith club has been fully disposed of.

At the close of the meeting brother A. B. Seelenfreund, who for a great number of years has served the Council as its president, was honored with the presentation of a loving cup in appreciation of his services to the Council. Brother Mark D. Goodman, on behalf of the Council, made the presentation address, which was briefly responded to by Brother Seelenfreund.

Oriental-Hillel Lodge No. 72 held a well attended meeting on March 28, 1916, at the New Morrison Hotel. A class of sixteen candidates was initiated by the new degree team of the Lodge, which acquitted itself creditably. The special feature of the meeting was an address by Dr. Haim I. Davis, First Vice-President of the District Grand Lodge, on the subject, "Mental Unsoundness Among Jews." Dr. Davis gave an exhaustive lecture, which proved of much interest and contained a great deal of instructive value. The address was followed by a discussion of the syllabus, "What Can We Do to Controvert the Popular Errors About the Jewsi" participated in by Brothers Hugo M. Friend, Julius H. Meyer and Dr. Jos. Stolz.

David Fish Lodge No. 130 held its first meeting in the new quarters of the New Morrison Hotel on Monday, March 20, 1916. The meeting was unusually well attended and a class of eight candidates was initiated. Dr. Rudolph I. Coffee, Director of the Social Service department of the Order, addressed the Lodge on the work of the department pointing out the necessities for furthering the work of the Big Brother movement as well as the certain of a chain of employment agencies throughout the District. At the conclusion of the regular order of business an entertainment was held consisting of vaudeville numbers and was followed by the serving of refreshments.

An unusually well attended meeting of Ramah Lodge No. 33 was held at the Morrison Hotel on March 14, 1916. A class of 28 candidates was initiated by the Degree Team of the Lodge, and more than thirty new applications for membership were presented.

A special feature of the meeting was an address by Brother Judge Hugo Pam on the subject of "Zionism, Its Aims and Accomplishments." Judge Pam delivered a masterful address, detailing the causes that brought about the formation of Zionism and dwelt upon the many accomplishments to the credit of this movement.

The Lodge also took affirmative action in the matter of changing the meeting place of the Lodge and it was unanimously decided that in future the meetings of the Lodge will be held at Hotel La Salle. At the close of the meeting refreshments and cigars were served.

GOLDEN JUBILEE OF MACCABEE LODGE, NEW YORK.

Maccabee Lodge No. 71, one of the worthiest lodges in the "Mother District," celebrated its Golden Jubilee Saturday evening, April 8, with a banquet at Hotel Bon Ray, Madison avenue and 92nd street. Needless to say the banquet was "kosher," according to the time-honored dietary laws in the strictest sense of the term. Maccabee Lodge is "the pious lodge" of the District, par excellence. While most tollerant towards all others who may be less observant as far as the ritualistic phase of Judaism is concerned, the members of Maccabee Lodge are as a class very orthodox, being most devoted to the time-honored customs in Israel. A great many members of the Lodge are young men and college graduates. The Lodge is sometimes spoken of as "Bro. Simon M. Roeder's Lodge," for Bro. Roeder has been the guiding spirit of the Lodge for a number of years, and by his piety and happy nature has profoundly influenced many of the brothers in his Lodge. The Lodge is truly Maccabeean in its Jewish loyalty, and truly B'nai B'rithian, if the writer of this paragraph may be permitted to coin a new adjective, in its tolerance and liberality towards others, believing with the founders of the Order that religious differences along Ritualistic lines should never cause any division between one Jew and another, and that the cardinal principals of Judaism, such as benevolence, brotherly love, harmany, patriotism, morality, based on the belief of one great God, as the eternal rock of righteousness and humanity, be ever the means of "uniting Israelites in the work of promoting their highest interest and those of humanity."

The banquet was typical. Each male guest received a skull cap as a souvenir of the occasion, to be worn, of course, at the festive board. A number of inmates, or as they are now called "members," of the Home for the Aged, were among the guests of the evening. They were called for by the officers of the Lodge in an automobile and escorted back to the Home. The program of toasts after the sumptuous dinner, was as follows: Introductory remarks by President of the Lodge, Bro. Isidor Enselman, who called upon Bro. Samuel M. Roeder to act as Toastmaster. The toasts responded to were as follows:

Bro. Charles Hartman, member of the Executive Committee from District No. 1, "The Ladies." This toast was intended as a special compliment to the ladies, who as the wives and sisters of members of Maccabee Lodge, under the name of the Daughters of the Covenant, have helped the Lodge greatly in its work of benevolence among our poor co-religionists.

Bro. Herman Asher, Past President of the District, responded to the toast, "Our Guests."

Bro. Simon M. Roeder, "Our Founder, the Past."

Bro. Hon. Abraham K. Cohen, President of the District, "Our Mission."

Bro. Isidor Enselman, President of Maccabee Lodge, the outlook, "Our Future."

Bro. Henry M. Goldfogle, Past President of the District, "The Absent."

Bro. Harry Fischel, "Our Motto."

Bro. Rabbi H. S. Goldstein, Benediction.

Bro. Goldstein was presented with a loving cup in appreciation of his faithful services as President during 1915. Bro. Ludwig Roeder said Grace. Others who took part in the program were the Secretary of the District, Bro. Bernard M. Kaplan, Bro. Jacob Lamkay, one of the oldest members of the Lodge, and Bro. M. L. Manheim, who has been Treasurer for thirty-two consecutive years. The souvenir program which was distributed among the guests, was very elaborate and tastefully gotten up.

ARGO LODGE, WASHINGTON, D. C.

The twenty fifth anniversary of Argo Lodge No. 413, of Washington, D. C., was fittingly observed with a banquet held at the Metropolitan Hotel on Wednesday, March 29, 1916. A number of prominent citizens of the city and from out of town were in attendance and delivered addresses, among them the five Jewish members of Congress, namely: A. J. Sabath, I. Siegel, M. London, J. Kahn and I. Bachrach. Other speakers were Brothers Dr. Abram Simon and R. Szold. Geo. Milton Strassberger acted as toastmaster.

CLASS INITIATION BY ZERUBBABEL LODGE, ROCHESTER, NEW YORK.

Zerubbabel Lodge No. 53, of Rochester, one of the oldest lodges in District No. 1, initiated a class of over thirty candidates Sunday, April 9. Secretary Bernard M. Kaplan paid an official visit to the Lodge, representing the General Committee on the occasion. Bro. Kaplan spoke of the great service Zerubbabel, the ancient Jewish Governor of Judea, rendered to Israel, which services are still gratefully remembered after two thousand years, and he expressed the hope that the Lodge which bears the honored name of Zerubbabel may be a tower of strength to District No. 1, and the Order generally. He showed that Zerubbabel, who was appointed Governor by Cyrus the Great of Persia, and reappointed by King Darius, rendered useful service both to his Government and to the people of Israel, thus showing that patriotism and loyalty to Judaism go hand in hand. He quoted Bishop Greer of the Protestant Episcopal Church of New York, who at the Morgenthau Reception remarked that it was Ambassador Morgenthau's religion which inspired Ambassador Morgenthau in his service. Secretary Kaplan appealed to the brothers to be most loyal to the principles and ideals of the Order, for loyalty to the Order means loyalty to our country and social service in the interest of humanity. The active members in Zerubbabel Lodge, who are responsible for the increased activities of the Lodge, are Brothers Rabbi H. J. Wolf, Leo. A. Beir, A. N. Freiburg, M. L. Stern, Jacob Thalheimer, Isaac Beir, Philip Present, David Strauss, H. I. Robinson, Fritz Barth, Alfred Benjamin, Isaac Hanauer, and Max Goldsmith.

CHANANIAH LODGE, NEW YORK.

Chananiah Lodge No. 165, through Bro. Emanuel Stern, in a most eloquent address, presented to Victor Freitag a beautiful gift on the occasion of the brother's departure from this city to take up his abode in Atlantic City. Bro. Freitag has been a member of Chananiah Lodge for forty years, and will continue his membership in Chananiah Lodge, though he will now reside in Atlantic City. The Committee on Presentation were S. Gallinger, President, Albert Weiss, Vice President, Ex-President Eml. Stern, Ex-President Moses Oppenheimer, Secretary Joseph Kraus and Ex-President H. Weiss. Chananiah Lodge has just issued in printed form the message of President Henry Weiss, of Chananiah Lodge. The message is indeed a beautiful document and the little pamphlet is beautifully gotten up. One of the paragraphs in his message which is particularly worthy of mention is the following:

"Prayers devout and sincere also go up to the Great Father of us all, that the time may soon arrive, when peace and harmony may again prevail among our warring brothers on the other side of the globe, and that their wounds may soon and forever heal, and all of them, may then strive for an everlasting peace, and in that peace, again enjoy the fruits of their labor.

MAON LODGE, NORFOLK, VA.

In order to create greater interest in the work of the Lodge, and to foster better acquaintanceship among its members, Maon Lodge No. 172 resolved to hold several combined cultural and social meetings during the year.

The first of these meetings was held on Sunday, April 2, 1916, at the Monticello Hotel. A large number of members and guests were present. Rabbi L. D. Mendoza delivered an interesting lecture on "The Social Evil," embracing its history, cause and effects. Many of those present participated in the discussion that followed.

PORTLAND B'NAI B'RITH.

Portland Lodge No. 416 held an enthusiastic meeting on Tuesday evening, March 21, 1916, at which a class of six candidates were initiated.

A splendid business meeting of Theo. Herzl Lodge No. 314 was held on Tuesday evening, March 14, 1916, at the B'nai B'rith Building, at which reports were received from the delegates to the recent convention of the District Grand Lodge. After the meeting a comedy was put on by the Ladies' Auxiliary for the amusement of the Lodge and the Auxiliary, and this was followed by a Dutch lunch and dancing.

KANSAS CITY LODGE, KANSAS CITY, MO.

A cultural meeting was held by Kansas City Lodge No. 184, on Monday night, March 13, in the vestry rooms of the Temple. The meeting was well attended and opened with the initiation of candidates. Following the initiation, Dr. H. D. Jerowitz delivered an address, his subject being "The Young Jew." He deplored the fact that a number of Jewish young men had banded themselves together in a political club, using the word "Jewish" as a part of the title. It is his belief that this is against Jewish principles; that no right thinking Jew would permit himself to be coerced by any political alliance of this nature; that within each individual lies the choice of his political belief, and that it is a discredit to the Jews of Kansas City to permit a political organization under such a title to flourish.

Following his address, a talk was made by Rabbi Chas. Latz, of Fort Smith, Ark. Rabbi Latz referred to the Independent Order B'nai B'rith as the lay organization of Judaism which is an apt reference.

Following Dr. Latz' address, the lodge adjourned to a luncheon served in the vestry rooms.

HOPE LODGE, STOCKTON, CAL.

The members of Hope Lodge No. 126 of Stockton, Cal., tendered a banquet at Hotel Clark on March 9 to Bro. Emil Gumpert in honor of his admission to the bar. The Lodge has manifested unusual interest in the career of the guest of honor because he has been one of the most active and useful men of the Lodge.

The affair came in the nature of a surprise to Brother Gumpert. In the course of the evening Toastmaster A. J. Shragge, in calling upon Bro. Gumpert to respond with a speech, presented him with a testimonial on behalf of the members of the Lodge.

Other speakers at the banquet were Bro. S. S. Safferhill, P. H. Viner, M. Conway and M. P. Stein. A. H. Ashley, the only speaker present not a member of the Order, spoke on "The Jew and His Relation to the Law." In his remarks he referred to the ancient precepts handed down by the early Jewish patriarchs, declaring that these precepts are today at the foundation of our national and home life.

Mr. Gumpert responded, feelingly expressing appreciation of the action of his friends in so signally remembering him.

REHOBOTH LODGE, NEW YORK.

Rehoboth Lodge initiated a large class of candidates Monday, April 10, at Hunt's Point Casino, 163rd street and Southern boulevard. The class will be known as "Bro. Gibbs' Class' owing to the fact that most of the candidates in this class were proposed by the President of the Lodge, Bro. Judge L. D. Gibbs. The able Degree Team of Jordan Lodge, consisting of Bros. William Asher, Captain, Harry A. Silberstein, Harry Cohen, B. Franklin Wyskoff, David Kraus and Isaac Deutsch, examplified the work of the Ritual. Rehoboth Lodge expects great things from the Judge and the general impression is that Judge Gibbs, though a very busy man, will make a splendid record for himself this year as President of Rehoboth Lodge.

GOLDEN JUBILEE OF JOSEPH LODGE NO. 73, ST. JOSEPH, MO.

Joseph Lodge No. 73 of St. Joseph, Mo., extends an invitation to all the B'nai B'rith to join in celebrating its golden anniversary on April 16, 1916, the Lodge having been instituted on April 15, 1866.

There will be speaking by a prominent B'nai B'rith, a supper, entertainment and a dance. A good time is promised to all who will aid in celebrating this eventful day. Those desiring to attend will kindly notify the secretary of the Lodge, L. S. Schembeck, 2015 Agency Road, St. Joseph, so that proper arrangements may be made for their comfort and entertainment.

SAN FRANCISCO B'NAI B'RITH.

The Committee of Fifty, representing the San Francisco B'nai B'rith Lodges, will observe the Passover with an elaborate Seder service to be given in the B'nai B'rith Hall, on the evening of April 18. Rabbi Herman Rosenwasser will officiate and Jewish members of the army and navy stationed at San Francisco will be guests of the local lodges.

What Our Lodges Are Doing

B'NAI B'RITH OF CLEVELAND.

Cleveland Lodge No. 16 is making extensive preparations for the entertainment of District Grand Lodge No. 2, which will hold its annual convention in that city beginning May 21, 1916.

The Trustees and Directors of the Jewish Orphan Asylum of Cleveland have postponed their quarterly meeting from April 1 so that the Directors and Trustees may hold their meeting the same time the convention of the District Grand Lodge will be held.

Bro. Max D. Meisel, Past President of the District, is chairman of the local convention committee and in charge of the arrangements.

All of the activities will be confined to the B'nai B'rith Building except an entertainment to be furnished by the children of the Orphan Asylum. The Ladies' Auxiliary has been appointed to take charge of the women who will attend with their husbands.

Under the auspices of the Lodge a B'nai B'rith Purim Masquerade Ball was held on Sunday, March 19, 1916, which was a great social success, the attendance being over 500. Prizes were awarded for the best costume as well as for the most comical one.

Before the Junior Circle I. O. B. B. on Sunday, March 19, 1916, E. V. Street of the Federated Charities gave an illustrated talk on "Cleveland Welfare."

Mr. Kaufman Hays, Trustee of the Jewish Orphan Asylum, and one of the prominent members of Cleveland Lodge, celebrated his 81st birthday with a family dinner at the home of Mr. and Mrs. Martin A. Marks. In honor of the occasion Mr. Hays gave a treat to the children of the Jewish Orphan Asylum.

Cleveland Lodge is planning to hold a Seder service, and from present indications over 500 persons are expected to participate in the same. The service will be given at the B'nai B'rith Club Building, and will be presided over by a rabbi. The purpose of this service is to provide opportunities for those unable to attend similar services elsewhere and for strangers in the city. A committee will visit the various hotels and invite the Jewish guests staying in Cleveland during the holidays. This proposal as well as the suggestion that Cleveland Lodge aid in the distribution of free matzos to the poor, and Jewish inmates of city institutions, was favorably acted upon at a meeting of the Lodge at the suggestion of the president, Brother W. R. Weidenthal.

Brother Simon Peiser, superintendent of the Jewish Orphan Asylum of Cleveland, addressed Cleveland Lodge, urging its members to become big brothers to those graduating from the Orphan Asylum and assist them in making their way.

An informal B'nai B'rith dance was held at the B'nai B'rith club under the auspices of the Lodge on Sunday, March 12.

The big benefit performance in June for the gymnasium is gradually being put in shape and it is expected that it will meet with great success.

The Junior Circle of the Cleveland I. O. B. B. has resolved to launch a campaign for 200 members on April 1. As soon as the limit of 200 members is reached candidates will be put on the waiting list.

AKRON LODGE, AKRON, OHIO.

Editor B'nai B'rith News:

I hope you will not be startled out of your editorial boots when you receive this letter from A'Crown (Akron), Ohio. Yes! Akron, the first city in District No. 2, in America. Knowing you are not used to receive anything from us, the boys asked me to drop you a line, and tell you that there are SOME Jews in Akron.

Some time ago, yes, a very long time ago, they got together and said: "Let's make a lodge in the B. B," and they got some material together and laid a foundation, but when it came to rear a superstructure, so much confusion reigned, that like the Tower of Babel, it was considered a bad job, and was on the point of being abandoned.

Last spring, the elders in the crowd, hearing that quite a number of the men of the covenant would gather in a neighboring village, by the name of Columbus, O., located in District No. 2, B' Medinas America Tzufon (North) and that an expert builder of the visible lodge from Cincinnati, O., would be there, they decided to send one of their number to learn, if possible, "how they did it."

The lesson that worthy learned, I know, will stick in his crop as long as he lives, the whole bunch of master builders with their axes sharpened, been waiting for him, and a fellow from the North Woods of Denver, who evidently knows how to wield the ax, and whose father named him Beginner Anfaenger in German, began right smartly; so much so, that the delegate was well trimmed up before they got half done, but to the point!

Akron now boasts of a lodge of over one hundred members, early this year (Jan. 9, 1916), we had the pleasure of having with us some of the big guns who reside in our suburb on the Lake, a village by the name of Cleveland. Yes, that is in Ohio, too, perhaps you heard of it before. All the big ones in District No. 2 come from there. Jacob Furth, Martin A. Marks, Leonthal, our Max E. Meisel, and, of course, the present incumbent, the honorable Samuel J. Kornhouser, and a whole raft of others now scattered through the country. Well, the last two named, together with a fellow by the name of Bornstein, who is aspiring for S. J.'s job, and lives in Indian-Oplis, which is in the Hoosier country, to the Southwest of us; they came and initiated eighty-five new members. They said a great deal, and would have said a great deal more, only the eats gave out quick, and our youugsters started in, and our visitors had to hurry, because it gets dark in Cleveland an hour sooner, and they were afraid to get home in the dark.

But, our newly elected President, the Honorable Rabbi Louis D. Gross, and his able assistant, who knows the law and always carries it with him, and can argue a technical point for half an hour; the Honorable Vice-President, Brother Samiwell Friedman, they both swore, right there and then, that they would not rest until the membership was up to at least one hundred and fifty before convention time, which will be held in our midst. I mean in our suburb, of course (Cleveland), next May.

And would you believe it, Mr. Editor, those youngsters are actually proceeding to do it; every meeting, sometimes five, six, and as high as a dozen have been initiated, and I tell you, some fine talkfest we have after. New quarters have been procured by one of the scouts, where the boys can bring the girls and hop around the May-pole under the roof in case it rains.

I must tell you a word or two of this good scout by the name of George Deer (Hirsh), after an absence of (23) twenty-three years, in the far West, he came back here, well feathered, but hungry for Jewish activities. Of course we got him in (don't tell anyone, he is no spring chicken), but one of the boys right there with the goods.

I will write you more next time. It is getting late. I would not have bothered you, only as I said before, the boys told me to write. Maybe someone would ask about them, so that you should know they are live ones.

Maurice Krohngold.

MENORAH LODGE, BALTIMORE, MD.

Menorah Lodge No. 771 held a well attended meeting on March 16, when the question of the establishment of a B'nai B'rith Home was taken up. The Executive Committee made the report on the results of the campaign for membership, which was encouraging. Other business transacted was a report on Jewish Court of Arbitration.

JORDAN LODGE, NEW YORK.

Under the able chairmanship of William Solomon, the Intellectual Advancement Committee has been furnishing the members an extraordinarily interesting series of lectures. Police Commissioner Arthur H. Woods addressed the Lodge on March 2, his subject being, "Some of the Police Problems in New York City." His words were listened to with close attention, and he commended the members particularly upon the work they are doing in conjunction with the Big Brother Association.

Mrs. Henry W. Pollock, the new President of the Ladies' Auxiliary of Jordan Lodge, has outlined a program of active social service work for the members of this recently organized association. The ladies will interest themselves first of all in the needy families of Jewish prisoners. Dr. Eugene H. Lehman, the President of Jordan Lodge, is guiding this new organization and will continue to assist in directing its affairs until its work is fully launched.

SPRINGFIELD LODGE, SPRINGFIELD, MASS.

During the past two months Springfield Lodge has been quite active. The degree team, composed of twenty men, has officiated at large class initiations of other Lodges. A class of sixteen candidates was initiated at the Holyoke Lodge in Hotel Nonatuck. On Dec. 12th, the team journeyed to Albany and initiated a class of thirty candidates. Before the meeting, a dinner was served to the visiting guests by the members of Gideon Lodge at the Adalphi Club. After the initiation, addresses were delivered by Charles M. Stern, Past Pres. of District No. 1, and Henry Lasker, of Springfield, member of the General Committee. A class of thirty-seven candidates of the Haggai Lodge were initiated at Providence on January 30th by the full Springfield Degree Team. This was followed by a banquet at the Crown Hotel. The team was accompanied by Henry Lasker, Past Pres. Herman Adaskin, President P. L. Davison, and Treas. Jacob Magaziner, of the Springfield Lodge.

On February 6th the entire team exemplified before the Grand Lodge Convention at Hotel Sommerset in Boston, at which place a class of forty candidates was initiated. The team was accompanied to Boston by the officers of the Lodge and by Mayor Stacy of Springfield. The members of the team were very much elated over the announcement at the Grand Lodge initiation that the prize for the best degree work in the District was awarded to the Springfield Lodge.

At the meeting of the Lodge held on Jan. 26th, the day preceding the Relief Day set aside by President Wilson, $500 in cash was collected from the members present for the relief of the war sufferers.

On February 17th the annual ball of the Lodge was held at Hotel Kimball and was the social event of the year among the Jewish people of Springfield. On Sunday, March 19th, B'nai B'rith Day was observed by a public Purim celebration held in conjunction with the Beth El congregation at Odd Fellows Hall.

On March 20th a Purim masquerade ball was given under the auspices of the B. B. Degree Club, the proceeds to be used to provide paraphernalia for the team and to create a fund to defray the expense of the degree team.

The first intellectual meeting arranged under the new administration, was held in the large ball room at the Hotel Cooley, on February 13th, and in spite of the inclement weather there was an attendance of about four hundred people. The program consisted of a four-act farce by the Dramatic Club of the People's Institute, entitled "The Register." Addresses were delivered at this meeting by Stewart Anderson, Rabbi Samuel Price, Rabbi Israel Lebendiger, of Holyoke, Mass. Rabbi Herbert Goldstein, of New York, and Henry Lasker.

MEMBERSHIP CAMPAIGN OF JOSHUA LODGE, PHILADELPHIA.

Joshua Lodge No. 23 of Philadelphia, Pa., began its campaign for fifteen hundred new members on Monday, March 28. One hundred and fifty of the best workers of the Lodge have been organized into fifteen teams of ten each, and these propose to canvass every worthy Jewish citizen of Philadelphia to secure him as an addition to the Lodge.

Within the last few weeks meetings were held by the captains of the various teams to make final arrangements for the campaign A systematic canvass of every office building in the city is being planned in the hope of enrolling every Jewish professional man in the city. The co-operation of the Rabbis who have been appointed on various committees has been secured and they will make an appeal to their congregations to support the Order and its work.

LOS ANGELES LODGE.

A meeting of the Lodge was held on Tuesday evening, March 14, in the B'nai B'rith Hall. The literary committee provided the following program:

A paper entitled "The Indigent Tubercular," by Dr. Herman Sugarman, followed by discussion of the paper by Dr. Leon Shulman and B. Cohn, after which a general discussion was open to all of the members.

A large class of candidates was initiated at the meeting by the Degree Team of the Lodge. This meeting was the first of a series to be held each month and it will be characterized by an educational paper with organized discussion.

SAN FRANCISCO B'NAI B'RITH.

Plans are being made by Unity Lodge No. 273 for the celebration of its thirty-ninth anniversary on April 15. The affair will be in the nature of an informal dance, which is being awaited with much interest.

Columbia Auxiliary No. 1, Daughters of the Covenant, held a literary evening at its club rooms, 149 Eddy St., San Francisco, California, on Monday, March 13, 1916. The speaker of the evening was the Honorable Aaron Altmann, who is prominently known in art circles and otherwise in San Francisco. The theme of his address was Art.

Columbia Auxiliary No. 1, D. of C., is doing splendid work along charitable, literary and social lines.

Joseph Bien, well known member of San Francisco Jewish community and past President of District Grand Lodge No. 4, died at the age of 88.

An enthusiastic meeting of the Committee of Fifty, representing the ten San Francisco Lodges, was held on Wednesday evening, March 15, 1916, at which officers for the ensuing term were elected and plans for the year's activities discussed.

Golden Gate Lodge No. 129 entertained its members and friends on Sunday evening, March 12, 1916, with a sketch entitled "Some Bargains," produced by the Fred Dittman Co. This was followed by several other interesting numbers, and the entertainment was concluded with a dance. Mr. Henry Newburg, President of District Grand Lodge No. 4, honored the occasion with his presence and favored the members with a few remarks.

A coast wide social service movement to be carried on by District Grand Lodge No. 4 was launched in San Francisco when Brother Harry K. Wolff, former President of the District Grand Lodge, was appointed to take full charge of social service activities in the District. Among the various assistants in this work, Brothers B. Selling, of Portland, and Dr. A. E. Cerf, have been assigned.

SEATTLE B'NAI B'RITH.

Hildesheimer Lodge No. 503 and its Ladies' Auxiliary entertained the members and their families with a Purim social on Thursday, March 16, 1916, after the adjournment of the business meeting.

The regular meeting of Rainier Lodge No. 627 was held on March 9, 1916. An important decision was the appointment of a committee to act jointly with a similar committee from Hildesheimer Lodge to endeavor to keep the Jewish name out of politics. At the close of the meeting Prof. Roth, memory expert, gave an exhibition on "Training the Memory."

Hildesheimer Lodge held its semi-monthly meeting on March 2, 1916, which was unusually well attended. Mr. H. Kessler briefly described the work of the recent convention of the District Grand Lodge held in San Francisco. The entertainment committee had a fine program and the evening was brought to a close with the serving of refreshments.

TOLEDO LODGE, TOLEDO, OHIO.

The new policy of Toledo Lodge No. 183, of having a speaker on some outside subject at every meeting, is proving a great success, if we can judge by the attendance.

It has been found necessary since adopting this plan to hold the Lodge meetings in the main auditorium of the Jewish Educational League Building, because the smaller Lodge room previously used has proved too small.

Another evidence of increased interest in the Lodge is the fact that twenty-five applications for membership have been received by the Propaganda Committee since the first of the year, and this with no special effort toward a membership campaign.

ARRANGEMENTS FOR D. G. L. NO. 7 CONVENTION.

About 140 delegates representing eight states are expected to attend the annual convention of District Grand Lodge No. 7 in Little Rock, Ark., beginning April 30. A program is being arranged by the entertainment committee. The sessions will be held at the Hotel Marion. A special train on Tuesday, May 2, will carry the party to Hot Springs, Ark., where they will inspect the Leo N. Levi Memorial Hospital. The ladies of Little Rock are arranging for an entertainment at the club house at Bear Skin Lake.

What Our Lodges Are Doing

JOSEPH LODGE, SAVANNAH, GA.

Mr. M. H. Bernstein was the principal speaker at a public meeting held under the auspices of Joseph Lodge No. 76 of Savannah, Ga., at the Jewish Educational Alliance on the evening of March 26, 1916, delivering a paper on Benjamin Disraeli. The program of the meeting also included a number of excellent musical numbers.

Mr. Bernstein in his paper reviewed in an interesting manner the life and character of the famous Jewish writer and political leader, who arose from uncertain ancestry to a conspicuous position of success in London.

"Disraeli's career was a remarkable one," said Mr. Bernstein. "That a Jewish novelist should become the acknowledged champion of the British aristocracy seems past all belief. Perhaps the most important factor in his wonderful success was his unceasing perseverance, due partly to his imaginative character. He had, to a surprising extent, the faculty of foreseeing his destiny, and, because he foresaw it, he persevered."

Mr. Bernstein traced the life of Disraeli from a period shortly after its beginning in 1804 to its end in 1881, pointing out his many failures in life which invariably were followed by successes. The first literary effort of Disraeli, it was shown, was at the age of 17 and was a failure, but the idea was put into a successful book many years later.

At the age of 20 he turned to finance, and in the course of a year and a half lost a considerable sum in the Stock Exchange. He next entered journalism and this project failed: but in 1826, before reaching the age of 22, he produced the novel, "Vivian Grey," which assured his success in literary efforts.

The political life of Disraeli, which began with failure and reached its height of success when he became Earl of Beaconsfield shortly before his death, also was traced by Mr. Bernstein in his paper.

"Of all the biographies in history," he concluded, "there is perhaps none more interesting, more remarkable, more certain to inspire ambition or more likely to give the reader a true insight into human nature than the life of Benjamin Disraeli."

INSTITUTION OF HENRY COHEN LODGE AT CORPUS CHRISTI, TEX.

As a result of the splendid efforts of Brother Sol Schoenman of Houston, Texas, Vice-President of District Grand Lodge No. 7, Henry Cohen Lodge No. 790 was instituted on March 5, 1916, in Corpus Christi, Tex., with a charter membership of 39. This is the first and only Jewish organization of any kind ever established in that community. Initiation and installation ceremonies were conducted by Brother Schoenman, representing the District Grand Lodge, and the name given to the Lodge was in appreciation of the services rendered by Rabbi Henry Cohen of Galveston in the interest of the Jewish cause.

The officers of the new Lodge are: S. A. Gunst, president; M. Guggenheim, vice-president; L. Myers, treasurer; I. Wiedenfeld, secretary; H. Kahn, warden; Norman Henry, guardian; Simon Weil, H. W. Schaffer, Frank Grossman, trustees.

B'NAI B'RITH OF PITTSBURGH, PA.

On Saturday evening, March 25, twenty of the members who had been appointed by Chairman Leonard S. Levin, responded to the call for a dinner at the Fort Pitt Hotel in honor of Dr. Rudolph I. Coffee of Chicago, Director of the Social Service Department of the Order, to promulgate plans for an active Social Service Committee under the auspices of the Lodges of Pittsburgh. After a preliminary discussion by Brother Levin and the presentation of a comprehensive plan by Dr. Coffee, the following were selected to head the Social Service Department in Pittsburgh:

L. S. Levin, Chairman.
[illegible] Vice-Chairman.
C. I. Cooper, Secretary.
S. Davis, Treasurer
E. Strassburger.
[illegible] Fink.
F. Hemple.

On Sunday afternoon, March 26, in the English Room of the Fort Pitt Hotel, Dr. Rudolph I. Coffee delivered an address to a representative gathering of Pittsburgh Jews. He dwelt upon the work of the Anti-Defamation League and the Immigration Commission, and outlined the [illegible] [illegible] undertaken by the Social Service Department under his direction.

WORCESTER, MASS.

Worcester Lodge No. 600, as an organization, made its debut in the communal affairs of Worcester by holding on March 21 a cabaret and dance for the benefit of the Worcester Hebrew Free School. This school is open to all Jewish children of the City of Worcester for the purpose of teaching Jewish history, Hebrew and Jewish culture. For some time it has been in financial difficulties and so Worcester Lodge took a hand, organized a communal committee and arranged the affair with the result that about a thousand dollars has been realized. This was the first undertaking by the Lodge as an organization for the benefit of local institutions, and so great was the success that the members hope to render similar service in the future. The affair took place in Mechanics' Hall, the largest hall in Worcester, and was attended by about fifteen hundred people. Among those present were Mayor Wright and other prominent citizens of Worcester, so that it was a benefit not only to the Worcester Hebrew Free School, but also to the Worcester Lodge as an organization.

RENO LODGE, RENO, NEV.

On Sunday, March 19, Purim day, a very successful party was given for the Jewish children of the community of Reno under the auspices of Reno Lodge No. 760. About fifty children were the recipients of the attention and courtesy of the members of the Lodge and their ladies. Brother H. M. Couzin delivered a short talk on the historical features of the festival. Games were provided for the children, during which prizes were distributed and refreshments were served.

On Thursday, March 23, a Purim entertainment and dance was given by Reno Lodge with the assistance of Nevada Auxiliary No. 1. More than 250 guests were present. Governor Boyle, the state executive, honored the occasion with his presence and was accompanied by a number of officials of the state. The affair was held at the Century Club Hall, which was unusually gay with embellishments of flowers and other decorative features. Music and vocal numbers formed an important part of the program, at the conclusion of which dancing prolonged the evening's diversion.

VIRGINIA, MINN.

Mesaba Lodge No. 673 celebrated B'nai B'rith Day on March 12, 1916. The celebration consisted of a meeting of the Lodge held in the afternoon, at which candidates were initiated, and a banquet in the evening at Moose Hall. Dr. Myron Sherper of St. Paul was the guest of honor. In his address at the banquet table he related the Order's history, its accomplishments during 73 years of its existence, dwelt upon the new activities embraced in the Anti-Defamation League work and Social Service Department of the Order, and at the close of his remarks he appealed to the audience to remain steadfast in their faith and true to the history and traditions of their people. The address was well received and Dr. Sherper was applauded frequently. Short talks were also made by various members of the Lodge, and N. T. Keller acted as toastmaster. The members of the Ladies' Society had charge of the banquet and were complimented for the success achieved. Following the addresses, dancing was enjoyed until early hours in the morning.

ESHCOL LODGE, DAYTON, OHIO.

A social evening was arranged under the auspices of Eshcol Lodge No. 55 of Dayton, Ohio, on March 6, 1916, which was attended by more than 300 of the members and their ladies. The program consisted of vocal and musical numbers, recitations, and a humorous talk by Hon. R. W. Baggart, Judge of the Probate and Juvenile Courts of Montgomery County, Ohio. The literary committee of the Lodge arranged for the following program for the season, part of which has already been carried out:

February 21. Discussion of the Burnett Immigration Bill by Bro. F. I. Ach.

March 6. Life Insurance, by Bro. J. Jamison.

March 20. Federation of Charity Work by Bro. D. G. Goldzwig.

April 3. The Latest Thought of the War, by Bro. Sid Kusworm.

April 17. Jewish Demands before the Peace Conference, by Bro. Max K. Margolis.

May 15. Zionism, by Bro. N. Feinberg.

June 5. Impressions of the Convention by the Delegates of the Lodge.

June 19. Dental Hygiene, by Bro. Dr. W. Razow.

INDIANAPOLIS, IND.

Under the auspices of Indianapolis Lodge No. 58, a banquet was held in the Riley Room of the Claypool Hotel on Sunday, March 26, 1916. The affair was largely attended by the members of the Lodge and their families.

In the afternoon preceding the banquet an unusually well attended meeting of the lodge was held in the parlors of the hotel, at which a class of candidates was initiated. Mr. Karl M. Vetsburg, of St. Louis, First Vice-President of District Grand Lodge No. 2, was the guest of honor and the principal speaker at the banquet. In his address he pointed to the work that had been done by the B'nai B'rith in the way of spreading the propaganda of benevolence and brotherly love among the Jewish people, and he declared that the good work of the order had become not only a benediction to the members of its own race, but that the benefits had been felt by the representative citizenship of the entire country.

Trouble to Follow War.

The speaker asserted that the close of the European war will bring the American nation many grave problems in connection with immigration and he urged that the members of the B'nai B'rith stand ready to assist in solving the perplexing situations that may arise and to struggle for justice for all concerned. Mr. Vetsburg was followed by Louis J. Borinstein of Indianapolis, Second Vice-President of the District Grand Lodge. Other speakers were Isidore Feibleman, Rabbi M. M. Feuerlicht of the Indianapolis Hebrew Congregation; H. A. Jacobs and Joseph G. Engleman.

Mr. Engleman represented the class of eleven candidates who were initiated into the Order in the afternoon. Mr. Jacobs spoke of the annual show of the Indianapolis Lodge, which is to be held at the Masonic Temple on April 10. A. H. Goldstein presided as toastmaster at the banquet.

ATLANTIC LODGE, ATLANTIC CITY, N. J.

Atlantic Lodge No. 494, of Atlantic City, N. J., entertained with a Purim celebration at Guaranty Trust Building, Annex, on Sunday afternoon, March 19, 1916.

The welcoming address was delivered by Justice Schneider, President of the Lodge. Musical and vocal numbers interspersed the program. The principal address was delivered by Mr. A. Weil, of Philadelphia, President of District Grand Lodge No. 3, on the subject, "The Meeting of B'nai B'rith." Hon. Isidor Sobel, of Erie, Past President of the District, addressed the gathering on "The Erie Orphanage and Home." Brother Henry M. Fischer spoke on "The Significance of Purim," and this was followed by an entertainment by the Y. M. H. A. Frolickers, and the closing address of J. B. Perkson, Past President of the Lodge.

BERKELEY, CAL.

Under the auspices of Berkeley Lodge No. 765 a well attended meeting was held on Wednesday evening, March 8, 1916. The Lodge was honored by a visit of Grand President Henry Newburg, who made a stirring appeal for the revival and expansion of the Lodge. He said in part:

"The Berkeley Lodge has a unique opportunity to attract a large membership of university students. It is peculiarly fortunate by its location in a university town where an intense Jewish life prevails. To lose its opportunities is to injure the entire order. The B'nai B'rith looks to its Berkeley representation to be in the forefront of the cultural activities. There must be no let-up in its interest." Mr. Newburg's words made a deep impression.

ARARAT LODGE, HARTFORD, CONN.

The work of the Order during its almost 75 years of existence was eulogized by Mr. Jos. Levenson of New York, Chairman of the Propaganda Committee of District Grand Lodge No. 1 at a meeting in Temple Beth Israel on Friday evening, March 24, 1916, under the auspices of Ararat Lodge No. 13 of Hartford, Conn. Rev. Harry W. Ettelson, rabbi of the congregation and president of Ararat Lodge, presided at the meeting. The speaker recounted at considerable length the work of the B'nai B'rith during its three quarters of a century, and spoke of the many results it has achieved in charitable and educational work.

COVENANT LODGE, DULUTH, MINN.

The second open house monthly entertainment given by Covenant Lodge, No. 569, of Duluth, in the vestry rooms of Temple Emanuel, was held on March 14, 1916. The entertainment began at 8:00 o'clock and was open not only to the members of the Lodge, but to their guests. Mr. E. A. Silverstein and Mrs. Sol Goldberg discussed Judaism as it was in olden times, Mrs. Goldberg from a woman's standpoint and Mr. Silverstein from that of the man, both urging a return to more of the customs and usages of years past.

The program also included readings, songs, recitations, and musical numbers.

A bridge contest, and a supper served by the Temple Aid Society, followed the conclusion of the program.

MONTEFIORE LODGE, BUFFALO, N. Y.

"Translating Words Into Deeds," the members of Montefiore Lodge, No. 70, of Buffalo, N. Y., celebrated its golden anniversary at Temple Beth Zion on March 5, 1916, by collecting $1500 for the Jewish War Relief Fund. The collection was the result of an appeal by Mr. Albert Lucas, of New York. Old members and young joined in the celebration. Henry Weill, one of the pioneer citizens who has been a member of the lodge forty-seven years, in his remarks, briefly reviewed the history of the Lodge.

"International law should spell among other things, justice to the Jew," declared M. P. Davidson, of New York City, Vice-President of the District Grand Lodge, and one of the guests of honor. Judge A. K. Cohn, of Boston, President of the District Grand Lodge, said, "While the B'nai B'rith is an International Order its doctrines teach the Jew to be loyal to the country in which he lives." Rabbi Max Diob characterized the B'nai B'rith as an ideal fraternity, one which is always on the lookout for the interests of others and has charity for its watchword.

NEW ORLEANS, LA.

The joint committee representing the six Lodges of the Order in New Orleans met on Saturday evening, March 4, 1916. The purpose of the session was to consider the Burnett Immigration Bill now pending before Congress, against some features of which there have been protests in other Districts and sections of the Order. The New Orleans Committee strongly seconded these protests and resolved to send a copy of the resolutions to all the members of the Louisiana delegation.

PROGRESS LODGE, PEORIA, ILL.

The annual Purim banquet and ball under the auspices of Progress Lodge No. 113, was held on Thursday evening, March 30, 1916, at the Jefferson Hotel. There was an attendance of over 200 members and their friends from the surrounding cities of Bloomington, Lincoln, Champaign, Galesburg, and Canton, Ill. Dr. Rudolph I. Coffee, of Chicago, Director of Social Service Department of the Order, delivered an address on "Judaism and Social Service." Rabbi Louis Wolsey of Cleveland also addressed the gathering. Among the local speakers were Messrs. E. Lehmann and H. M. Schradzki. Rabbi S. G. Bottigheimer acted as toastmaster.

The meeting also served as a conference of the central Illinois Lodges of the Order. The affair was brought to a close with a dance which lasted until the early hours of the morning.

OAKLAND, CAL.

Oakland Lodge No. 252 of Oakland, Cal., is making remarkable progress. A spirit of enthusiastic co-operation prevails, with the result that a membership campaign has been started which netted 50 new members, and increased attendance at the bi-monthly meetings of the Lodge.

At the last meeting held on Tuesday evening, March 14, 1916, a class of eight men was initiated and twenty-seven applications were favorably considered.

Dr. Landon, formerly connected with the U. S. Naval Service, delivered an interesting address on "The Submarine."

President Henry Newburg of San Francisco paid the Lodge an unofficial visit, and in his remarks commended the Lodge highly for its activity. Other speakers were Bro. H. Blumkin of Butte, M. Mosessohn of Portland. Refreshments were served after the meeting.

What Our Lodges Are Doing

DISTRICT NO. 1.

The Annual Ball of Daughters of the Covenant of New York City was held on Saturday evening, March 11, 1916, at the Majestic Hotel.

The Ladies' Auxiliary of the Home for Aged and Infirm at Yonkers arranged a Purim entertainment for the Home's inmates at the institution in Yonkers on Sunday evening, March 19, which proved successful and was much appreciated by those present.

Rabbi Gustave N. Hausman preached at Temple Anshe Chesed, Manhattan, a sermon to Zion Lodge No. 2 of New York City which attracted much attention. His subject was "The Sons of the Covenant."

Jordan Lodge No. 15 gave a brilliant ball at Delmonico's, one of the fashionable hotels of the city, Saturday night, April 1st. It was a brilliant social affair and was attended by a large number of prominent and active members in the Metropolitan district. The following Entertainment Committee was in charge of the Ball: Brothers Fred W. Pollock, Chairman, Leo J. Horn, Morton Moses, Charles J. Weinstein, David Kraus, Isaac Deutsch, Harry Sammet, B. Franklin Wyskoff, Herman I. Sperling, Isaac Kleinberger, Simon W. Sondheim, Harry A. Silberstein, John J. Jalien and Adolph Schwarzbaum, Secretary. Jordan Lodge is Ambassador Morgenthau's Lodge. It is also the lodge of Past President Herman Asher and First Vice-President Joseph Rosenzweig. It numbers among its members some of the most active men in B'nai B'rith circles in New York.

Asariah Lodge No. 164 held its quarterly meeting Monday, April 3rd, which was the largest meeting attended since its amalgamation with Mishael Lodge. The feature of the evening was a class initiation. The Secretary of the District, Bro. Bernard M. Kaplan, conducted the ceremony of initiation. The meeting was followed by a collation at Harlem Palace which was very much enjoyed by the large number of members and guests.

Tuesday evening, April 4th, Maccabee Lodge No. 71 was addressed by Bro. Rev. Dr. Max Raisin of Hillel Lodge No. 28 on "Moses Mendelssohn and the New Era in Jewish Life." Maccabee Lodge has been issuing very delightful monthly circulars containing some interesting "reflections."

Horeb Lodge No. 25, to use the familiar Hebrew classics term, "is going from strength to strength." It has gained lately an additional fifty members, twenty-five of whom were initiated Sunday, April 10. Bro. Joseph H. Ullman, Past President of District No. 1, who is the moving spirit of the lodge, and Bro. A. M. Friedman, the genial and indefatigable Secretary, will not feel contented until Horeb Lodge reaches the "thousand mark." Horeb Lodge numbers now nearly 650.

Bro. Charles M. Stern, Past President of the District, at the request of the Committee on Gary School System, headed by Bro. Joseph Rosenzweig, worked most earnestly in Albany against the passage of the Greiner Bill. All who are interested in maintaining and preserving the secular character of our public schools are delighted over the fact that the Bill has not passed.

Bro. Isidor Blum, Chairman of the Intellectual Advancement Committee of Manhattan Lodge, who has rendered splendid service to this, the biggest lodge in the Metropolitan District, has removed to his home city, Baltimore, Md., where he will take up his practice as attorney. Bro. Blum, though a very young man, has had the confidence and respect of the entire membership of the Lodge. Bro. Blum is a man of sound judgment and possesses the right Jewish spirit. Manhattan Lodge is sorry to lose him. It finds, however, consolation in the hope that Bro. Blum will continue his services in B'nai B'rith circles in District No. 5, for whether one works in District No. 1, District No. 5, or any other District, as long as one renders service as a Ben Brith, the Order at large is benefitted and it is the benefit of the Order generally which every loyal Ben Brith must have at heart.

Bro. Joseph Levenson, Chairman of the Intellectual Advancement Committee, visited Ararat Lodge and delivered an address before a large gathering at the Temple.

Bro. Joseph Rosenzweig, First Vice-President of the District, paid a welcome visit to Horeb Lodge, addressing a large gathering of the brothers present.

B'nai B'rith Day was duly observed at Temple Emanu-El, New York City, on Sunday, March 19th, the day of Purim. Brother Rev. D. Jos. Silverman, chairman of the Committee on Religious Activities, was the orator on this occasion and delivered a splendid address on "The Soul of Israel." President Judge A. K. Cohen, of Boston, designated that day as B'nai B'rith Day to be observed all through the District.

The amendment to the charter of District No. 1, I. O. B. B., which was framed by Bro. Samuel Fleischman, the counsel to the District, and adopted by the Grand Lodge at its session in Boston, has been passed, as presented, by the New York State Legislature, through the efforts of Bro. Charles M. Stern, Past President of the District.

The meeting of the General Committee of District No. 1 in the month of April, will take place Saturday evening, April 15th, instead of the last Saturday in the month.

Hebron Lodge No. 5, one of the oldest lodges in the District, will celebrate its first meeting at the headquarters by initiating a good sized class of candidates.

The Past Presidents of the District have been invited to attend the future meetings of the General Committee. The surviving Past Presidents of the District, exclusive of those who are members of the General Committee, are: Morris Adler, Joseph Fox, Henry M. Goldfogle, Adolph Hirsch, Joshua Kantrowitz, Jacob B. Klein, J. E. Newburger, Simon M. Roeder and Adam Wiener.

Zerubbabel Lodge No. 53, of Rochester, N. Y., initiated a class of forty candidates on Sunday, April 2d. Brothers Sol Sulzberger and M. P. Davidson, of New York, members of the General Committee, were present on the occasion. The degree work was exemplified by the team of Maccabee Lodge of New York City.

Manhattan Lodge No. 156 of New York City is preparing to celebrate its 45th anniversary, which will take place towards the end of the month.

Brother Rev. Dr. Joseph Silverman, Chairman of the Committee on Religious Activities, and Bro. Joseph Levenson, Chairman of the Committee on Intellectual Advancement, are planning to arrange a course of lectures on subjects of Jewish interest, to be given at the new Headquarters of the District in New York City.

Brother Rabbi Herbert S. Goldstein, of New York, visited Springfield Lodge No. 684, of Springfield, Mass., and delivered an excellent address which was very much appreciated by the large attendance present. He also received a special invitation from Holyoke Lodge to visit and address the brothers of that lodge.

Brother Rabbi Horace Wolf, of Zerubbabel Lodge, has been elected president of the newly organized Rochester branch of the New York State Prison Council, which will endeavor to assist families of men sent to State penal institutions.

Brother Charles M. Stern, Past President of the District, was the speaker at the joint Friday evening services which the Y. M. H. A. and the Y. W. H. A. of Albany, N. Y., have started, on Friday evening, March 17th, and delivered a most delightful address on the "Book of Esther." Brother Stern said that many of the American women enjoyed a position of luxury and comfort such as were enjoyed by Queen Esther, with this difference, however, that while Queen Esther in all her comfort never forgot her unfortunate brothers and sisters, many of our American Jewish women forgot the condition of the stricken brethren abroad. He called upon the ladies present to emulate the truly noble example of the Biblical Queen and do their duty towards their less fortunate brethren. Brother Stern's eloquent and timely address made a most beautiful impression upon his appreciative audience.

Washington Lodge No. 19 held a most interesting meeting at Terrace Garden, Thursday, March 23rd. The speaker of the evening was Bro. D. J. Coenca, of Constantinople, who spoke on the "Work of the B'nai B'rith in the Orient."

DISTRICT NO. 2.

Thisbe Lodge No. 24 of Evansville, Ind., held an important meeting on Tuesday, March 14, 1916. Dr. Rudolph I. Coffee, of Chicago, Director of the Social Service Department of the Order, was the guest of the Lodge. Installation of officers was one of the special orders of business and ot its conclusion the doors of the lodge room were thrown open to the public and a large number availed themselves of the privilege to listen to Dr. Coffee on his theme, "I. O. B. B. and Social Service." As a result of Dr. Coffee's visit various State Institutions in the neighborhood of Evansville will be covered by volunteer visitors.

Indianapolis Lodge No. 58 of Indianapolis, Ind., selected for its annual show this year "Princess Chrysanthemum," an operetta in three acts by C. King Proctor. It will be given at the Masonic Temple Auditorium on April 10, for the benefit of the war sufferers. The entire play including the male parts will be taken by women and the principals will be assisted by a large and well drilled chorus, all under the direction of Harry Porter.

A joint memorial service of Missouri Lodge No. 22 and Ebn Ezra Lodge No. 47 of St. Louis, Mo., was held on Tuesday evening, March 28, 1916, at Temple Shaare Emeth. In the absence of Dr. Emil G. Hirsch of Chicago, who was prevented on account of sickness from attending and delivering the memorial address, Mr. Horwitz of the Menorah Societies delivered the address.

Dr. Simon Peiser, Superintendent of the Jewish Orphan Asylum of Cleveland, Ohio, will deliver an address on "The Orphan Asylum" on Sunday evening, April 9, at Temple Israel, St. Louis, under the auspices of Missouri Lodge No. 22. This will be a public meeting and the members of the Lodges and their friends will be welcome to attend.

Under the auspices of Missouri Lodge No. 22 of St. Louis, Mo., a B'nai B'rith orchestra has been organized, which holds regular meetings every Sunday.

At the meeting of Zion Lodge No. 62 of Columbus, Ohio, held on March 6, a class of candidates was initiated. At a special meeting of the Lodge held on March 13 the proposition to open the charter for 42 days for the purpose of securing a large class of candidates was discussed and favorably acted upon.

Indianapolis Lodge No. 58 of Indianapolis, Ind., is arranging for its annual show, which is to be held at the Masonic Temple on April 10.

DISTRICT NO. 3.

On March 13, 1916, Brother Richard S. Rauh and Edward Hemple, both of Pittsburgh, addressed New Kensington Lodge on the work of the Order. The officers of the Lodge were installed by Brother A. Horvitz, President of Saar Sholem Lodge of Pittsburgh, at a meeting held on March 20. Brother Horvitz also addressed the lodge.

On April 16 Brother Richard S. Rauh of Pittsburgh, intends to speak in Altoona, and it is hoped that his presence and address will serve to rejuvenate the lodge there. Brother Rauh will also visit Wheeling, W. Va., on April 23, and arrangements are being made for a meeting to be held in his honor. Brother Hemple will accompany Brother Rauh.

Beaver Valley Lodge No. 777, of Beaver Falls, Pa., gave its first dance on Wednesday evening, March 15, 1916, at the Junction Pavilion.

On Friday evening, March 24, 1916, Dr. Rudolph I. Coffee, of Chicago, Director of Social Service Department of the Order, was the guest of Altoona, Pa., community, and delivered the sermon during the course of the evening's services. His subject was "What Does the I. O. B. B. Suggest?" Dr. Coffee pointed out to the local workers that Altoona is a strong strategic center for B'nai B'rith work.

A Pittsburgh branch of the Social Service Bureau of the Order was formed on March 26, 1916, at a meeting over which Judge Josiah Cohen presided at the Fort Pitt Hotel.

The regular dance of Parkersburg Lodge No. 767, of Parkersburg, W. Va., at its club rooms on Thursday evening, March 2, 1916, proved to be a great success from every standpoint. A delightful program of dance music was disbursed and the event proved one of rare enjoyment to all participating.

Mr. Richard S. Rauh, of Pittsburgh, paid an official visit to New Kensington Lodge No. 762, of New Kensington, Pa., on March 14, and delivered an address to a representative gathering there.

The officers of New Kensington Lodge No. 762, of New Kensington, were installed by Brothers Edward Hemple and Aaron Horvitz, representing the District Grand Lodge, on March 21. As a result of their visit, the different Jewish activities of the community were consolidated under the auspices of the Lodge.

McKeesport Lodge No. 573, of McKeesport, Pa., was honored by a visit of Dr. Rudolph I. Coffee, of Chicago, Director of Social Service Department of the Order, on the evening of March 26. Dr. Coffee delivered a splendid address, which was listened to with much attention and interest by the members of the Lodge and their friends.

Rabbi Silver, of Wheeling, W. Va., addressed Abraham Lipmann Lodge No. 672, of Pittsburgh, on Wednesday, March 22.

A mass meeting under the auspices of representatives and leading members of the Order was held on Sunday evening, March 5, 1916, at Huntington, W. Va. Among the out of town speakers were Richard S. Rauh, of Pittsburgh, who has distinguished himself not only in B'nai B'rith circles but in the business world as well. Mr. Rauh is Vice-President of Jericho Lodge No. 44, of Pittsburgh. Another speaker of prominence was Edward Hemple, also of Pittsburgh, an officer of the Grand Lodge and one very active in the services of the Order.

In connection with its campaign for 1,500 new members, Joshua Lodge No. 23 of Philadelphia, Pa., held an important meeting on Thursday, March 23, 1916, at the Mercantile Club. Brother Jacob Singer, member of the Executive Committee of the Order for the District, addressed the Lodge.

The Annual Purim Dance under the auspices of Wheeling Lodge No. 615 of Wheeling, W. Va., was held at Elks' Hall on Wednesday evening, March 22, 1916. The affair was largely attended.

DISTRICT NO. 4.

Rabbi Montague N. A. Cohen addressed Lasker Lodge No. 370 of San Diego, Cal., at a regular meeting of the Lodge held on Tuesday evening, March 7, 1916, on "George Washington."

Mr. Henry Newberg of San Francisco, President of District Grand Lodge No. 4, paid a visit to Berkeley Lodge No. 765, of Berkeley, Cal., on March 15, 1916, and enthused the members to work for the upbuilding of the Lodge.

Hope Lodge No. 126 of Stockton, Cal., gave a whist party and dance on March 15, 1916. The Committee on Entertainments has made arrangements to have a series of such affairs during the coming months.

For the benefit of the Jewish war sufferers, Everett Lodge No. 761 of Everett, Washington, gave a basket social in honor of Purim, which included an enjoyable program. The net proceeds were turned over to the War Relief Committee.

Hope Lodge gave a card party and dance in its lodge rooms on March 15, which was a great success. Steps have also been taken for the organization of a Ladies' Auxiliary to the Lodge, and a charter has already been applied for. The Lodge is also arranging for the annual picnic and for a lecture by Brother Dr. Zeimer, on the subject, "My Ideal Ben B'rith."

An open meeting was held under the auspices of B. F. Peixotto Lodge No. 421, of Salt Lake City, at the B'nai B'rith Building, on March 29, 1916. The speakers were Rabbi W. Rice, Rabbi S. Baskin and M. Rosenblatt. The subject, "Zionism," was discussed by these speakers from three standpoints. that of the Reformed Jew, Orthodox Jew and the layman Jew.

Under the auspices of Hope Lodge No. 126, of Stockton, Cal., a monthly bulletin entitled "Swaps" is being published, with the purpose in view of bringing into closer relationship the members of the Lodge, so that through their concerted efforts the greatest amount of good may be accomplished.

DISTRICT NO. 5.

The 29th anniversary celebration of Argo Lodge No. 413, of Washington, D. C., and the Get-Together Dinner of the Argonian Cohorts was held at the Metropole Hotel on the evening of March 29. Bro. Julius I. Peyser acted as toastmaster. The program included novelty and musical features.

A special silver anniversary sermon was preached for the members of Argo Lodge No. 413, of Washington, D. C., by Rev. Dr. Abram Simon at the Eighth Street Temple on Friday evening, March 31. The subject was "Newer Ideals of the B'nai B'rith Order."

Under the auspices of Rimmon Lodge No. 68, of Richmond, Va., the First Annual Purim Ball and Entertainment was held on Thursday evening, March 23, 1916, at the Jefferson Club. A play staged by the Dramatic Club of the Y. M. H. A. preceded the dance.

What Our Lodges Are Doing

(*Continued from page 15*)

The Orphans' Home of Atlanta, Ga., celebrated during the month of March, the 27th anniversary of its dedication. During the many years that have elapsed since that eventful day, March 28, 1889, the institution has stood as a foster parent to hundreds of children who have grown into splendid manhood and womanhood. The B'nai B'rith of District No. 5, the founders of the institution, and Atlanta Jewry are to be congratulated upon the excellent record of the Hebrew Orphans' Home.

Joseph Lodge No. 76, of Savannah, Ga., is arranging for a public meeting during April, at which the subject, "Heinrich Heine," will be discussed.

Palmetto Lodge No. 789, of Camden, S. C., was instituted on Sunday, March 26, 1916. Rabbi Dr. Geo. Solomon, of Savannah, Secretary of District Grand Lodge No. 5, was the installing officer, acting on behalf of the District Grand Lodge.

At a recent meeting of the Board of Directors of the Jewish Orphans' Home, of Atlanta, it was decided to have a representative of each Lodge of the District on the Orphan Home Board.

The Board is meeting with great success in the raising of funds for the Simon Wolf endowment fund of the Home, which has now reached the sum of $65,000 and it is hoped that the requisite amount, namely—$100,000, will soon be secured.

DISTRICT NO. 6.

The B'nai B'rith lodges of Omaha are hard at work on propaganda lines and will endeavor to secure a large class of candidates to be initiated some time in April. William McKinley Lodge, of Omaha, already has a class of forty and no doubt will secure a great many more. Nebraska Lodge has a class of fifteen and it is confidently hoped that, by the time the class initiation is held, one hundred candidates will be initiated by the joint degree team of the two lodges.

Arrangements are being made for the attendance of Brother Sig. Livingston, Chairman of the Anti-Defamation League of the Order, to address the lodges at their meeting as well as at the banquet to be held on the evening of the same day.

Nebraska Lodge No. 354, of Omaha, Neb., gave a ball at the Metropole Hotel on March 2, 1916. This was one of the large social affairs given by the Lodge during the season and among the guests were members of McKinley Lodge of Omaha, its Ladies' Auxiliary, and representatives of lodges of the Order at Lincoln, Neb., and Council Bluffs, Ia.

Hornell Hart, of the City Club of Milwaukee, spoke on Thursday evening, March 2, 1916, before Isaac Lodge No. 87, of Milwaukee, at a well attended meeting of the Lodge. The subject of his address was, "Is Democracy a Failure?" He pointed out the fact that one of the functions of democracy is self-preservation and under this heading he discussed "Preparedness." "The adjusting of labor disputes has not been developed as a function of our Government," Mr. Hart said. "Democracy fails because of individualism. Every man takes as many special privileges as he can possibly get," was another statement of the speaker.

Menorah Lodge No. 769, of Stevens Point, Wis., held a special meeting on March 19, for the purpose of initiating a class of candidates. After the initiation ceremonies a number of short addresses were made by members of the Lodge.

The University of Minnesota has announced details of the Prize Essay Contest arranged by the Twin Cities' B'nai B'rith Council, representing Minneapolis Lodge, of Minneapolis, and Minnesota Lodge, of St. Paul. Competition is open to all students of the institution. **Essays** are to be on the subject of "The Jewish Problem and its Solution," and the time limit for submitting entries is May 13. Three of the judges will be designated by the University and two by the Twin Cities' B'nai B'rith Council.

At a meeting of Isaac Lodge No. 87, of Milwaukee, Wis., held on Thursday evening, March 16, 1916, Leon L. Lewis, of Chicago, Secretary of the Anti-Defamation League, addressed the Lodge on "Defamation and Education."

Under the auspices of Des Moines Lodge No. 330, of Des Moines, Ia., a membership campaign was launched at a meeting of a special committee of the Lodge held on March 16, 1916. Four teams have been selected which will have charge of the campaign. The plan calls for the termination of the campaign on Sunday, April 9, and on that day a big initiation meeting will take place, to be followed on Monday, April 10, with a banquet and dance for the members and their ladies, with the members of the new class as guests of the Lodge. Bro. H. D. Frankel, of St. Paul, Chairman of the Propaganda Committee of the District, has been invited to visit the Lodge and be the speaker of the evening, and to assist in the initiation of candidates.

Jacob H. Schiff Lodge No. 694, of Lansing, Mich., gave its fifth annual Purim ball on March 20, 1916. The affair was largely attended, many out of town members honoring the occasion with their presence.

Wm. McKinley Lodge No. 521, of Omaha, Neb., is making arrangements for the observance of the 16th anniversary of its institution, to be held on April 9, next. Brother Sig. Livingston, of Bloomington, Ill., Past President of District Grand Lodge No. 6, has been delegated to visit the Lodge on the occasion and deliver an address.

Covenant Lodge No. 569, of Duluth, Minn., is actively engaged in a membership campaign, which so far has resulted in securing about 25 applicants. It is expected that a special meeting of the Lodge will be held in the near future for the purpose of initiating these candidates, and for this occasion the presence of the President of the District, Brother Benj. J. Samuels, of Chicago, has been assured.

Covenant Lodge No. 569 of Duluth, Minn., is making arrangements to cooperate with the American Jewish Relief Committee in the matter of raising additional funds for the relief of war sufferers. The Lodge has already contributed a large sum and will redouble its efforts to contribute its share to the five million dollar fund which it is contemplated to be raised.

DISTRICT NO. 7.

Brother Solomon Marx, of New Orleans, one of the pioneers of the Order, celebrated his 82nd birthday on April 1. He received good wishes and congratulations from a large number of organizations in which he is interested.

Houston Lodge No. 434, of Houston, Texas, through its committee on Social Affairs, is arranging for a smoker and public installation of officers to be held on April 18. The members, and friends of the other two lodges of the city, namely, Lone Star and Herzl, have been invited to participate in the hospitality of the Lodge. A splendid program is being arranged and refreshments will be served.

Barnett Lodge No. 754, of Forrest City, Ark., held a very interesting meeting on Sunday, March 12, 1916. The special order of business was the election of delegates and alternates to represent the Lodge at the Convention of the District Grand Lodge to be held on April 30, at Little Rock, Ark.

Asaph Lodge No. 286, of Meridian, Miss., held a very well attended meeting on Sunday evening, March 12, 1916. The special order of business was the installation of officers for the ensuing term. A number of out of town visitors were on hand and the meeting was an unusually interesting one.

Eureka Lodge No. 198, of Waco, Tex., unanimously adopted a resolution opposing the provisions of the Burnett Immigration Bill now pending before Congress, and caused copies of such resolution to be sent to the President of the United States as well as to every Congressman and Senator of the State of Texas, and to the members of the Immigration Committees in both Houses.

Memphis Lodge No. 35, of Memphis, Tenn., at its meeting held on March 26, 1916, resolved to organize a social service department under its auspices, including a Big Brother's Committee. The Lodge is the banner Lodge of District No. 7, with a membership exceeding 300 and will no doubt make itself felt in the community along the lines of social endeavor.

The New Orleans Board members of the Endowment Fund of District Grand Lodge No. 7, met in annual session on March 7, in preparation for the Grand Lodge Convention, which will soon be held in the city of Little Rock, Ark.

Bro. U. M. Simon, of Fort Worth, Tex., has been chosen as orator for the Convention of District Grand Lodge No. 7, soon to be held at Little Rock, Ark.

As a result of the visit of Bro. Sol. Schoenman, of Houston, Tex., to San Antonio, Tex., a class of forty members was added to the roster of the lodges of San Antonio.

The Propaganda Committee of District Grand Lodge No. 7 has been successful in its efforts and has instituted a lodge of the Order in the city of Knoxville, Tenn.

The joint committee representing the New Orleans lodges of the Order forwarded messages of protest against the Burnett Bill to all the members of the Louisiana delegation in Congress.

Gulf Lodge No. 221, of New Orleans, held a cultural meeting on March 16, at which a discussion took place on the subject, "B'nai B'rithism in New Orleans—Its Needs and Opportunities." The discussion was led by Brother Leon Volner, Superintendent of the Jewish Orphans' Home.

Memphis Lodge No. 35, of Memphis, Tenn., held a well attended regular meeting on Feb. 27. In addition to the regular routine of the Lodge the election of delegates to represent Memphis Lodge at the coming convention of the District Grand Lodge was held. Following the election of delegates a resolution was presented condemning the Burnett Immigration Bill and it was resolved to forward copies of same to members of Congress representing Memphis and the State.

The committee of District Grand Lodge No. 7 appointed for the purpose of raising $100,000 for the colonization fund began its work at a meeting held in Waco, Tex., on Wednesday, March 8, 1916. Messrs. Meigel, Sanger, Lipschitz and Nathan each subscribed $1,000 for this purpose. It is proposed to raise $25,000 before the convention of the District Grand Lodge takes place in Little Rock.

Birmingham Lodge No. 368 of Birmingham, Ala., held an interesting meeting on Sunday afternoon, March 26, 1916, in the vestry room of Temple Emanuel. The meeting was open to the public. A special feature of the same was an interesting program in connection with the appointment of Mr. Brandeis to the U. S. Supreme Court. Various standpoints were discussed, one from the lawyers' standpoint by Leo Oberdorfer, from the bankers' standpoint by M. Sterne, and merchants' standpoint by Philip Oster.

DEDICATION OF B'NAI B'RITH BUILDING.

Sunday evening, April 16, will witness the dedication of the B'nai B'rith Headquarters at 2307 Broadway, between 83rd and 84th streets, in the City of New York. A very interesting program has been prepared for the occasion. Members of the Order are cordially invited to be present.

President A. K. Cohen will come from Boston to preside over the exercises of the evening.

The dedicatory exercises will be in the nature of the time-honored custom of "Chinuch Habayith."

Bro. Herman Asher, Chairman of the Committee on Headquarters, is the Chairman of the Committee on Arrangements.

WASHINGTON LODGE, NEW YORK

Washington Lodge No. 19, Jordan Lodge No. 15, Edward Everett Lodge No. 97, Manhattan Lodge No. 156, assisted by the Ladies' Auxiliary of Edward Everett Lodge, will give a joint public Seder Tuesday evening, April 18, at Savigny Hall, 229 Lenox avenue. Rev. S. Schlager, Cantor of Temple Emanu-El will officiate. Bro. Manuel Behar of Washington Lodge is in charge of arrangements. There will be a special address on the occasion by one of the prominent Rabbis. The Seder promises to be a great event.

Washington Lodge No. 19 has offered $1,000.00, in addition to its first generous contribution, as a nucleus for a second war relief fund to be collected under the auspices of the Order.

REGULATION OF SALE OF WINE AND KOSHER MEAT.

A committee of rabbis and communal leaders was recently formed in Petrograd for the purpose of regulating the supply of kosher meat to the Jews of the capital. The police authorities have given permission to Jews to sell wine for the Passover holidays in the synagogues. The sale will stand under the direct control of the civil or military officers in every community and nothing else but wine needed for the holidays will be allowed to be sold.

RUMANIAN JEWS APPEAL FOR RIGHTS.

Once more have the Rumanian Jews, this time at a National Conference, demanded of the government the granting of full rights as citizens. The demand is justly based on the ground that the Jews discharge the same obligations towards the fatherland as do their other fellow-countrymen. The latest memorial is likely to share the fate that has befallen previous representations to the same end.

LETTERS TO RUSSIA MUST BE IN RUSSIAN.

According to new rules adopted by the authorities in Russia, persons in America desiring to have their letters reach their relatives in those sections of Russia not under German control, should write them in the Russian language, since, on account of the strict censorship, letters written in Yiddish have very little chance of reaching the parties to whom they are addressed.

The Russian Situation

(*Continued from page 4*)

in Galicia things might be worse if the Poles were not afraid that the Jews might join the cause of the Central Austrian government, which, after all, is leaning towards Germany. Be that as it may, it is certain that the Polish Jews wish to be Jews and not Poles. You in America cannot quite understand the situation. You have a peculiar nationality, composed of all sorts of sects and of descendants of all nationalities, and even races. With us in Russia, and especially in Poland, it is entirely different. The Jew has an individuality, no matter what you think of it, and he does not wish to sacrifice this individuality. Even now conditions are directly tragical through the severance of the intimate relations between the Jews of Poland and Lithuania. You people in America, or for that matter, even those of Western Europe, cannot understand this sentiment. You hear occasionally the Poles and the Lithuanians nicknaming each other, but you forget that such things will happen in one small town, or between certain families, without ever loosening the ties of the strongest sympathy. We were intimately related by a spiritual movement. Our growing Hebrew and Yiddish literature, our Yiddish and Hebrew newspapers, created a strong union between the Jews of various sects and of the old Polish Empire. It was the gravest folly for the Russian administration to prohibit the Yiddish and Hebrew periodicals at the beginning of the war, and it was a move of great statesmanship on the part of the German governor general that, as soon as Poland was occupied by the Germans, he gave permission to the Hebrew and Yiddish periodicals to reappear. But even now the tragedy is just like the expulsion from Spain and Portugal, or like the shifting of the Jewish intellectual center from Mesopotamia to Europe. Jewish history will close a new volume with the summer of 1914. In addition to it, there will undoubtedly be a great emigration. I am not a pessimist; I know that a country cannot perish. I know that land remains land; but the Jew has no land, or at least not to any extent, and he is going to quit this inhospitable country. The main difference is that formerly you had the poorest people to come, and now the immigration will consist of people of means and of the highest intelligence. That will be America's gain.

RELIEF FOR POLISH JEWS.

The German "Relief-Fund 1915" decided to spend 100,000 marks every month on relief work in Poland, one-half to be spent in Warsaw and the other in the provincial towns. The condition was, however, made that this money will not be given until the American relief fund is exhausted. Besides this, the German Jewish Hilfsverein decided to spend 155,000 marks monthly on the Jewish war sufferers in Lithuania and Courland. This sum will be available at once and will be distributed as follows: Vilna, 50,000 marks; Lida and Bialystock, 30,000 marks each; Grodno, Kovno, Suvalki and Lomza, 10,000 marks each, and 5,000 marks for towns lying between Kovno and Libau.

THE JEWISH QUESTION IN THE DUMA.

The Left of the Duma has resolved to interpellate the government on the prohibition of the publication of Hebrew and Yiddish newspapers. The Left also demands the introduction of a bill during the session for the purpose of removing all restrictions against the various nationalities, including the Jews. The Right is, however, raising violent opposition to the plan. M. Purishkevitch, who is a member of the Duma deputation to England, has issued a circular instructing all Real Russian societies to maintain their anti-Semitic programme and oppose concessions to Jews.

A NEW CHIEF RABBI FOR VIENNA.

Owing to his advanced age and the consequent weakening of his physical strength, Dr. Gudemann has resigned the post of Chief Rabbi of Vienna, which he has held since the year 1890. There is much speculation with reference to his successor. Rabbi Dr. Nobel, of Frankfort, is spoken of as being the most likely ecclesiastic who will be called to the office, which is one of the most important on the Continent.

JEWISH CHIEF MAGISTRATE AT ZURICH.

Dr. Arthur Mamelok has been appointed Chief Magistrate at Zurich. He is a member of the Executive of the Jewish community in that city.

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THE MOTHER AND THE LAW

The Anti-Defamation League in its work during the past three years has adopted the policy of non-publicity as the best means of accomplishing results. The League has taken the stand that dispassionate argument will bring results in most cases and that a large part of the defamation of the Jew is due to thoughtlessness, ignorance or mental inertia.

In a recent instance action on the part of the League to forestall serious complications, has been so misrepresented in certain publications and so misunderstood by some of our Jewish papers, that it is deemed wise to state the exact facts with reference thereto. We refer to the forthcoming feature film entitled "The Mother and the Law" produced by Mr. David W. Griffith, who created the film, "The Birth of a Nation".

On December 27, 1915, the League was advised by one of its Los Angeles representatives, Mr. M. B. Silberberg, that Mr. Griffith was producing a feature film on a very pretentious scale, to be called "The Mother and the Law," and that one of the scenes of this film depicted the Crucifixion of Jesus. We were advised that Mr. Griffith had employed a large number of Jews to take part in a scene wherein they were beating and stoning Jesus on his entry into the city of Jerusalem and on his way to Calvary. On investigation we found that Mr. Griffith was investing about $150,000 in this production; that the film was designed to trace a relation of "Woman" to the law throughout the ages and that in one part the Crucifixion story was to be allegorically presented.

The following telegram was immediately sent to Mr. Lucius L. Solomons, one of the San Francisco representatives of the League:

"Griffith is producing film at Los Angeles, 'Mother and the Law,' depicting Crucifixion and mob of Jews stoning Jesus. Produced at great expense. Most likely will increase prejudice. Kindly call meeting of your local members of League together with Otto Irving Wise and Rabbi Meyer and see what can be done to obviate objectionable features. Probably will not be able to stop production but it should be historically correct, namely that the Romans were the moving parties and not the Jews. Correct version would benefit, wrong version must do injury. Committee of best men should be appointed to go to Los Angeles to see producer so that situation may be handled delicately and with keen discretion. Kindly give this prompt attention. Our Los Angeles representative M. B. Silberberg acquainted with details. Invite local committee there to co-operate.

MANAGING BOARD,
Anti-Defamation League."

Being advised that it was not practical for the San Francisco Committee to go to Los Angeles, the representatives of the League in Los Angeles were informed accordingly. At the same time, the Managing Board of the League proceeded to get in telegraphic communication with Mr. Griffith. On January 5, the following telegram was sent to him:

"D. W. Griffith,
Care of Mutual Reliance Film Co.,
Hollywood, Cal.

Executive Committee of the Anti-Defamation League of America is informed that you are producing the film entitled 'Mother and the Law' in course of which there is scene showing Jews stoning and beating Jesus and playing leading part in scene of Crucifixion. Undoubtedly many believe this to be correct. Modern historical research proves it is historically untrue. Likely to inflame passion and arouse unjust prejudice against Jewish people of this country. Best interest of Nation that all peoples be secured in respect and esteem of fellowmen. If our information concerning production correct will you permit our Los Angeles representatives to view the scene and if presented as above stated, to give our reasons why we believe it is incorrect and likely to arouse prejudice. We believe that if the film is correctly presented it will not only be a great success but will meet with no opposition. Our object not to hamper you but to prevent harm to our people. Kindly wire our expense."

Mr. J. J. McCarthy, the personal representative of Mr. Griffith, replied as follows:

"Mr. Griffith has referred the contents of your telegram to him to me. No man living excepting Mr. Griffith can possibly know what the subject matter of his new production will contain. I am Mr. Griffith's personal representative and in our talks concerning 'Mother and the Law,' he has never indicated or intimated that the production would contain anything whatever that would reflect upon any race or people. The suggestion that Mr. Griffith would produce anything that would reflect upon the Jewish race, the best patrons of the theater in this country, is absolutely ridiculous, since we are making pictures for profit. However the production in all probability will not be completed until September, at which time I will gladly have a representative of your organization view it. I will be in Chicago within the next two weeks and will call on you."

Mr. McCarthy arrived in Chicago about January 15, and called at the offices of the League, together with Mr. Bowles, the manager of the "Birth of a Nation" film. They informed the Secretary that Mr. Griffith had been very careful in preparing his historical data for the new film; that he had interviewed a member of the faculty of the University of Chicago Divinity School, but had not been able to complete his inquiries because of the sudden death of his mother. The Secretary of the League then offered Mr. McCarthy the fullest opportunities for securing an accurate historical account of the Crucifixion as disclosed by modern historical research. Mr. McCarthy was quite pleased with this method of handling the matter ,and agreed to our suggestion that the Rev. Dr. Emil G. Hirsch be asked to prepare synoptic material to be used in the film. Dr. Hirsch, who is recognized as a leading authority on the subject, kindly consented to prepare the material for the League. In the meantime, however, Mr. Griffith decided to omit from the picture entirely the Crucifixion scene and the incidents leading up to it.

Before we learned of Mr. Griffith's decision to cut out the entire scene we sent the following letter to the National Board of Censorship in view of the possibility that our negotiations might not be successful:

"Mr. W. D. McGuire, Executive Secretary, National Board of Censorship,
New York City.

Dear Sir:

We are in receipt of your letter of recent date in regard to the policy of the National Board.

We note your statement that the Board will not undertake to censor pictures from the standpoint of any particular race, creed, people or religious belief. I am anxious, however, to know to what extent this policy would be carried out. Would the Board, for example, pass without examination of any kind a film in which there appeared a scene showing Jesus stoned and beaten by Jews, and being crucified through the machinations of Jews? Waiving the question of historical accuracy or inaccuracy, would the Board approve of a film which showed Jews actively participating in the Crucifixion, or do you think it likely that they would bear in mind the evil that has been caused by the allegation of Jewish responsibility for the death of Jesus, and therefore refuse to issue permit for a film to be placed on the market which gave occular demonstration of that allegation? Do you believe that the Board would keep in mind the tremendous influence for harm that such a film would have upon a large percentage of those who would see the picture, and the great danger of stirring up prejudice and antipathy?

We are not asking these questions for mere academic reasons, but because we have been informed that a film is now in the process of manufacture which covers the scene of the Crucifixion in just that manner.

We would appreciate an early response to the above questions."

Mr. McGuire's reply was as follows:

"Referring to your question regarding the Crucifixion of Jesus I would say that the National Board would not pass a picture showing Jesus being stoned and beaten by Jews and being crucified through the machinations of Jews. Particularly would we refuse to pass such a picture if there were any subtitles in the picture which referred to the Jews as Jews being responsible for this tragic happening. Indeed, any reflection upon a people as Jews because they are Jews, would meet with the displeasure of our committee. This means anything wantonly libelous against the Jewish race as a race."

Negotiations in this case demonstrated the possibility of securing adequate results by acting calmly and without militancy. The League appreciates the manly attitude of Mr. Griffith, who voluntarily deleted the objectionable portion when its harmful influence was called to his attention. No threats of any kind were made or implied. There is no truth whatsoever in the following statement made in the April 7 issue of "Variety" and reprinted in several of our Jewish periodicals:

"A 48-hour ultimatum was delivered to destroy that portion of the masterpiece negative on penalty of a concerted national campaign of blacklisting and other pressure which powerful financial and industrial interests might bring to bear, which included the assertion that censors, governors of states and even the President would do all in their power to prevent the showing of the picture with the objectionable scene."

The sad part of the whole incident is that enough Jews of Los Angeles were found to hire out and pose for such service. The only thing that may be said in extenuation is that perhaps they did not know when they were hired, what scenes they would enact, and that when the picture was actually produced, they may not have realized the effect of their conduct.

POPE REPROVES VIOLATIONS OF RIGHTS OF JEWS

A copy of the pamphlet entitled "The Jews in the Eastern War Zone" prepared by the American Jewish Committee, depicting the cruelties and indignities to which the Jews have been subjected, especially in Poland, was submitted to His Holiness Pope Benedict XV with a petition praying him to exert his powerful influence to ameliorate conditions. This has called forth a reply from the Holy See, followed by directions to the Catholic clergy at Poland, admonishing them to endeavor to put an end to the persecution which has prevailed. The correspondence is as follows:

"New York, Dec. 30, 1915.

"Your Holiness:

The petitioners, who are citizens of the United States of America and adherents of the Jewish faith, have learned with increasing horror of the unspeakable cruelties and hardships visited upon their co-religionists in various belligerent lands since the outbreak of the present world-conflict. Far beyond the sufferings which this calamity has inflicted upon those of other faiths, and in addition to the ravages and destruction occasioned by the clash of the contending armies to all who come within the sphere of their hostilities, the Jews have been marked for especial persecution and have been subjected to oppressive measures not borne by their compatriots of other creeds. Passion and prejudice have been fomented against our unhappy brethren, frequently by those who bear the same political allegiance, until their lot has ceased to be endurable. In some of the lands where they have long resided their very neighbors are bent upon their annihilation, practising against them the most refined cruelty, and in many instances by means of an economic boycott condemning them to literal starvation. We submit herewith ascertained facts which tell but in small part the hideous truth.

Fully persuaded that had Your Holiness been acquainted with these facts the Holy See would at once have exercised the profound moral, ethical and religious influence with which the Roman Catholic Church is endowed, upon those who regard Your Holiness as their Shepherd, but who have unfortunately participated in this persecution, with all due veneration we now approach the Supreme Pontiff for succor in this the bitter hour of our need, knowing the exemplary humanity for which Your Holiness is justly distinguished. It is our sincere prayer that the occasion may be deemed a fitting one for resort to the authority vested in the Sovereign of the great Roman Catholic Hierarchy, to urge His Cardinals, Archbishops, Bishops and Priests to admonish their flocks to hold in abhorrence these acts of persecution, of prejudice and of cruelty, which have overwhelmed our unfortunate brethren.

We recall with admiration and gratitude that on many occasions in the past some of the revered predecessors of Your Holiness have under like conditions extended protection to those of the Jewish faith, in the interest of right and justice. Appreciating the transcendent importance which the entire civilized world attaches to any utterance from so exalted as source of morality and wisdom as that which Your Holiness represents, we confidently express the hope that timely action be taken by the Vatican to the end that the sufferings under which millions of our brethren in faith are now weighed down may be terminated by an act of that Humanity to which Your Holiness is so passionately devoted, and that the cruel intolerance and the unjust prejudice which have been aroused against them may forever vanish before this glorious exercise of Your Supreme Moral and Spiritual Power.

We beg Your Holiness to believe us to be,

Your most respectful petitioners,

THE AMERICAN JEWISH COMMITTEE. Louis Marshall, President.
Jacob H. Schiff,
Cyrus Adler,
Julius Rosenwald,
Jacob H. Hollander,
A. Leo Weil,
Oscar S. Straus,
J. L. Magnes,
Isaac W. Bernheim,
Samuel Dorf,
Isador Sobel,
Mayer Sulzberger,
Julian W. Mack,
Harry Cutler,
Cyrus L. Sulzberger.
Executive Committee.
To His Holiness Pope Benedict XV."

Secretary of State to His Holiness, from the Vatican

No. 13,726.

"February 9, 1916.

"Gentlemen:

The Supreme Pontiff has with interest taken notice of the letter bearing date December 30, 1915, which you have been pleased to address to him in the name of the three million Jewish citizens of the

(Continued on page 3)

NEW REVIEWS OF OLD BOOKS

STUDIES OF JUDAISM

By JOSEPH FRIEDLANDER

I

The death of Dr. Solomon Schechter, the renowned Hebrew scholar, is of too recent occurrence to need extended comment at this time. He was undoubtedly a bright particular star in the horizon of modern Israel, a man who by reason of his personal character and attainments exerted a wide and far-reaching influence in Jewry beyond that which has been exercised by any other prominent Jew of our time. It is quite doubtful whether any adequate estimate of his influence and character is just now possible. It will probably need the perspective of a reasonable lapse of time to enable us properly to appraise the great gifts of mind and spirit with which he was endowed. More timely and appropriate, however, is the opportunity to review his literary works which rank as distinct landmarks in the history of our race.

Among these the Studies in Judaism, which are the fruit of his ripe thoughts and critical judgment, are the principal. There is not a line in these pages which is not truly inspiring. The author has thrown over them the glamour of his own rich fancy which united to a deeply religious spirit and a profound consciousness of the destiny of Israel completely dominated and informed his picturesque personality. Nor can anyone reading these essays fail to discern at a single glance that they are not merely the product of an accómplished scholar but also of an acute philosophical mind which was able to penetrate beneath the surface of things and thus gain an insight into their essences. The value of these contributions to the science of Judaism can hardly be estimated, for if the truth may be told there have been few among our Jewish scholars who possessed the ability to present the philosophical aspect of Judaism in a form which could fully satisfy the intellectual and aesthetic sense of that ever-increasing body who strike out for themselves an independent path in their search after ultimate truth and who no longer rely on ancient Shibboleths for their inner spiritual faith. The latter part of the eighteenth century and the nineteenth century gave birth to a number of Jewish scholars who rendered brilliant service to the cause of Jewish learning, but most of them were pioneers and they labored more to uncover the rich resources of Jewish scholarship which had accumulated in past centuries and to prepare the materials for the task of adjusting and reconstructing the faith of Israel in accordance with the demands made upon it by their new environment than to give them philosophical interpretation.

Of those who profited by these Vorstudien, the late Dr. Schechter, stood out pre-eminently. He possessed in an uncommon degree that nice adjustment of spiritual and intellectual gifts which peculiarly fitted him for his work. His soul was the inheritance of the finer graces of his race and he had the additional virtue of being a child of his age, imbibing its spirit and its ideas and blending them with the woof and warp of his ancestral thought.

The contents of these "Studies in Judaism," of which there are two volumes, are as rich and varied as their author's own mind and it would be impossible to convey in any review an adequate conception of their character and merit. Only a close and leisurely study of the book in its entirety can afford such enlightenment. The subjects range over a wide field of Jewish thought and life. They treat of such diverse matters as the rise and organization of the Chassidim, of Nachmanides Nathan Krochmal and the Gaon Elijah of Wilna, of the dogmas of Judaism, the child in Jewish literature, Women in Temple and Synagogue and others of like interest and importance. Each one of these articles would need a separate review to do it justice. All that can here be done is to indicate the treatment adopted by Dr. Schechter in elucidating and developing his subject and to state the standpoint from which he reasons out his conclusions. Whilst fully familiar with and not discarding the newer scientific knowledge which has sprung up in the last hundred years or so—and especially of that school of thought which goes by the name of the Higher Criticism—Dr. Schechter maintained an eminently sane poise of mind in his interpretation of these newer revelations as far as they might have affected the central facts of Jewish belief. They offered to him no difficulty whatsoever. He knew all about the fluctuating and ever-shifting waves of opinion that swept and sometimes engulfed the different schools of religious and philosophical thought in past ages and which will continue to do so until the end of time, but he knew also the immovable foundations on which Judaism rested. He deals with this question in the chapter on the Dogmas of Judaism which is undoubtedly a contribution of the highest value to Jewish theological literature. It will certainly help to sweep away many of the erroneous views which through one cause or another have crept into the arcana of Jewish belief. On the main question whether there are dogmas in Judaism, Dr. Schechter, following Mendelssohn leans to the opinion that there are no dogmas in Judaism if by dogmas are understood the articles of faith drawn up by ecclesiastical authorities, by Synods or churches or tacitly adopted and held through popular belief or sanction. He quotes with something like approval Abarbanel's opinion that it was wrong to formulate dogmas at all. As a matter of fact, every age formulates its own particular dogmas and their form and substance have coincidently varied. Hence no fixity of tenure was attached to them.

In this chapter Dr. Schechter reviews the opinions held and taught from earliest times, from Moses down to Mendelssohn and the influence of their teachings upon the prevailing thought of their respective ages. Briefly but in none the less masterly a manner does he survey the whole field of controversial discussion on this subject, laying special stress on the views of the Jewish philosophers of the middle ages, including Nachmanides, Simon Duran, Chasdai and Albo. Jewish thought in those times was divided into two schools, Maimanists and anti-Maimanists. A striking fact to be noted in this connection is the emancipation of the Jewish mind from the thrall of Aristotelianism into which the earlier Jewish authorities headed by Moses Mendelssohn fell. The return to Jewish pathology certainly brought about a saner view of those important theological problems more in accord with indigenous Jewish thought and feeling. With the different interpretations placed upon the question what constituted dogma, i. e., indispensable articles of faith, Schechter brings out many an interesting point and shows that in that respect there has been an evolution of belief in Jewish teachings which developed and changed with the changing circumstances of Israel's condition. Thus in Biblical times the leading dogma in Judaism was directed against idolatry. The prophets mostly considered all idolatry as the cause of all sin and therefore the inhibition of the worship of idols was from the beginning a fundamental teaching of Judaism. But when this evil inclinaion to idolatry passed away, the center of gravity in Jewish dogma shifted to other elements in the fundamental concepts of religion following in this respect the maxim of the old Roman law that when a cause no longer existed the law concerning that cause also ceased to exist. But there were also doctrines which many considered had a permanent place in Judaism without which it could not stand as sound and established a system of religion. The principal of these was the Canonicity of the Law—the Law which God gave to Moses, the injunctions of which were binding upon every Jew. Another was the doctrine of rewards and punishments. Of less importance, however, was the doctrine of the resurrection of the body and the coming of the Messiah. It is refreshing to know that amid the wealth of discussion on the doctrines of Judaism the metaphysical doctors of the middle ages regarded the duty of prayer as one of the most important. The strict observance of the Day of Atonement is specially indicated as a means of bringing us nearer to God, a statement which it is well to remember in these days when it is so cavalierly kept. In a different category to these, for the most part, theological dogmas stands the belief in the existence of God. Chasdai speaks of it as an axiom with which every religion must begin and therefore outside the pale of discussion. This alone constitutes the pivotal point on which Judaism rests. The Bible specializes only in one article of faith—the existence and Providence of God. All the rest is subsidiary to it for all other doctrines flow from it just as water would do from an unsealed fountain.

Dr. Schechter has rendered a very valuable service to the Jewish cause by his clear and lucid presentation of the Jewish mental attitude on these great questions and I cannot do better in concluding this notice than by giving his brilliant answer to the perplexing question, so often heard but never satisfactorily handled as to What is Judaism? Says Dr. Schechter: "Judaism is a great Infinite composed of as many units—the Jews. And these units—Jews—have been and are still scattered through all the world and have passed under an immensity of influences good and bad. If so, how can we give an exact definition of the Infinite called Judaism? But if there is anything, sure it is that the highest motives which worked through the history of Judaism are the strong belief in God and the unshaken confidence that at last this God—the God of Israel—will be the God of the whole world or in other words that Faith and Hope are the two characteristics of Judaism."

JEWISH EXILES.

According to the official report of the Austrian Ministry of the Interior for 1914-15, 1,000,000 persons were driven from place to place in Austria since the war began until October, 1915. Of these more than half needed support, and the government spent on them during that time the sum of 279,504,000 crowns. About 50,000.000 crowns were spent on transportation and more than 140,000,000 crowns were spent on the maintenance of the camps. It was necessary to move from place to place 5,158,609 persons, of whom 2,466,751 were Jews.

CLASS INITIATION BY JOSHUA LODGE No. 23 Philadelphia Pennsylvania.

A class exceeding six hundred candidates was secured by the propaganda committee of Joshua Lodge No. 23, of Philadelphia, Pa., during its recent membership campaign. Of this number more than half were initiated as members of the Lodge and the Order at a monster class initiation held on Sunday afternoon, April 30, 1916.

Among the number initiated were leading professional and business men who take active interest in the philanthropic and communal life of the city.

The exercises, which took place at the Majestic Hotel, were attended by members of the Order from all over the State. Judge Seligman J. Strauss of Wilkes-Barre, delivered the address to the members in the afternoon.

David Bortin, Esq., presided and was assisted by Rabbi Eli Mayer, Charles Asnis, J. Solis Cohen, Jr., and Herman Levinson.

In the evening a banquet was tendered by the Lodge to the new members and invited guests, and about eight hundred men and women were present. The Hon. Jacob Singer acted as toastmaster, and addresses were delivered by the Hon. Simon Wolf and the Hon. Isador Sobel. "The B'nai B'rith is not alone an organization of Jews," Mr. Singer said, "but an organization of Jews plus Judaism, and it is only because this organization has planted itself upon the rock of Judaism that it is deserving to survive the years of its life until today, when it has reached its seventy-third year, it has risen to the very highest point of its achievement."

In presenting Brother Hon. Simon Wolf as the speaker of the evening the toastmaster said:

"We stand face to face tonight with a man whom I unhesitatingly pronounce without fear of contradiction to be the foremost champion of Judaism that the United States of America has ever had."

Address of Mr. Wolf

One hundred and twenty-seven years ago today there was given to the world a document which, as Gladstone says, was the culmination of human wisdom and genius. Under its inspiring influence, the United States have lived and prospered, and to that prosperity and greatness, American citizens of Jewish faith have contributed their brawn, their brain and their righteousness, and yet while acclaiming this great charter of human and liberal thought, the world seems to have ignored that thousands of years ago, on Sinai's Mount, there was given the Ten Commandments, which embody practically all that there is of law, order and civilization; and we, the descendants while appreciating and glorifying the constitution of our great and common country, should at the same time never forget and constantly acclaim, that which the Ten Commandments have accomplished throughout the civilized world.

The Order of B'nai B'rith, founded seventy-three years ago, had as its fundamental principle, all that both of these documents embody—harmony, benevolence, brotherly love, the recognition of all men by virtue of their merit, not by virtue of their nationality of their sectarianism. Built on this broad, liberal and altruistic foundation, it is not to be wondered that it has survived the shocks of time, of doubt, of danger, and of indifference, and stands today greater than ever in the past, a symbol of light and progress, an example and inspiration for the young generation, having for its motto, love of country and fealty to its flag.

Among the members of our Order as American citizens, there is no hyphen. We are banded together for a common purpose—the preservation of the Republic, and the maintaining of those deathless principles of Judaism which have survived all the persecutions of the ages, and is today more than ever, a royal factor in the civilization of the whole world.

I am reminded in this connection that years ago when I sent a copy of my lecture on "The Influence of the Jews in the Progress of the World," to General Beale of Washington (who had been Ambassador under General Grant to Austria, and who is father-in-law of the present Ambassador of Russia to this country, and of John R. McLean of the Washington Post), in acknowledging the receipt of a copy of this lecture, he made use of the following words: "If I were a Jew I would not only be proud of the fact, but challenge the whole world to produce another people who had accomplished so much and under conditions of suffering and persecution untold in the world, and if I have any criticism to make of your splendid effort, it would be that you defend too much, when you ought to be, if possible, even more assertive in your right to stand at the forefront of all nations." General Beale naturally had not been subject to the lash of the anti-semite. With his intellectual poise and liberal characteristics, he did not altogether realize what it was to be one of the victims, and, therefore, we have constantly to prove our right to be an integral part of the whole.

Thank Heaven, the Order of B'nai B'rith has in all its history, proven to the world its right to exist. Humane and human, progressive, and yet steady in all its pursuits; cosmopolitan and yet local in securing the rights of all men and the Jew in particular, for in securing their rights, the whole world is bettered, for as Abraham Lincoln tersely and wisely said when he signed the emancipation law, "I am not freeing the slave as much as I am freeing the white man." So, when the Jew is emancipated in all lands of the world, it is not alone the Jew who derives the benefit but those who have heretofore prevented that emancipation who will equally be benefited.

You young men in Israel who have just joined your forces with this great organization, are to be congratulated. Do not look for any financial results in consequence, be ready to sacrifice all that is best in your nature and environments, to the uplift and betterment of the Order, of Jewry, and of all mankind.

For fifty years and more, as a member of the Order and as an American citizen, I have been on the closest relations with those of all organizations, whose names stand emblazoned on the roll-call of fame and duty, and while the clock of time will sooner or later chime the parting knell, the consciousness and happiness of having been one of the cogs in the great wheel of the Order of B'nai B'rith, will be the crowning glory of the parting hour.

Hon Isador Sobel of Erie, Pa., was the next speaker. He made a strong plea to the members to be proud and not to be ashamed of their Judaism.

"I have lived for many years in a small community," he said, "today about 80,000 inhabitants. We have about 800 Jewish men and women in that community, and yet it is my proud boast that we have never in all our experience felt that our Jewish activities have ever been to our discredit and to the men who join this Order today let me emphasize this important fact: Respect your Judaism and the non-Jew will respect you as an individual.

"You have joined this Order. It is Jewish in every particular. Take your stand in favor of the institution, nationally, internationally, state-wide and city. It has work to perform. You have a certain part of the work to do. If it is assigned to you, do it. If you do it consistently, if you do not stop and think because it is Jewish work it is hurting you, the time will come that you will be honored by every patriotic citizen of the State and country."

Presentation to M. S. Meyerhoff.

In the course of the evening a presentation was made to Mr. M. S. Meyerhoff, Chairman of the Executive Committee of the campaign, of a handsome gold watch, representing a personal gift from his friends in Joshua Lodge as a token of appreciation of his work during and since the membership campaign. The gift was accepted by Mr. Meyerhoff with a graceful address.

Letters of congratulation and regret at their inability to attend were read from the Hon. Henry Morgenthau, the Rev. Dr. Joseph Krauskopf and Rabbi Max D. Klein.

The Twentieth Anniversary of the Enactment of Complete Equality of the Jews and the Recognition of the Jewish Religious Communities in Hungary

On the occasion of the twentieth anniversary of the enactment of the complete equality of the Jews and the recognition of the Jewish religious communities in Hungary, the "Egyenloeseg" under the capable management of Dr. Ludwig Szabolcsi has published a special and highly interesting festival number. Leading men in public life have contributed their views and experiences to that issue of the "Egyenloeseg." From the numerous contributions we have culled some few of a larger publicity as the most valuable and important to the present position of the Jews in Hungary.

1. "Esteemed Mr. Editor:

"You had the kindness to request me to contribute a few lines to your festival issue on the occasion of the twentieth anniversary of the enactment of the laws establishing equality for the Jewish religion in our country.

"I can assure you, my dear sir, that I always shall maintain impartial justice towards the Jews and Judaism, and that I forever aim to strictly adhere to the teachings of the Roman Catholic Church in regard to the true love for the neighbor. "Yours very truly,

"JOHANN CSERNOCH,
"Cardinal and Primate."

2. "My Esteemed Mr. Editor:

"It affords me great pleasure to comply with your request to contribute my views as to the value of the enactment bearing on the full recognition of the Jews and of Judaism on the occasion of the twentieth anniversary of that enactment. I thank you for thus furnishing me the opportunity to publicly pay tribute to the wisdom of those eminent statesmen, whose foresight secured those laws, which both from the patriotic and the social viewpoints have contributed so much to the national unity and to the legal equality of all the citizens of the state.

"In the efforts to attain the national ideal of our people, we must hail with joy every measure which is meant to dispel factional discord and to place our people upon the firm footing of a uniform consolidation.

"A most important step of that character was taken when, twenty years ago, the Jewish equal rights bill was enacted.

"By that legislation such rights as the adherents of the Jewish religion had therefore practically enjoyed, within our fatherland, were not only openly and legally acknowledged, but the Jewish religion as such was recognized and the Jewish religious communities and associations were endowed with and insured of all the corporate rights that the other religious associations and churches enjoyed. Thus there was opened to the Jews and to the Jewish communal associations the opportunity to share upon an even footing with all other citizens in the endeavors to employ their knowledge and their accomplishments for the welfare and the benefit of the Hungarian national culture.

"With sincere regards, I beg to remain, yours very truly,

"BELA JANKOVICH,
"Ministry of Religious and Educational Affairs."

The President of the National Labor Party, Privy Councillor Count Karl Khuen-Hedervary, formerly Prime Minister, wrote as follows:

"From the viewpoint of the Hungarian Nation I consider the complete emancipation of the Jewish people and of their religion as an act of the greatest import for three principal reasons:

"By that enactment the nation gained an additional element endowed with intense assiduity and most sincere loyalty.

"It bound the Jewish population in chains of loyal love to the country by freeing it from the restraints of most disgraceful restraints.

"With the enactment of those laws the most necessary and important premises were established for the autonomous organization of Jewish religious communities.

"The Hungarian Jewry testifies in the present world war by the precious blood of its sons shed in the defense of the fatherland, that it was fully entitled to its complete emancipation.

(Signed) "COUNT KARL KHUEN-HEDERVARY."

4. Bishop Dr. Desider Balthazar, member of the Hungarian Senate, wrote:

"In the present day of religious friction the soul finds genuine peace in the recollection of the classic times of Hungarian liberalism. Upon the tracks of the struggles of the great men of that great period the emancipation of the Jewish religion and its complete equality were accomplished. Only an oversight, such as is likely to occur in any period of stormy labor, could account for the fact that the question of the Jewish emancipation was overlooked in 1848 as well as in the reconstruction of 1867.

"This historical neglect seems almost incomprehensible in Hungary, which state now leads all of Europe on all questions affecting religious liberty and the complete equality before the law of all religions.

"Many seem to consider the question of the emancipation of the Jewish religion as if it had been a demand for securing general equal rights. A demand of equal rights, that, in the legal extension of such rights, and the spread of purity of that idea, must leave out of all consideration the merits of the elements which form the subject of those laws. In the emancipation of the Hungarian Jewry that question was not permitted consideration. It was not only the sacredness of the underlying principle, but also the keen appreciation of the high moral sentiments of the Hungarian Jews, that furnished the great leaders of the period of the Church politics the impulse and the strength to inviolably maintain the fight for Jewish liberation. That strength gave them the power to overcome and vanquish all the obstacles that were thrown in their way both from above and from below.

"The Hungarian legislature must now provide for the unavoidable results produced through the emancipation laws and must legislate, not only in accordance with the principle of equal rights and justice, but also take cognizance of the services the Jews have rendered in the spheres of Hungarian national culture, science, art, political economy and philanthropy. The legislature must also apply to the Jews the principles of reciprocity and of equal rights contained in the Constitutional, Article XX, of 1848. The Jewry, on the other hand, should hasten to remove all obstacles, which might be in the way of carrying into general effect these principles, by a uniform organization. The very apponents of that principle will at all times be able to use such obstacles as their strongest weapons. (Signed)

"DR. DESIDER BALTHAZAR."

5. "Were the hopes and expectations which animated the creators of our religious-political laws—among them the Jewish emancipation law—to struggle for the enactment of that progressive legislation twenty years ago, justified by the results achieved, or were the fears expressed by the opposition at that time well founded and did they warrant their supporters in their stubborn resistance to the enactment of those reforms?

"Did that law meet the requirements of life? Did the actual life fill the frame of that law, then considered a radical and perhaps hazardous departure from existing conditions, and if so, was that frame filled out by the expected desirable result?

"Or did this case, too, confirm the old experience, that at the time of the enactment of new legislation it is difficult or even impossible to gauge or estimate in advance the actual effects and results thereof? These are questions, the greater number of which it is still impossible to answer definitely, historically and conclusively at this time, although many years have been passed under the operation of those laws.

"Let us not be hasty in our replies, but rather let us all turn to those duties which we owe to the noble intentions enacted into law by the legislation of twenty years ago and let us face the new tasks, which devolve upon us through the stress of these great times, and which by our greater and more profound conception—gained under alternating hopes and doubts—we now must try to solve.

"In view of these new and greater tasks awaiting us, we must judge of the merit of the twenty-year-old emancipation law by the extent that it has proved by its harmonic execution a fitting means, not only by the state, but also by society, to advance our uniform and National aims through the inherent moral strength of the law. It was intended to crush the separatistic tendencies and to develop the organization the systematizing of the centripetal forces of the National strength and to make these subservient in the endeavors to attain greater and higher National perfection.

"The consciousness that all of us must, when the gigantic battles of this fateful decisive war shall have terminated, participate restlessly and without ceasing in the new work, a work of gigantic proportions and of immeasurable importance and of fateful import to the organization, the culture and the economic condition as well as to the social life of our Nation, that consciousness will soon become a factor in the lives of ever-growing numbers of our citizens and in time inspire the soul of the entire Nation.

"The eecution of that great task demands consideration, wisdom and moderation in the scope of our intentions, increased application and industry in the work and—temporarily at least—considerable self-denial as well as firm discipline and mutual esteem. That work cannot tolerate any petty selfishness and all exclusiveness will appear as obstructive. All separatistic tendencies, whether of class, of nationality or of religion must prove a pernicious enemy to that work, all hatred and contention a dangerous brake.

"Neither the heightened throbbing of the pulse beats of these times nor the limited powers at our command in proportion to the immensity of the task would permit, that any one should hold back from this service of the common national aim and ambition, nor that we should embitter or detract any one from that work.

"Within that great and honorable work we must mutually emancipate our souls. That emancipation must be directed by those great, strong and wise men, who really comprehend these great times.

"The Hungarian Jewry, however, while gratefully accepting and willingly acknowledging all honest objective criticism, should maintain the self-consciousness it has gained and strengthened through its constant fulfillment of duty and in emulation with the best and most noble, should on its part strive that such emancipation should become still more harmonious and more complete.

"Believe me, yours very truly,

"LEOPOLD VADASS,
"Secretary of State."

6. "The emancipation of the Jews and the Jewish religion with us was, not only an unavoidable demand of the liberty of conscience and of civic legal liberty, but from the Hungarian National viewpoint it meant the final crowning of that great thought, which Deak and Andrassy had proclaimed as the first victory of the Hungarian legislation in their earlier steps towards this goal. Besides securing for the Jews complete liberty of conscience and equal civic rights that enactment proclaims the principle, that the Hungarian Nation, the National strength and the citizens speaking the Hungarian language all are the gainers by securing the adherents of the Jewish religion as loyal citizens of the Nation.

"The idea has since then been realized, for the overwhelming proposition of the Jews, it might even be said all of them, have become, not only loyally attached to Hungarian National sentiments, but also ardent co-operators in the several domains of literature, the sciences, trade and industry, yea even in scientific agriculture and in all other lines of National development.

"Thus it was a National necessity to comply with that demand for justice which the emancipation enactment accomplished. Today we celebrate the twentieth anniversary of that happy event. (Signed)

"ALEXANDER WEKERLE,
"Privy Councillor and formerly Prime Minister."

Among others who wrote in similar strain are: Privy Councillor and President of the Administrative Court, Dr. Julius v. Wlassics, the author of "Studies of the Church Politics of 1895; the Evangelical Bishop, Geduly, author of "The Autonomy of the Hungarian Jews; Drs. Szekely and Lucacs; University Professor Marcali; Representative to the Austrian-Hungarian Parliament, Kozma; Judge Fodor. Among the Jewish leaders contributing their views, were: The President of the Jewish Communities, Moriz Mezei, Court Councillor Szekely, Royal Councillor Franz Mezi, Chief Rabbi Dr. Kohn of Pest, Ministerial Councillor Dr. Lederer, and many others of National renown.

L'HUMANITE ON THE POLISH JEWS.

The Parisian paper L'Humanite has published a strong article on the Polish intrigues against Jews. The paper rightly criticised their attempt to make the Allies believe that the Jews are pro-German, whereas to the Central Powers they complain of the pro-Russian influence of the Jews in Poland.

GERMAN AUTHORITIES PERMIT DIRECT COMMUNICATIONS BY MAIL BETWEEN PEOPLE IN RUSSIAN POLAND AND THE UNITED STATES.

The Department of State has received from U. S. Consul-General Lay at Berlin a telegraphic dispatch to the effect that the German authorities have recently issued a notice to their post offices throughout Russian Poland that persons living in that part of Russian Poland now occupied by the German forces will be permitted to write directly to relatives and friends in the United States instead of through Berlin as formerly; and efforts are now being made to obtain a similar permission for relatives and friends to those persons in the United States to enable them to write direct to Russian Poland instead of through Berlin, as must be done at present. The German government has prescribed a certain form which these letters must take, to wit: They must all be brief, and written in the German or Polish language.

JEWS IN GERMAN-POLAND STARVING.

At the annual meeting of the German Hilsverein, which was held recently in Berlin, Dr. Paul Nathan declared that there are now 700,000 Jews in German-Poland who require assistance. He spoke feelingly about the generosity of the American Jews and pointed out that this was no surprise to him, as he still remembers the hearty response made by American Jews to the appeal in 1905 for the pogrom sufferers. Over eight million marks were thus far spent on relief work, most of which came from America. It cost about 125,000 marks per month to give adequate support to the many sufferers. Every post from America brings numbers of money orders and drafts. He pointed out that the post on the very day on which the meeting was held brought 80,000 marks for relief work. On the average, the society receives 400,000 marks per month. Nearly 100,000 letters passed through the office of the Hilsverein between the Polish Jews and their American relatives. The Hilsverein maintains cheap kitchens in almost every town in German-Poland.

Pope Reproves Violations of Rights of Jews

(Continued from page 1)

United States of America, in order to communicate to him generally the treatment to which your co-religionists complain that they have been exposed in various regions, and at the same time you have requested him to interpose the weight of his supreme moral and spiritual power in order that these sufferings may be terminated by an act of that humanity to which the Holy Father is so passionately devoted.

The Supreme Pontiff is unable to express himself concerning the special facts referred to in the memorandum submitted with your letter, but in principle, as the head of the Catholic Church, which, faithful to its divine doctrine and to its most glorious traditions, considers all men as brethren and teaches them to love one another, he will not cease to inculcate the observance among individuals as among nations of the principles of natural right, and to reprove every violation of them. This right should be observed and respected in relation to the children of Israel as it should be as to all men, for it would not conform to justice and to religion itself to derogate therefrom solely because of a difference of religious faith.

Moreover, in his paternal heart, pained by the spectacle of the existing horrible war, the Supreme Pontiff feels in this moment more deeply than ever, the necessity that all men shall recollect that they are brothers and that their salvation lies in the return to the law of love, which is the law of the Gospels. He also desires to interest to this noble end all who, especially by reason of the sacred attributes of their pastoral ministrations, are able to bring efficient aid to this important result.

In the meantime His Holiness rejoices in the unity which in civil matters exist in the United States of America among the members of different faiths and which contributes so powerfully to the peaceful prosperity of your great country. He prays to God that peace may at length appear for the happiness of that humanity of which you truly say the Holy Father is the guardian.

Accept, gentlemen, the assurances of my most distinguished and devoted sentiments.

(Signed)
P. CARDINAL GASPARRI.

To Mr. Louis Marshall, President, and to the members of the Executive Committee of the American Jewish Committee."

The Jewish Immigrant

By Abraham B. Cowen

In an article "The Modest Immigrant" in the September Atlantic Monthly, Agnes Repplier decries the good the immigrant does in the upbuilding of our country. In no uncertain tones she scathes the German, the Italian and the Jew. "No other nation on earth," says she, "cherishes the illusion, as does America, of a belief in the miracle of the melting-pot. An Englishman knows that a Russian Jew cannot in five years, or in twenty-five years, become English, that his standards and ideals are not convertible into English standards and ideals." Some of Miss Repplier's arguments can be answered by those of John Foster Fraser, who, in his book, "The Conquering Jew," presents with fairness his view, although at times, he, too, shoots poisoned darts. He thinks the Jew is what the world has made him, so from his standpoint the Jew can be molded, and if he can be molded, the miracle of the melting-pot is true.

Miss Repplier believes the Jew is unfair in his attitude toward his adopted country—that he criticises severely and is much wrought up, when in turn the American criticises him. She says, "If Cicero lowered his voice when he spoke of the Jews, fearing the enmity of this strong and clannish people, the American, who is far from enjoying Cicero's prestige, must be doubly cautious, lest he give offense. Yet surely, if there is an immigrant who owes us everything, it is the Jew. It is because the Jew has received from us so much and given so little, that his masterfulness affronts our sense of decency." Given so little! Adopted country! Since the very discovery of the Western Continent by a Jew, what other people and their descendants have a better claim to call America their own? Are only the descendants of those who came in the Mayflower Americans? The Jew Columbus antedated their coming by 128 years. Given so little! Does she forget the Bible, the law of Moses, the basis of all civilized jurisprudence, Jesus, the Jew, and to be more material, the financial prosperity, that even the most rabid Anti-Semite admits, the presence of the Jew has given to America?

Is it forgotten that a Jew financed the American Revolution? Was not Jewish blood willingly and gladly given to uphold the cause of Liberty in every war in which our country has engaged? It seems as if, in order to attain the good opinion of some of our critics, it is quite necessary for the Jew to be a superman. Brothers, after all, all of the criticism, all of the contumely that has been heaped upon us, during all the ages, is but a proof that the meanest Jew occupies a position in the world's eyes, just as great men and women, all during the history of the world, regardless of country, creed or color, have occupied, inasmuch as their very greatness, the very strength of their existing, focuses upon them the attention of their fellowman.

Miss Repplier further descants upon our touchiness. "The Jewish Anti-Defamation League boasts of the important step taken in excluding the Merchant of Venice from the curriculum of the grammar and high schools". She says the Christians are not puffed up with pride over the part they played in that drama, but being less thin-skinned they have grown attached to the play, and do not relish its banishment by the decree of aliens. Further, she says, that we may find ourselves reduced to the fairy scenes from the Tempest and Midsummer Night's Dream, if all our foreign citizens become in turn as sensitive as Hebrews. She calls attention, too, to another victory of the Anti-Defamation League—the Associated Press has been made to feel that the words Jew and Hebrew should be avoided, in connection with criminals. She claims that if the word "Jew" is out of place in the police courts, it is equally out of place in colleges, learned societies and encyclopaedias. She pays tribute to Mary Antin, whom she considers a most uncharitable critic, by quoting from Elizabeth Robins Pennell, "If Philadelphia blossomed like the rose with Mary Antins, the city would be ill-repaid for the degradation of her noble old streets into foul and filthy slums. Dirt is a valuable asset in the immigrant's hands. With its help he drives away decent neighbors and brings property down to his level and his price". Miss Repplier is an apt critic, but she forgets that the habits of the Jew are products of his environment. The Christian has made of him a Frankenstein, that, in his own time, will rise and destroy his creator the Christian, not physically, but spiritually. The Jew will triumph, must triumph, and the goal will be attained because Truth will prevail. The amusing feature is, that the Jew does not appreciate the jewel he has in his possession—his religion. None of us is exempt from blame. A most curious truth has forced itself upon me. I have met many immigrant Jews, who have had a knoweldge of our scriptures, that I have envied. But, surprising as it may seem, they appreciated less than I, its teachings. Many of them had delved deeply into philosophy, and denied the existence of God, still stoutly maintaining they were Jews. The fault must lie with the way religion was imparted to them in early youth. Surely it does not lie with our religion. It must have been presented in a most unpalatable manner, for if rightly presented, every fibre of the being would respond to the God-idea.

Let us not be too assured of our safety. Huddled in the unclean, insanitary Ghetto, the Jew prayed thrice daily to his God to lighten the burdens of his sufferings and to stay the hand of his oppressors. From such surroundings to the glorious freedom of our beloved America is a far cry—from darkness to light—and the vision of the Jew is blurred by the suddenness of the light. Relieved of his shackles, he asserts himself too boldly. He should undergo a process of leavening. Here is our duty—to teach him of the dangerousness of his and our position. Grim anti-Semitism stalks ever unsuspectingly near.

The critics of the Jews, when they search humanity, pick specimens that are worthless, and from the analysis deduct that all Israel is of like composition. They lack the motive of the true scientist, who selects good specimens to prove a conclusion. A human wreck forsakes his God, so, too, he forsakes his religion. Then why should his Jewish brethren be held any more responsible for him than his Christian neighbor? Why should the accident of birth be used to reflect his misdeeds on the religion to which his parents happen to belong? We want just criticism, but such an article as this is a firebrand, the sparks of which flying hither and yon, ignite to fury the soul of man against man. Revile, if you must, the poor ignorant down-trodden criminal Jew, forsaking his God, but censure, too, the educated Christian who forsakes the teachings of his God, by trying to awaken into life the dormant spark of hatred against his fellowman, who forgets that the keystone of his religion is Love. But we want criticism. This it is, and this only, that awakens us to the result of our follies, and foolish would we be not to profit thereby. Miss Repplier calls the Jew an alien. What does she mean? What is Americanism? It is a blending of ideals—what ideals? Those we have borrowed from every civilized country of the world. But they belong to us, not only by assumption, but by subsequent modern development. Many of these ideals have been brought to us by the modest immigrant and we were quick to adapt them to our needs.

The immigrant has been of incalculable good in the development of our country. He has brought ideas and ideals. And yet he himself has been and is a problem. To help him solve himself is part of the mission of the B. B. and this service redounds to our good. The greatest harm the immigrant does is to hyphenate his Americanism. After the oath of allegiance is taken, the hyphen is a destroyer of loyalty. It really signifies the "Man Without a Country."

Immigration can be curbed, but why should it be? The test limit should be good character, industry, law abiding nature, and ability to support oneself and family under ordinary conditions. We have millions of acres of land that will spring into productiveness by the touch of the plow and the harrow. All over our beloved land there is now the hue and cry of "Preparedness". In our mad rush to prepare, we forget that the mightiest preparation should be the preparation of the intellect. Education, rightly directed, is the crying need of the times. What Graham Taylor calls "Internal Integrity" is a prime essential. We do not realize what the different classes of our people owe each other. Would Miss Repplier, if she knew us well, not have been more charitable in her criticism? Think of what we offer the alien—the privilege of becoming an American, which carries with it the same right as the native-born, with but a single exception—he is not eligible to the presidency. Any other position, public or private, is capable of attainment. As Jews, we appreciate the wonderful opportunities, as many have shown by their rise from pauperized immigrants to princely Americans. When Miss Repplier criticized the Jewish immigrant, she probably forgot that the first immigrant to America, Columbus, was of Jewish origin. His mother was a Jewess, and his father probably of a Jewish family. His real name was Colon. The chief navigator and the surgeon, who Columbus took along, were Jews. The man who financed his expedition chiefly, and who took back his money, but refused any interest—was a Jew. And still she calls the Jew an alien!

For just criticism, we are open, but for an arraignment before the world of seeming faults and a belittling of the good we have done, there seems to hover the iniquity of a deep-seated prejudice. However, we can turn this into a blessing, by endeavoring to do, and doing, the right kind of service to mankind. How much better is it to know the attitude of some of our Christian critics than to have them adopt the "snake in the grass" method of some anti-Semites. This at least gives us the chance of bettering or attempting to better our condition. Of our virtues, we need not prate; our faults should demand our attention and our time devoted to overcoming them. Mr. Fraser says: "Today the Jew is really attending his own funeral. The more liberty he has, the more he commingles with other people the less of a Jew he becomes". Christians really honor the good Jew. Let us not wait until it is too late to return to our religion, to be of service to the greatest force for good the world has ever known. The only evidence most of us have of being Jews, is that our fathers and mothers were Jews. What is left of the home-life? Little or nothing. We need missionaries among our own people or many will be lost to us. We need re-awakening.

In the first chapter of the "Conquering Jew" Fraser tells that his book is the consequence of an accident. He had been visiting different parts of the world, studying the development of various countries, and wherever he had gone, he found the Jew a principal factor. He found that through persecution the Jew has developed and thinks that long ago he would have disappeared had he received kindly treatment from his neighbors, but persecution made him clannish, he refused to mingle with other people. Now that the bars are down, he believes that he will be gradually absorbed. He tells the startling fact that there are more men of genius among a million Jews than among a million Gentiles, but that there are also more idiots. We cannot agree with him, however, when he says that not until recent times has the Jewish race produced men of intellect, nor do we believe that the Jew has "No genuine love of nature." A curious fact is that in Odessa, the Jew represents 45 per cent of the population and has 95 per cent of the trade. He says the cultured Jew could do much for his brethren by getting him to cease the cause of the closed doors of the hotels, where Jews are not admitted, principally because the new rich Jew is a vulgarian. He speaks of the intense hatred of certain classes of Jews against their brethren, and how they raised him with one hand to knock him down with the other. He claims that the Jews would become the dominant power in Russia, by their superior intellect, were constitutional government established on liberal lines such as exists in Great Britain. But there would be a period of commercial unrest, while the inferior was giving place to the superior. Some day, says he, Russia will pay the price. But so will Judea. He thinks, when the change comes, the Jew will become more a Russian and less a Jew, until in time the distinct Jew disappears. All through the book, he lays great stress upon the Jew rapidly casting off his Judaism and slowly but surely becoming part and parcel of his surroundings, except in the countries in which persecution keeps them welded together. He calls the anti-Semites, those enlightened communities, which extended freedom to the Jew, for they aid quicker the ultimate disappearance. "His qualities will be dispersed, and the world will be indebted to him for much that it counts valuable in the progress of mankind".

His conclusions seem just and reasonable to the ordinary reader, but the Jew who feels his mission, knows that Judaism will continue to live, in spite of the attitude of its luke-warm followers. We are deriving instructions even from those who consider themselves our enemies. We are destined to be leaders in the movement of a world-wide brotherhood. Here and now, while the awful world-war is raging is our opportunity. A Moses, at this time, could Judaize the world, for Christianity has been weighed and found wanting.

CHIEF RABBI AS COURT COUNCILLOR.

The Hungarian Official Journal prints an autograph letter of the Emperor-King Francis Joseph informing Dr. Samuel Kohn, Chief Rabbi of Budapest, that the title of Royal Hungarian Court Councillor has been conferred upon him.

British Government Refuses Permit for Red Cross Supplies from America to Reach Central Powers

Editor B'nai B'rith News.

I would ask your attention to an important matter, which has only casually come to light, but which deserves the widest publicity. It came to my knowledge through an official announcement of the American Red Cross which was received by persons who had sent hospital supplies to the Red Cross depot at Bush Terminal for shipment to Germany.

The announcement, of which a copy is enclosed states that the British Government refuses hereafter to permit Red Cross supplies from America to the Central Powers to pass the blockade, and it indicates that the American government has assented to this decision without having made it public.

Two matters of grave importance are involved: One is the far-reaching effect of the decision itself, which virtually forbids the international activities of the Red Cross, in flagrant violation of the Geneva Convention. The other is the peculiar inaction of our government in submitting to the nullification of the principles of humanity and neutrality in the relief of war suffering, when at the same time it proclaims our mission as "spokesmen for the rights of humanity," and threatens to break friendly relations with Germany because of alleged inhumane acts.

If the inconsistency and injustice of our government's position can be clearly brought before the people, it surely must influence public opinion against our entering the war as the ally of one party, when both have offended against our rights.

Participation in the war would mean a country divided against itself. It would mean the outraging of the deepest convictions and affections of millions of our people. It would rend asunder our national unity for a generation.

Will you not use your influence to avert such a disaster, and help in every way you can to give publicity to this affair? Very truly yours,

ROSS G. HARRISON,
Professor of Comparative Anatomy, Yale University.

AMERICAN RED CROSS.

Official Announcement.

The American Red Cross has received notification through the State Department of the decision of the British government that Red Cross supplies destined to enemy countries will not be passed through the blockade established by the entente allies. An exception is made of supplies intended for the use of hospital units maintained by the American Red Cross in these countries, but as these have been all withdrawn, the prohibition is, in fact, absolute.

In view of this fact, not only is the further contribution of supplies to the Teutonic allies not practicable, but it becomes necessary to make other distribution of those now on hand at the Receiving and Shipping Station of the American Red Cross, Bush Terminal, Brooklyn, N. Y.

It is proposed to ship these supplies, or such of them as may be appropriate for the purpose, to Siberia, to be distributed to German, Austro-Hungarian and Turkish prisoners in the prison camps of that country. It is, therefore, requested that you authorize the Red Cross to make this disposition of them; or, if for any reason this becomes impossible, to use these supplies for military preparedness at home, or for relief work in disasters in neutral countries. If neither of these dispositions is acceptable, please authorize their shipment, at your expense, to such address in this country as you may indicate.

Please sign the authority given below, and return to the Receiving and Shipping Station, American Red Cross, Bush Terminal, Brooklyn, N. Y., in the enclosed envelope. Very respectfully,

(Signed) J. R. KEAN,
Colonel, Medical Corps, U. S. Army, Director-General of Military Relief.
April 18, 1916.

THE JEWISH POPULATION OF WARSAW.

The Statistical Bureau of the Jewish Community in Warsaw took a census of the Jews in that city on the 15th of February last with the view to the arrangements that would have to be made for the distribution of Matzos at Passover. The labors of the Statistical Bureau have recently been completed, and the figures dealt with by it show that on the day named the Jewish population numbered 350,413.

He that wrestles with us strengthens our nerves and sharpens our skill. Our antagonist is our helper.—Burke.

B'NAI B'RITH OF GERMANY

MEETING OF GENERAL COMMITTEE: FEBRUARY 29, 1916

The first subject for discussion was the petition of the Aid Society of the Smyrna Lodge, in Smyrna.

Brother Rafael Levy, President of the Aid Society of the Smyrna Lodge visited the Grand President also the offices of the Grand Lodge and described the present distress of the Jewish population in Smyrna. Of the 50,000 Jews who lived there, who formerly had means of their own and were able to give with full hands, at least 40,000 are now in need of help.

In order to stem this great distress the society mentioned above has undertaken to aid the poor with 10 pennies a person daily. Until now it took the sum of 600 mark weekly to do even this little relief work, for which 400 more mark are now needed.

Brother Finkel moved that as the Grand Lodge has also inquired of the "Relief Fund" about Smyrna, the answer of the Relief Fund should be awaited and the petition should be referred to the General Committee. This suggestion was adopted.

In order to strengthen the funds of the Grand Lodge, which are in such great demand on account of the war and in order to place the Grand Lodge in the position to do justice in some measure to the claims which come to it, the proposition will be submitted to the General Committee to levy a per capita tax of 10 mark upon the members of the lodges for the benefit of the Grand Lodge.

A request of the Society for Finding Employment, of Berlin, for an additional allowance of 300 mark for the yar 1916, was referred to the General Committee with the recommendation of the Executive Committee.

The report of Brother Apfel for the General Committee about the members of the General Committee going out of that body in rotation, was discussed. Brother Apfel moved that no brother shall belong to the General Committee for longer than four to six years, and only after two to six years shall he again be eligible for election. The first time at least one-third of the General Committee must go out and namely those members who have already been members for longer than six years. According to above principles all the members, with the exception of the officers, have to go out, also those of the Executive Committee.

Brother Kuznitzky recommended the going out every four years, but was opposed to the proposition that this mode of going out should also apply to the members of the Executive Committee. He took the position that there must be a constant body which remains steadily and possesses a certain familiarity with the work of the Grand Lodge so that the management should not suffer unnecessary delay.

Brother Alexander Katz was of the opinion that through the motion of Brother Apfel the Grand Lodge is being restricted in its right to free election from the nominations of the lodges. Through this motion of Brother Apfel just those brethren might be voted to stay out who have proved to be the most valuable and in whom the brethren have the greatest confidence.

Brother Stein held that a better system is necessary for the renewal and the composition of the General Committee and for the nominations on the part of the lodges and union of lodges. The lodges especially must have their turn from time to time for a representation in the General Committee.

Brother Kuznitzky summed up the result of the deliberation as follows:

A positive law is unnecessary, a resolution is rather sufficient. The nomination shall continue to be left to the lodges and unions of lodges, but it shall be recommended to them to propose no candidate for election for more than two successive Grand Lodge terms. The same applies also to lodges that do not belong to any union.

One brother was allowed the sum of 500 mark in cash and a credit of 1,000 mark. The respective lodge is to be asked whether it is willing to participate in this act of assistance.

Upon the suggestion of Brother Ex-Vice-President Wisloch, of Frankfort, o.-t.-M., several lodges have been sending contributions for many years to the Grand Lodge for the support of orphans in Palestine.

On the occasion of making this year's payment the fact was established that since the year 1900 the lodges have raised for this purpose the sum of 40,185.20 mark. These moneys are paid over to the Society for the Bringing Up of Jewish Orphans in Palestine, with an office in Frankfort, o.-t.-M., in which many brethren are members of the Board of Officers.

Brother Hollander reported in detail about the Hospital Train and imparted the information that by his own wish Brother Dr. Straub will retire in the beginning of March from the post of leading physician of the Train and that he will be replaced by Brother Ex-President Dr. Zimmermann, of Dresden.

The Red Cross has informed Brother Hollander that it finds itself in real straightened financial circumstances.

In view of the fact that for principle sake it is imperative to adhere to the agreement made with the Red Cross to contribute to the expenditures of the Hospital Train from the funds of the Grand Lodge, it was decided to give Brother Hollander an allowance of 500 mark per month, exclusive of the cost of repairs and new furnishings. All the detail arrangements were left to Brother Hollander.

For the rest nothing but good can be said of the Hospital Train.

DR. FINKEL.

Communications to the General Committee.

Amicitia Lodge, Posen, reports that for several weeks the Lodge has arranged Sunday afternoon entertainments for the Jewish soldiers of the garrison. A short scientific lecture is delivered, after which artistic and declamatory numbers are offered. The soldiers are also treated to tea, cakes and cigarettes. An advisory legal bureau was also established for the Jewish soldiers. The commandry has pointed out this arrangement through parole notices.

The Chief of Police Von Oppen in Lodz thanks the Grand Lodge for the 3,000 mark it sent for the benefit of the poor population of Brzeziny.

For the twenty-fifth departure of the B'nai B'rith Hospital Train Zion Lodge of Hannover, has given 115 mark; Julius Bien Lodge, of Eschwege, through a collection instigated among the brethren by Brother Ex-President Leopold Plaut, 520 mark; Saxonia Lodge, of Chemnitz, as a donation of two brethren, 200 mark; Niederrhein Lodge, of Crefeld, 50 mark; Mendelssohn Lodge, of Magdeburg, 272.25 mark; Friedrich Lodge, of Heidelberg, 25 mark; Toleranz Lodge, of Landsberg, o.-t.-W., 50 mark; Borussia Lodge, of Danzig, 100 mark; Saxonia Lodge, of Chemnitz, 100 mark; Lessing Lodge, of Breslau, 150 mark; Raphael Kosch Lodge, of Lissa, 50 mark.

Brother Ex-President Dr. Appel, of Coeln, reports about his visits to Duesseldorf Lodge, in Duesseldorf, and to Niederhein Lodge in Crefield. Both lodges were very glad to have a visit of a member of the General Committee. In both lodges the work is rendered more difficult by the war, but they honestly try to do their best. Duesseldorf Lodge has especially accomplished much by founding and maintaining a public kitchen.

Brother Ex-President Lewinsky, of Neidse, has submitted a complete report of the meeting of the Union of Lodges of Upper Silesia. The meeting was attended by about 30 brethren. The Eastern Jewish question occupied the most prominent part in the transactions. It was to be regretted that Brother Ex-President Dr. Kopfstein, of Benthen, who was to give the main report, was prevented by his occupation from attending, so that in his place Brother Ex-President Dr. Goldmann, of Oppeln, reported about the activity of the Russo-Polish Relief Committee. The speaker depicted how the Local Committee created there had tried to check the greatest distress by collecting money and clothing. The money was used for providing milk and bread for children and for managing soup kitchens, etc. Endeavors were also made to find work in Germany for the Jewish workmen of Poland. These endeavors were made difficult by unprincipled agents. But in spite of them the committee succeeeded in procuring bread for hundreds of employment-seeking persons.

In a general discussion of the lodge-life the wish was expressed on all sides that the war, notwithstanding the lodge work, may as much as possible be continued in the usual way, although no misconception is possible that smaller lodges may find it especially hard to hold meetings regularly on account of the calling out to the war of a great number of brethren.

The following is taken from a further report of Brother Ex-President Beer, of Muenchen, about visits to lodges: In a visit to Maimonides Lodges in Nuernberg, the minutes of the Lodge for the last two years were submitted to Brother Beer and he found that Maimonides Lodge was very active. Also the meeting at which Brother Beer was present was well attended. Among other things the Moritz Manheim Foundation was also discussed. It was suggested that not only scientific questions but practical questions and deeds in the field of toleration should be remembered with prizes by this foundation.

Cracow, February 4, 1916.

To the Worthy B'nai B'rith Lodges in Germany:

Worthy President and Dear Brethren:

The undersigned B'nai B'rith Lodge takes the liberty to address to you the following request:

In the district of Galicia which is assigned to our Safety Committee bitter distress is reigning. The Russian invasion has proceeded here in the same frightful manner as it did in all other places, and the destructions and devastations were as everywhere mostly directed against the Jewish population. We now learn by our inquiry that these unfortunate war victims need clothing, linen and warm covers. But these things we cannot get here even for money. We, therefore, must seek help outside.

With the permission of the most Worthy Grand President of our District we take the liberty to address to you the hearty petition to send us clothing, linen and blankets in as great quantities as you possibly can. With these things you will protect hundreds and thousands of unfortunates, especially children, against sickness and suffering.

THE "SOLIDARITAS."

Berlin, March 6, 1916.

To the Worthy Lodges of District No. 8, I. O. B. B.

Worthy President and Dear Brethren:

Referring to the minutes of the 412th session of the Executive Committee, we send you attached to this the appeal of Solidaritaet Lodge in Cracow, in behalf of a collection of clothing, linen, covers, etc., for West Galicia.

The Hilfsverein has kindly undertaken to forward also these collections for West Galicia. Therefore consignments are also to be addressed:

1. To the firm of A. Warmuth, Berlin Hinter der Garnison Kirche 1 a fuer den Hilfsverein der Deutschen Juden.

2. For each single package and each single box a specified inventory of the contents with the number of the bill of lading and other marks should be sent to the Hilfsverein der Deutschen Juden Berlin W. Steglitzer str. 12.

And contributions of money for this purpose we beg to be sent to the office of the Grand Lodge, Berlin W. 62 Kleist str. 12.

The appeal of Worthy Solidaritaet Lodge which is addressed to us with the sanction of the highly esteemed Grand Lodge for Austria, we most warmly support, and remain,

With hearty fraternal greetings in B. B. L. and H.,

TIMENDORFER, President.
DR. FINKEL, Secretary.

Annual Convention of District Grand Lodge No. 7

In the presence of 138 delegates representing 82 lodges scattered throughout the eight States comprising District No. 7, whose membership totals 5,798, the Forty-third Annual Convention of District Grand Lodge was opened at 11 o'clock Sunday morning, April 30, 1916, in the Convention Hall of Hotel Marion, Little Rock, Ark. The hall was beautifully decorated with American flags and flowers and also displayed a large electrically lighted Menorah.

The convention was called to order by the President, Nathan Cohn, of Nashville, Tenn., who requested Rabbi Louis Witt of Little Rock, to offer prayer, which he did. Brother M. L. Altheimer, Chairman of the Local Committee on Arrangements, was then presented and he introduced Governor Hays of Arkansas, who welcomed the delegates in the name of the State and in his remarks gave expression to the debt the world owes to the Jews for his history, traditions and conceptions of charity. He was followed by Mayor Charles E. Taylor, of Little Rock, who paid a high tribute to Jewish accomplishment in professional, commercial and political life. Brother Max Heiman, President of the local lodge, in a few simple and hearty words welcomed the delegates and visitors on behalf of the lodge and the Jewish community.

A fitting response to the welcoming addresses was made by Brother D. B. Samuels, of Shreveport, La.

After the roll call of delegates the Past Presidents' degree was conferred on 36 new members.

President Nathan Cohn then read his annual message, which was received with hearty applause and appreciation. He reviewed the work accomplished in the District during the past year. He paid a special tribute to the memory of the late Brothers Nat. Strauss, Secretary of the District, Rabbi M. Samfield of Memphis, Rabbi A. E. Suhler and Henry Hanaw of Mobile.

He emphasized the value and need of Intellectual Culture; referred to the creation of the Social Service Department of the Order, and pointed out the great value and importance of this activity; emphasized the strong instrumentality for good found in the Anti-Defamation League.

After the reading of the message, Brother I. Lewinthal of Nashville, Tenn,. presented to President Cohn a gold watch and fob on behalf of Maimonides Lodge of which Brother Cohn is a member.

Brother Myron M. Goldman, Secretary of the District, then read his report, which was brief, clear and direct, and which showed a satisfactory state of progress in the affairs of the District.

This concluded the first session, and at 2:30 P. M. the convention adjourned until 8 o'clock Sunday evening, when following the custom of many years' standing, a program devoted to intellectual culture was rendered, which was as follows:

Organ Prelude.
Invocation—Rabbi Emil W. Leipziger.
Song—Young People's Chorus.
Essay, "Noblesse Oblige"—Prof. Chester G. Bandman.
Violin Selection—Miss Rosetta Hirsch.
Oration—"The B'nai B'rith and Constructive Service," U. M. Simon.
Vocal Solo—Mrs. Theodore D. Abeles.
Benediction—Rabbi Julian H. Miller.

At the conclusion of the exercises which was held at the Palace Theater and attended by about 2,000 people, a reception was tendered the delegates and visitors at the Concordia Club by the Jewish community.

Monday's Sessions.

At 10 o'clock Monday morning, the convention was called to order. Rabbi Mendel Silber of New Orleans, offered prayer. The first order of business was the report of the Committee on Endowment, through its Chairman, Brother C. F. Moritz. The statistical figures attached to the report were as follows: Balance on hand last report, $287,994.57; number of participating members, 634; number of deaths during the year, 48; receipts during the year, $42,931.69; disbursements, $48,985.55.

The presentation of the report of the Endowment Committee was followed by the reading of telegrams from the President of the Order, Adolf Kraus, various sister Grand Lodges, and from a number of lodges of the District.

In addition to the foregoing a number of messages were received from Houston, Texas, urging the Convention to hold its annual session in that city in 1917. The telegrams received were from the Houston Cotton Exchange and Board of Trade, the Mayor, the School Board, the Chamber of Commerce, the Protestant Ministers' Alliance and the Knights of Columbus.

During the reading of the telegrams, George F. Moore, of Washington, D. C., Sovereign Grand Commander of the Scottish Rite Masons, who happened to be in Little Rock on a visit, entered the hall on the invitation of Presiding Officer E. R. Bernstein. The distinguished visitor addressed the convention briefly, saying in part:

"We are brethren not only because many of you are Scottish Rite Masons, but because we are brethren of light. One part of the first Masonic degree says, 'Yehi Or'—let there be light. We are brethren in altruistic work and deeds beneficial to mankind. Upon your body devolves the task of helping to preserve freedom of thought in this country without which we cannot be good American citizens."

The morning session concluded with a pledge on the part of the delegates to wipe out the existing debt on the Leo N. Levi Memorial Hospital amounting to about $2,000.00. This came in response to an appeal sent to the Convention by Brother Emil Nathan of St. Louis, the Chairman of the Building Fund of the Hospital.

At noon adjournment was taken for lunch, the rabbis—there were 26 of them present—together with Brother E. R. Bernstein and Mr. Moore, being the guests of the Little Rock Congregation.

The features of the afternoon session were addresses by Dr. Rudolph I. Coffee of Chicago, Director of Social Service Department of the Order, and Dr. C. H. Brough, the Democratic nominee for Governor of the State and President-

(Continued on page 6)

B'NAI B'RITH OF AUSTRIA

MEETING OF GENERAL COMMITTEE

Brother Grand President Professor Ehrmann reports that for the first time since its existence in Austria the membership of the Order has decreased during the year. While in the beginning of January, 1915, the membership amounted to 1,767, it has now dropped to 1,736. He urged upon the lodges to augment their propaganda efforts in order not only to fill up the breach but also to bring about an increase of membership.

All the lodges of the District, except three, which are located in the war zone, held their meetings regularly and have done great work in all the branches of the care for war sufferers.

On the first of November of last year Solidaritaet Lodge had resumed its activities and the Grand President induced the members to form a committee of Local Care for West Galicia and for the part of Russian-Poland bordering on Galicia.

The cordial association of political and military interests which unite Austria with Germany. Bulgaria and Turkey, manifested itself also through a friendly intercourse with the Grand Lodges No. 8 and No. 11, also through the pleasant relations with lodges of the neutral countries, Switzerland and Denmark. District Grand Lodge No. 10 owes many thanks to the lodges of Zurich and Copenhagen for their constant readiness to aid it in the endeavors to seek out those who were missing, to free those who were interned and to improve the lot of war prisoners. With their help District Grand Lodge No. 10 achieved many a successful result and ameliorated the suffering of many a family.

The Grand President further reports that shortly after the Austrian troops forced their way through at Gorlice, Messrs. Oppenheimer, Bodenheimer and Mittwoch, of Berlin, appeared before him with the recommendation of the Brother Grand President Privy Counsellor of Justice Timendorfer and referring to the Committee for Guarding the Rights of the Eastern Jews urged that such a Committee should also be founded in Vienna. "I held several conferences with these gentlemen," stated the Grand President, "having called in some prominent members of the congregation, among them the brethren Dr. Kohn and Dr. Hirsch. I introduced them in several official places and I learned later that the three gentlemen from Berlin had visited some important government officers and members of Parliament in Budapest, and had also called in other places. In consequence of this a Central Committee of our own was formed.

"The initiative for the formation of this Central Committee came from Baron Louis Rothschild. This Central Committee bears the name of 'Central Committee to Guard the Rights of Citizenship Interests of the Jewish Population in the Northern War Territory.' Professor Ehrmann, the Grand President, is a member of this committee and also a member of its Executive Committee. We have visited many ministers and expressed our wish that the Jews should be represented, according to percentage, in all citizens' committees in the war districts, which attend officially to public affairs and that a legal deliverer of judicial decisions concerning Jewish affairs be appointed for Russian-Poland. This Central Committee has also opened an office for which I have appropriated, with the consent of Brother Dr. Edw. Kohn, the second delegate and Brother Dr. Schnabel, a subvention of 300 crowns per month from the fund established for the Galician aid."

The Grand President then reports about the spending of the moneys which came to the Israelitish Alliance from all circles of the American co-religionists. A joint committee was formed by the three corporations (the Grand Lodge, the Galician Aid Society and the Alliance) consisting of two representatives of each of the corporations.

In the last session of the General Committee the joint committee was allowed a credit up to 60,000 crowns and the General Committee obligated itself to deliver the result of a collection which was to be undertaken in the name of the three corporations to the general treasury. The Grand President therefore proposes to turn over a total of 190,000 crowns of the collections and of the American money to this general treasury and to reserve 40,000 crowns for the special aid of brethren who have fallen in distress. This being according to the wishes of the American contributors, there will still be 150,000 crowns left for the creation of an institution for the care of orphans which the Grand Lodge intends to inaugurate in Galicia.

A general lengthy discussion of the Grand Presidents' proposition took place, in which the question was raised whether the care of the orphans in Galicia shall be undertaken by the B'nai B'rith exclusively or jointly with the other organizations. It was resolved that the B'nai B'rith shall establish a central organization for the care of the children of Galicia and the Bukowina, who have become orphans in consequence of the war, that a committee shall be formed for this purpose, which is to report to the General Committee, a meeting of which shall be called within eight weeks, and that 3,000 crowns shall be placed to the credit of this central organization committee.

It was also resolved that a total sum of 160,000 crowns shall be given to the joint committee for the present and that it shall further receive all following amounts which will be donated with the expressed wish that they shall be delivered to this joint committee.

A communication was read from the President of the Order, Brother Kraus, in which he makes known the up to date result of the collections instituted in America and in which he states particulars about the conditions prevailing among the Jews.

It was resolved to thank the Brother President and to communicate to him at the same time that Grand Lodge No. 10 wishes to be given the right to have a voice in the disbursement of the relief moneys sent to Austria from America.

A communication from the Grand Lodge of Constantinople was read, containing a request for help for needy Jews of District No. 11. It was resolved that to the sum collected for the Bulgarian Red Cross, money shall be added from the funds of the Grand Lodge, so that it reaches the amount of 5,000 crowns, 4,000 of which shall be sent to Bulgaria and the rest to the Grand Lodge in Constantinople.

OFFICIAL REPORTS OF THE LODGES IN AUSTRIA FOR THE YEAR 1915.

Union Lodge, Pilsen,

The lodge entered the year with 89 members. Two new members were initiated during the year, so that at the time this report is written the Lodge has 91 members.

Nine meetings were held during the year with an average attendance of 28 brethren. Considering the fact that many members are at the front and that half of the members of the Lodge have their residences outside of Pilsen, this attendance shows quite an interest on the part of the brethren in the endeavors of the Lodge.

The following lectures were delivered in the meetings: "Activities of the Grand Lodge in the Service of the War and the Care of Refugees", "War Hygiene", "From the Sessions of the General Committee", "Our State Socialism", "The Constitution Grand Lodge in San Francisco".

The lectures were frequently followed by interesting discussions in which many brethren participated.

Conditions created by the war brought it about that there was a considerable increase in the outside aid extended by the Lodge, it amounted to 10,209.45 crowns. 2,154 crowns were expended in inside relief. The Lodge has this year again contributed to the "Free Table" in Pilsen which charity was founded by the brethren. The Lodge also subventioned the Orphans' Homes for Boys in Prague and Luk, the Galician Aid Society, the Bezalel Society, the Jewish Asylum in Meran, the Jewish Teachers Pension Society for Bohemia, the Jewish Ladies' Society in Pilsen and has extended help in deserving private cases. The Lodge also aided the Galician refugees, contributed a considerable sum to the Pilsen Hospital for Wounded Soldiers, donated 100 crowns to the Red Cross and subscribed an additional sum of 6,000 crowns to the War Loan.

Brother Dr. Hartmann, a member of Union Lodge, was awarded the war decoration, second class, by the Red Cross Society.

Wien Lodge, Vienna.

At the end of the year of the report the membership of this Lodge was 268, seven new members were initiated. Four brethren were lost through death.

Many of the brethren have to suffer badly under the burden of the war, but in spite of the hard times, and perhaps just because of it, the activity of the Lodge was an exceedingly lively one and the large attendance of the brethren at the meetings showed that many of the brethren found recreation in the Lodge after the day's care and trouble.

Fifteen meetings were held during the year, one of which was a joint meeting with Eintracht Lodge. The average attendance vacilated between 84 and 120.

The following lectures and discussions were held in the Lodge:

"Report About the Care of Refugees in Austria", "The Moderation of the War Calamity Through the Medical Treatment with the Roentgen Ray" (illustrated), "Reflections About the War Diseases", "The War and the Financial Condition", "The Economic Causes and Effects of the World War", "Right in War and Peace", "About the Constitutional Grand Lodge and the Activity of the Order in the Last Period", "Reconstruction", "What Is Called Love of Neighbor?", "Report of My Journey in Galicia", "Organization Strivings and Organization Aims in the Austrian Jewry", "Eastern Jewry and We".

The committee appointed by the Lodge for the purpose of attending to the care for war sufferers, was able to do very useful work with the money placed at its disposal. The activities of the Jewish War Archive, which was founded by the Zionists, received a considerable donation from the Lodge.

Eintracht Lodge, Vienna.

Thirty of the members of this Lodge are in military service and many of them have received well-deserved marks of distinction as a recognition of their faithful fulfillment of self-sacrificing duties.

In the beginning of the year 1915 the Lodge had a membership of 172, four new brethren were initiated and one brother died. This left 175 members at the end of the year.

Fourteen regular meetings and one special meeting for election were held during the year. The attendance at the regular meetings wavered between 44 and 77 brethren.

The following lectures were delivered in the Lodge: "About the Relief Committee of Triest for the Aid of Jewish Emigrants," "The Subduing of Materialism and the Revival of the Religious Thought," "Curiosities of Cultures," "The Language of Suspicion," "The Duties of Jewish Communities," "Unessential Moments in the Light of Pedagogy," "The Works of the B'nai B'rith Order in America," "The Russian Philosopher Solovieff About Judaism," "Medical and Social Things in the War," "Voices from East and West About the Future Formation of Judaism," "Organization Strivings and Organization Aims in Austrian Judaism," "Sustentation of the People in the War." Besides these lectures elaborate discussions were held about the question of the organization of the Austrian Jewish communities.

The Lodge has contributed considerable sums to the following benevolent institutions: Austrian Red Cross, Bulgarian Red Cross and the Turkish Crescent.

ANNUAL CONVENTION OF DISTRICT NO. 7.

(Continued from page 5)

elect of the Southern Sociological Congress. Dr. Coffee spoke along the lines of social service, while Dr. Brough dwelt on the service the Jew has rendered to humanity in religion, art, science and commerce, and closed his remarks by saying:

"This State has no room for prejudice; it needs all good people, and the Jews have always been among the best and foremost people of the State."

An announcement of a number of substantial contributions to the Jewish Widows' and Orphans' Home of New Orleans followed the addresses, and adjournment was taken until Tuesday morning.

On Monday evening a ball was tendered the delegates, visitors and the members of the local Lodge at the Jewish Club.

Tuesday's Sessions.

The sessions on Tuesday proved to be the most important, and the morning session was opened by prayer by Rabbi Emanuel Sternheim of Baton Rouge, La. The first order of business was the report of the committee appointed to recommend representatives to the various committees and foster institutions of the District.

The next report submitted for consideration was that of the Committee on Agriculture, and after an animated discussion lasting more than two hours, the minority report was adopted. The report, which was adopted as well as the majority report, which did not meet with favor, were in full sympathy with the project of endeavoring to establish an Agricultural Colony. While the majority report did not favor the authorization of collection of funds for this specific purpose in the name of the District, the minority report insisted that such authorization of the use of the name of the District in the solicitation of funds was indispensable. Upon vote finally taken on the question the result was that 80 were in favor of the minority and only 46 voted to adopt the majority report.

In the afternoon session a number of committee reports were considered and various resolutions were adopted. Among them were:

Resolution to commend the work of the Council of Jewish Women and to extend to that organization the co-operation of the District Grand Lodge and to request that one of the Council members be designated to attend future Grand Lodge conventions as the representative of the Council.

Resolution to concur in the protest against the Burnett Immigration Bill as voiced by District Grand Lodge No. 1; authorizing the appropriation to the Immigrant Publication Society; recommending the work done in the Jewish Orphan Home and the Touro Infirmary of New Orleans; changing the opening day of future conventions from Sunday to Monday in order to obviate the necessity on the part of many delegates to travel on the Sabbath; abolishing the office of third Vice-President of the District, and making the office of Sergeant-at-Arms appointable; authorizing the division of the surplus left from subscriptions collected for the Galveston sufferers among the following institutions: The Jewish Orphans' Home, Touro Infirmary, Leo N. Levi Memorial Hospital and the Jewish War Sufferers Relief Fund; expressing thanks to the Jewish Ledger and other Jewish Journals in the District for their support and co-operation.

At a late hour, election of officers was held, with the following result:

President — Ernest R. Bernstein, Shreveport, La.

1st Vice-President—Ralph J. Schwarz, New Orleans, La.

2nd Vice-President—Sol Shoeneman, Houston, Texas.

Treasurer—Archibald A. Marx, New Orleans, La.

Secretary—Myron M. Goldman, New Orleans, La.

Sergeant-at-Arms—A. Leo Oberdorffer, Birmingham, Ala.

The meeting place for the next Convention was then decided upon. After a spirited contest between Houston and Chattanooga, the latter city came forth victorious.

The closing part of the program during the afternoon session on Tuesday and lasting until late in the evening, was a memorial service which was opened with a prayer by Rabbi Abram Brill of Meridian, Miss. Rabbi I. Lewinthal of Nashville presented the report of the Committee on Necrology, and the following departed members were separately eulogized: Rabbi A. Suhler, by Brother E. R. Bernstein; Lazar Hirsch, by Rabbi Sol Kory; Rabbi Max Samfield, by B. W. Hirsch; Nat Strauss, by Charles Rosen; and Henry Hanaw, by Leon Schwarz.

Rabbi E. Faber of Tyler, Texas, pronounced the benediction.

After the announcement that a vaudeville and entertainment awaited the delegates and visitors at the Shriners' Temple in the evening, also that a special train would take the delegates to Hot Springs, Arkansas, on Wednesday mornnig to attend the dedication of the Leo N. Levi Memorial Hospital, the Convention adjourned.

CANADIAN STATESMEN REPUDIATE ATTACK ON JEWS.

In the course of a discussion in Canadian Parliament on the immigration question a member made a violent attack on Jewish immigrants, declaring them to be undesirable. In reply to a letter sent to Sir Robert Borden, the Premier, on the subject, he said among other things:

"My colleagues and I fully and sincerely appreciate the excellent qualities of the Hebrew population of Canada and the good service which they have rendered to this Dominion in assisting in its development and upbuilding.

Sir Wilfred Laurier, ex-Prime Minister and leader of the opposition, also sent a sympathetic answer.

Several cabinet ministers have written to the Canadian Jewish Chronicle disassociating themselves from the observations made by Mr. Boulay on Jewish immigrants.

JEWS AGAIN EXILED IN RUMANIA.

The expulsion of Jews from the smaller towns near the Russian and Austrian boundaries in Rumania has been resumed with added vigor. The Union of Rumanian Jews through Dr. Adolphe Stern, President of District Grand Lodge No. 9, I. O. B. B., sent a strong protest to the government against this measure of the police and the press also condemns the action of the government as unwarranted. The persecutions, however, continue in spite of all protest.

TRAVELING THROUGH INFINITY

By DR. MAX L. MARGOLIS

Written for the B'nai B'rith News

The modern man, unlike his forbears of not so long ago, is given to much traveling. We travel for business, we travel for pleasure. The stay-at-homes naturally still predominate; on the other hand, though the wanderlust may take hold on the favored few, the wandernot is the lot of those on the lower rungs of the ladder, who, worsted in the struggle of life at home, are drawn by necessity to where richer opportunities may be found. The emigrant is indeed a traveler whose patronage, yielding large profits in the aggregate, is eagerly sought by the great steamship companies. Thanks to the vast strides in speed on land and on sea, we cover distances measuring hundreds and thousands of miles on a single trip or voyage. It takes now less time to cross a continent or an intercontinental lake than formerly was spent on a journey from our eastern shore to the wilds of Ohio. But short as the time may be relatively, the moment we are bound for a longer trip, the train or the steamer becomes for the time being our temporary home. Each one of us makes himself comfortable after his way. Even the holiday maker finds out soon enough that time would hang heavily unless the tedium were relieved by some form of improvised activity. Provisions for the road in the form of edibles the fewest of us will find it necessary to take along, though a flask of a drinkable may still be stored away in a nook for emergency. But we do provide ourselves with the things that will help while away the time. Some will take a deck of cards, if perchance some like-minded companions may be found who in club-like surroundings will indulge in a protracted game. Others make chance acquaintances and converse; they converse anonymously, or when the interest deepens, mutual introduction follows; and the younger folks amuse themselves by love-making. On board ship where there is more elbowroom than in the train, clandestine meetings are said to be arranged of the kind that the flippant members of the social set indulge in elsewhere. Others again read novels or trashy stories of the kind that the book-stalls in terminals are full of, meant to amuse or occupy the mind during the trip and then to be cast away. The fewest pass their time in the reading of a serious book or in following up a train of thought. Thinking would seem indeed to be the thing most travelers shun; to be left with one's own thoughts means boredom to the mass of mankind. And the fewest have any thoughts at all stored up against just such an occasion when fresh impressions often passes into monotonous sameness.

Traveling is a temporary pastime. But is it? Is not life a journey? We who comfortably sleep in a berth know that the train or the steamer is constantly moving onward to its destination or terminal. Is not the "firm ground" beneath our feet, is not the earth revolving, chained to a planetary system which is itself chained to other systems and in fine to the system of the universe, is she not speeding through and into infinity? Our feet may be held fast by gravitation, but the earth is nevertheless the train on which we travel. The terminal for us will come not in a day or a week, but after three score years and ten. Then our journey is finished. Then we shall have entered upon our rest, upon our haliday, upon our sabbath.

The Jewish sages liken this world to the eve of the sabbath. The world of reward is the sabbath, the world of striving and of failing, of success and disappointment, is the preparation for the sabbath. And we while away this span of life after diverse fashions. Some of us spend it in levity, in idle amusement; some in sin and crime; the fewest bethink themselves of the great privilege that is accorded to human kind and pursue serious business, think and make others think recalling them from the fleeting interests to those that abide. It is shere thoughtlessness to have had the privilege of life's journey and to have made so little of it. What awaits us on the other side of life we know not. We have the faith that our soul ascends to the nobler mansions in heaven, there to behold the beauty of truth and goodness. But whether we have this faith or not, every human being ought to consider it as a great boon to be born into this world, into this earth, into this planetary system, into this universe.

The animals beneath us have some sort of a soul life, and perhaps a cruder form is not to be denied to the plant and to stock and stone. Above us the angels or the pure spirits may know and feel, with a knowledge and feeling akin to ours, but different from it. Ours is the lot to think discursively and to make the muter aspects for our universe articulate in our mind. The span of time that we travel through infinity is the measure of the universe arriving at a consciousness of itself.

The mass of mankind who are given to frivolous pursuits get no more out of their journey than the fly that perishes before the day is over. The more serious-minded who succeed in taking in on their journey the larger vista, who from the height of a mountain-peak as it were, behold miles of panoramic views, who link their thoughts to those of the thinkers of past generations, who perchance add a bit of discovery, they it is who get most of that unique privilege of their travel through infinity. Yes, finite beings we are; our days are measured; we know that our joys and sorrows, our strivings and labors and successes and failures will soon be over; we are all too aware of the uncertainties of life. Yes, today we live, tomorrow we may be dead; shall we eat and drink and make merry? or shall we use the day while it is ours? Whether this is our only opportunity for being on earth, we know not, but if it be our only opportunity, then surely we ought to improve it. It is within us to choose; either to sink to the level of the thoughtless beast, or to transcend time and become ourselves a conscious part of the infinite.

If I, the individual, were not here, the earth and the universe would go on just the same. But would it? This universe and this earth need me quite as much as I need them. This universe and this earth were meant for life, are the scene laid for life to appear thereon. Life with which the earth is big means richness of all specimens, of species and of individuals. Every individual manifestation of life means an enriching of the universe. Every individual soul betokens a thought in the mind of the God of the universe, and every individual soul traveling through infinity has in it the capacity of that utmost perfection of which a human being is capable, and for the realization of which perhaps all this universe has been at work since the beginning. These choice souls are the heroes of mankind, the supermen, the Messiahs. Judaism rightly refuses them divine honors. But Judaism just as emphatically teaches the dignity of man created in the divine image, the dignity of the individual soul, rooted in finitude, but gazing upward to the Infinite in whom everything is.

RELIEF ACTIVITIES IN GALICIA.

An appeal has been issued by various Jewish organizations of Austria for the relief of the Galician fugitives in Vienna who are still in great distress.

According to official reports 50,000 fugitives have returned to their homes, but nearly twice as many are still left in Vienna. These fugitives have been assisted out of private subscriptions, and funds are needed for the upkeep of the many institutions that were created for the care and maintenance of the fugitives. They are in a very sad condition as they are obliged to remain in Vienna, and owing to reasons of a military and sanitary nature, they cannot receive the required permission to return to their homes.

Another circumstance which aggravates their case is the fact that they are excluded in Vienna from nearly all occupations so that the native population might not be hurt by their competition.

RUSSIAN GOVERNMENT CONTRIBUTES TO JEWISH RELIEF.

The Russian Council of Ministers granted an additional sum of two million rubles to the Petrograd Jewish Relief Committee. This is 800,000 rubles less than was asked for by the committee and the explanation was made that since other Russian organizations are extending aid to the Jewish Committee the government felt justified in curtailing its grant. At the same time, very high compliments were paid to the Jewish Committee for its efficient work, and especially for the systematic budget which it had presented to the government. The Ministerial Committee at the same time petitioned the government to give the fugitives from the Minsk district all assistance, so that they might leave the province under favorable conditions.

Will The Jews Be Benefited By the Present European War?

(Address delivered before Rimmon Lodge, Richmond, Va.,
April 16, 1916, by Mr. Charles Hutzler.)

The Jews as a people are for peace, and, as a people, will make any sacrifice short of honor in order to live at peace.

In the arts, science, commerce, statecraft, philanthropy, all of which are constructive, they occupy place in the front rank; but as warriors, which is aimed at destruction, they are not often possessed of genius.

The present European war, or world war as it has been termed by some, is the most vicious and destructive that history records. Human rights, liberty, property and life itself have been sacrificed more wastefully than the mind is willing to take account of. The Jewish mind, when taken as a separate entity, is out of sympathy with activities of the kind; consequently, the Jew has no concern in connection therewith, except in so far as patriotism demands that man shall fight for the country which gives him shelter.

What Can the Jew Hope to Obtain?

Let us stop a moment to inquire what can the Jew hope to obtain as the result of this war; or rather, let us ask, what does he wish to obtain? And the answer must be:

1. The right to live on equality.
2. The privilege to acquire righteously.
3. To be judged fairly.
4. To help in bringing about the era of brotherhood and contentment.

"Had this war been conceived for any of these purposes, or were it conducted along a path leading thitherward, the Jew would readily find himself placed. Unfortunately, or otherwise, the present strife cannot be upheld by any of the formulas now regarded as progressive or justifiable: there is no struggle for the restoration of denied rights; no fight against tyranny, overtaxation, labor oppression, or slavery; no voice is raised in favor of religious freedom, right to hold office, or the acquisition of the ballot. But it is solely a war for supremacy among the great nations of the world, to the cost of which all eyes seem to be blinded.

In this mad spirit each nation is aiming at its own aggrandizement, and whereas they are now by alliance divided into two camps only, we are forced to the conviction that the alliances are altogether unnatural.

On the one side, we behold Mohammedan, Catholic and Protestant Christian united. On the other, we find Catholic and Protestant Christian, Greek Catholics, Buddhist, Parsees and Zoroastrians. In addition to the foregoing, there are numerous other religious sects, including the Jews, who, as usual, are giving up their lives indiscriminately for both sides. While it is quite unusual to mention religious factions in times of warfare, there are two reasons for referring to them in this instance.

The first is because Germany, the aggressor in this great strife, has declared officially that it is fighting in the name of God. The second reason is because the thought of the world has been directed to the probable attitude of the conquerors towards the Jews.

Before attempting to guess at what that attitude will be, let me say that it is a safe prediction to prophesy that the unnatural alliances which are holding the warring nations together today will dissolve as soon as peace is declared, and the sects will again find themselves separated by the same lines of difference that held them apart in the past.

What of the Jew After the War?

But what of the Jew? Though he fights with equal valor, makes as ready sacrifices, yields up his limbs or his life, and seeks the enemy of his country with equal diligence; yet he must ever keep in view the memory of a suffering past and the fear that the future will deny him equality with his neighbor.

While the struggle lasts and he marches side by side with the others, offering his person as a mark for the enemy's bullets, he is treated as an equal; but all history points to the lamentable fact that when peace follows the tumult of war, the old animosity of the Gentile for the Jew resumes its place as a factor to be reckoned with. If any one entertains a doubt on this question, I will remind him that because the North American Review published an article declaring that Jews were not to be found fighting for their country during the Civil War, which article was extensively copied, the Hon. Simon Wolf felt it to be his duty to publish the book known as 'The American Jew, as Patriot, Soldier and Citizen,' in which are recorded the names of more than 7,000 Jews who fought on one side or the other during that memorable struggle, as proof that the Jew always performs his duty to his country, even in the face of prejudice and misrepresentation.

I attribute much of the prejudice we experience to the fact that the Jew avoids strife whenever he can. Rather than have a controversy where blood will be shed, he often chooses an honorable retreat. Thus, we frequently hear it said: 'The Jew will not fight.' True; as a rule, he will avoid a fight if he can, but, in this community, many a man, possessed of more boldness than wisdom, has been made to bite the dust for making just such a mistake in his estimate of certain belligerent Jews, who have, by their courage, compelled respect for the Jew who will fight when he must.

Cannot See Where to Look for Benefit.

With so many conflicting possibilities to be reckoned with, no one can say with any degree of certainty whether the Jew will be benefited or injured as a result of the war. Any opinion expressed must of necessity rest either upon a mere guess or upon an argument which finds its premises in the mental attitude of the writer. For my own part, I cannot figure out the direction in which to look for the benefit I so earnestly hope for. Whatever of principle is involved in the struggle is abhorrent to the Jewish mind. Whichever way the victory comes, suffering must follow, and of this the Jew always gets more than his righteous share.

If Germany and Austria prevail, the success attending their arms will be regarded by them as justification for the brutal discrimination of the Magyar and the refined cruelty of that country which gave birth to and has fostered anti-Semitism.

If Russia happens to be on the winning side, and the curb is not placed upon her by her more liberal-minded allies of France and England, the Jew of the pale may look in vain for succor from the murdering and lustful hordes who cry out for the pogrom and then put it into destructive activity.

As for England and France, the Jew had there, before the war, as many privileges as he can hope to hold after the war is ended; but whether they win or lose, the number of our people there is so small that an increase or decrease of rights will not count for much in the ultimate summing up, for these two countries, while fairly well content to hold the Jews who are there now, are not offering a generous welcome to immigrants who must leave their more forlorn homes in order to escape the enemy in their midst.

The hope of the Jew is based upon the biblical promise of peace, and not upon the result of warfare. In times of peace, when the mind of man dwells upon the economies of nature and those activities which promote life and health, the Jew finds his best opportunity to reach that faculty of the masses which gives heed to the call of justice. It is then that the expansion of thought and the division of responsibility lead toward the adjustment of human rights which, in turn, awaken those ideals which bring man nearer to his God by admitting a recognition of the universal brotherhood of all men.

I have said that the Jew does not excel in the art of warfare. Is it at all desirable that he should include this among his varied accomplishments? I am of the opinion that it is not. The shedding of blood, the destruction of property, the development of passion cannot be included among the higher aspirations of the spirit. The Jew still has a mission. It is a call to teach a knowledge of God and the practice of those precepts which have reached us through His inspired messengers, and which are recognized as the foundation upon which all human happiness must rest.

Warfare is rarely waged for justice or for the betterment of social conditions. It is nearly always conducted for ambitious projects of nations and to gratify the lust of individuals for power or for glory.

In the few instances recorded in history where war has been waged in defense of human right, we find that even when success has crowned the worthy cause, the ultimate result which follows shows that the victory in one direction promotes degeneration in another; and it then takes years and years before an awakened public sense of righteousness can restore the era of justice.

JEWISH MAJOR-GENERAL IN AUSTRIAN ARMY.

The Emperor of Austria has conferred the Military Medal for Merit, Third Class, on Major-General Karl Schwarz, Commandant of a Landsturm Brigade.

B'NAI B'RITH NEWS

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JEWISH CALENDAR

5676-1916

Rosh-Chodesch Iyar	Thursday, May 4
Lag-B'Omer	Sunday, May 21
Rosh-Chodesch Sivan	Friday, June 2
Shabuoth (Confirmation Day)	Wednesday, June 7
Rosh-Chodesch Shebat	Thursday, Jan. 6
Fast of Tammuz	Tuesday, July 18
Rosh-Chodesch Ab	Monday, July 31
Fast of Ab	Tuesday, Aug. 8
Rosh-Chodesch Ellul	Wednesday, Aug. 30

5677-1916

ERRING THROUGH IGNORANCE.

Whether we can eradicate prejudice again the Jew or not, may be a mooted question. The psychology which treats prejudice as a mental aberration curable through enlightenment is probably neither all wrong nor all right, though the tendency of the modern science of the soul is in the direction of making deep-seated instincts and emotions responsible for those sentiments of aversion to the alien, to the one who does not resemble ourselves. Naturally instinct cannot be met by argumentation or schooling or tracts or encyclopedias replete with learning. Nevertheless it is rightly assumed, and experience corroborates it on every side, that on the top of the emotional idiosyncracies there are layers of preconceived opinions originating in misinformation, hastily picked up rumors, and flimsy evidence which the humblest jury would brush aside as irrelevant. Here indeed the obvious remedy is, turn on the full light, show forth the truth, call up the facts. There is no eloquence as convicing as the eloquence of facts.

Our Anti-Defamation League has battled against vilifications in the press and in literature and last but not least, on the stage. We, Jews, can appreciate a jest at our expense like any other section of this composite American nation. But a jest ceases to be one when it is calculated to hurt, to do damage. Calumny sticks. The majority of mankind are impressed by the printed page, and a theatrical performance rousing our risibilities will often penetrate beneath the surface and sink into our inner self. The talking drama is now fast giving way to the picture drama, the filmed representation. Like all things human, the "movie" is in the main an indifferent pastime; it may even have, indeed it often has, educational value; but it just as often constitutes a danger to the impressionable minds of a youthful audience or of the unsophisticated adult. The "movie" man is out for the profit, and there are the unscrupulous who care not for morals as long as they rake in the dollars. And that is why we have agencies for censoring the film. Ultimately it is public opinion which is the surest critic, for the public must not be antagonized, nor even a section of the public. It is the business of the Jew to be on the alert and to suppress betimes what may work incalculable damage.

Suppress the truth? Indeed not. But it is the direct falsehood and worse than that the half truth which must be suppressed. It may be left to our fellow-citizens to judge whether the filming of what to them is sacred history is consonant with propriety. But when in that [illegible] an element is introduced [illegible] reflection on the Jewish people [illegible] perverts the truth of history, it [illegible] step in. Recently we have [illegible] a victory and the merit belongs to our League, but in particular to our brother, Dr. Hirsch, who with his stupendous erudition trod down the ugly hydra of calumny which represented the Jews as stoning the Nazarene. How woefully ignorant our neighbors are about the simplest facts of Jewish history! Whatever we know of the crucifixion of Jesus comes to us from sources inimical to the Jewish people. We are not going to discuss here the veracity of the accounts, though Christian scholars admit that truth and fiction are intermixed, but one thing is sure that the execution was carried out by Roman centurions. Indeed, the Jews had been deprived of capital jurisdiction; moreover, crucifixion was a Roman and not a Jewish mode of executing an offender. All this is so plain to the student of history. But then the old calumny still lingers, and we take it that all right-minded men will agree with us that inflaming the passions of the populace against the Jew for a crime supposedly committed by our ancestors is a sore business which ought to be stopped. What Christians teach in Sunday Schools is one thing, what is put on the stage is quite anotner. The stage and the film man simply err through ignorance. It was our business to enlighten him—so we did. And to his credit be it said that he agreed to cut out of the picture "The Mother and the Law," soon to be exhibited, the scene of the stoning of the Nazarene by Jews.

We congratulate the representatives of our League in Los Angeles for their valuable co-operation in bringing this matter to a satisfactory close.

THE TRUE CHARITY

The convention of our charity organizers and communal workers in national conclave is an event meriting a few remarks in this place.

We are all of us justly proud of our great organizations in our communities, usually going by the name of the United Charities. There are some places which for one reason or another have not yet advanced to the united stage. Probably the work done is quite as good, quite as effective, though perhaps a trifle costlier. Even the United Charities have in certain communities not escaped the criticism that the amount of money spent in collections and administration is somewhat disproportionate. Probably here and there greater economy might be introduced, but that is the least. A far more important stricture concerns the manner in which the doling out of pecuniary assistance is done. Often we hear of the heartlessness of the hired executive, who somehow treats the poor as the rightless subjects of the realm of which he is the autocrat. They are driven from pillar to post, shouted at, scolded, in a word robbed of all self-respect. That where there is a feeling of mistrust on both sides, all cannot go smoothly, is often enough imposed upon is quite natural. Those that betake themselves to the charitable bureau are of course the poorest of the poor who have battled with necessity and worsted and defeated and discouraged with head bent and spirit drooping will stand any humiliation to keep body and soul together. But is the humiliation necessary? Must the brother and sister who are in distress be degraded? Scientific charity demands that each one is pigeon-holed, he is a mere "case," just as in the factory he is a mere "hand"—a cog in the industrial machine on the one hand and in the charitable machine on the other.

Probably it cannot be done otherwise in these days of statistical exactness. Be it said to the credit of the directors and presidents of our communal charity organizations that they are for the most part men of broad culture, selfless aims, who give of their time and energy freely and unstintedly, who keep posted on the latest tracts in the science of applied sociology. Centralization is a great aid to efficiency, and yet it may be questioned whether the evils of centralized administration may not be somewhat tempered by a process of decentralization? Somehow we feel that it is far better to unify independent societies by making them co-operative than to deprive them of all measure of independence. For let it be remembered, there is one supreme evil that attaches to all our organized charity and that consists in its being vicarious. Charity delivers out of death, but will the rich giver be saved by the mere signing of a check? If at least the distribution of the charitable gifts is carried on by a larger number of semi-independent, yet united, societies, then there will be more of people coming in direct contact with the poor brother who needs our sympathy, the touch of a warm hand, more than the hard cash which we allow a paid official to dole out. Personal service is what we are in need of. We are grateful for the checks large and small. We must have our trained officials, but what we need most of all is an army of volunteers. The trained worker will probably find them a hindrance. But then let it be said once more and this time most unequivocally—charity is not a business nor a profession. It cannot be delegated to others, just as little as our religion can be taken care of for us by a paid official, the rabbi for instance. We may shock the sociologists, but in Judaism charity is a department of religion. Charity to be truly effective, must be personal—not in the sense that the recipient must know the giver, but in the sense that merely giving dollars and cents is not enough, and that it is the religious duty of every Jew and Jewess to take a hand in the distribution of charity by personal service. The official who is surrounded by an army of volunteers will probably be humanized. Indeed, true charity consists now in humanizing the charitable machine altogether too scientifically constructed.

JACOB FURTH HONORED.

To mark the 50th anniversary of the induction of Jacob Furth, of St. Louis, Treasurer of the Order, into the Masonic fraternity, Cornerstone Lodge held a social evening on April 17. Mr. Furth observed the unusual event by giving a treat to the inmates of the Masonic home.

SAMUEL FOLZ HONORED.

Mr. Samuel Folz, of Kalamazoo, Mich., ex-Mayor of the city, has been appointed by the President postmaster of Kalamazoo, and the appointment was confirmed by the United States Senate on April 19.

Brother Folz is well deserving of the distinction conferred upon him, as he is a leading citizen not only of his city but of the State, ever active in communal work.

TESTIMONIAL PRESENTED TO JOSEPH H. ULLMAN.

A testimonial in the form of a piano floor lamp was presented to Brother Joseph H. Ullman of New Haven, Conn. This testimonial was presented to Brother Ullman in appreciation of his valuable services in behalf of Horeb Lodge. Brother Louis H. Levy, in an eloquent manner, made the presentation speech.

It is particularly fitting that at this, the sixtieth anniversary, that an expression of confidence and appreciation of the work done by Brother Ullman should be made. He has made a part of his life's work, the progress of Horeb Lodge, and the advancement of the cause of Judaism, and it was altogether fitting that at this occasion the meeting should be graced by the presence of Brother A. G. Cohen of Boston, President of District No. 1, I. O. B. B. Brother Cohen delivered an address in which he indicated the great work that is before the organization, and expressed the appreciation of the District for the work that has been done by Brother Ullman, the Honorary Brother of the Lodge. Brothers Charles Hartman of New York, member of the Executive Committee of the Order, and Harry Cutler of Providence, Chairman of the Immigration Commission of the Order, were also present, and delivered pleasing addresses to the members present.

SOLOMON MARX.

Brother Solomon Marx, of New Orleans, hail and hearty, celebrated his 82nd birthday on April 1st. Although Mr. Marx tried to spend the day quietly in his beautiful home, he was kept busy receiving good wishes and remembrances from his great host of friends.

The B'nai B'rith News extends to Brother Marx its heartiest congratulations and sincere wish: "Ad Meoh Shonim".

DEATH OF MR. KAUFMAN HAYS.

Mr. Kaufman Hays, one of Cleveland's prominent business men, died on April 12, 1916, after a short illness. Although 81 years of age, he attended regularly to his affairs, and his death came as a surprise to many of his friends.

At the time of his death he was Vice-President of the Cleveland Worsted Mills Company, Director of the First National Bank and Citizens Savings and Trust Bank, also Trustee and Director of the Jewish Orphan Asylum of Cleveland

Mr. Hays served as member of the City Council for two years. He also acted as City Treasurer in 1888, and in addition thereto held other positions of trust. Throughout his life he was prominently identified with the philathropic movements among the Jewish people; was a loyal member of B'nai B'rith and a stanch supporter of the Congregation.

The funeral was held in Mayfield Cemetery on April 14. Dr. Samuel Wolfenstein, former superintendent of the Jewish Orphan Asylum, and a long time friend of Mr. Hays, officiated.

Dr. Wolfenstein spoke as follows:

"A sturdy oak has been felled by the strong hand of the grim reaper!

"It was but a month ago that our departed friend celebrated his 81st birthday, enjoying the good wishes of his dear ones and the felicitations of his many friends. With a vigorous mind, and with the elasticity of his physical strength, he expressed his appreciation and satisfaction and joy when his business coworkers had presented to him at that occasion a loving cup as a token of their friendship. I believe we all had then the thought: Kaufman Hays is still good for some years to come.

"Alas—a few days of sickness laid him low, and ere his family could realize it, he had passed away. Deeply was I shocked, when the request had reached me to officiate here at this bier. For many years in the work of our Orphan Asylum have I been closely connected with him, and his good wife, whom we have borne to her last resting place, just nine years ago. His was a busy and an useful life from the day he had come to this our city of Cleveland some sixty-five years ago. He was one of those pioneers—of whom there are left but a few—to whom our flourishing cities owe their growth and their development. He helped to build up our city from the size of a small town to be the metropolis of our State. He was a plain business man—no politician; nor was he ever an officeseeker. The offices sought him, and he responded to the call of his fellow citizens, who had sent him repeatedly to represent them in the City Council, the Vice-President of which body he had been for some time. At a most critical time in the history of our city, when a faithless official had looted the city treasury, Kaufman Hays was called upon to take his place. His financial genius enabled the city within a short time to satisfy its creditors.

"And as he attended to what he considered his duty in civic affairs, so he, as a matter of course, took active part in the upbuilding of his own people, the Jewish community of our city. He was likewise one of the pioneers of the Jewish Congregation, which he had joined in the very early days of his manhood. He not merely helped to build it up, but he was one of the strong pillars of the religious and benevolent work of the Jewish community.

"On every page of the history of the Jews of Cleveland are inscribed in indelible letters the names of Kaufman and Lizzie Hays. There was not a single phase in our Jewish life in which this worthy couple did not participate, in fact in many instances they were among the leaders of their people. In the annals of our Orphan Asylum their names are recorded among its strongest and stanchest supporters.

"The departure of our friend will leave a deep void in our community. Kaufman Hays will be sorely missed in our midst.

"And what shall I say to you, my dear friends, to you his children, and children's children. We mourn with you and deplore his loss. He was your pride. With the prophet of old you exclaim today: 'Fallen is the crown from our head.' He has left you the well-earned fruit of his labors—abundance of wealth. But he left you what is more precious than all the treasures on earth—he left you a good name, with which he is entering into life eternal.

"Dear departed brother, in the name of our community, in the name of our dear orphan children, to whom thou hast been a kind friend, I bid thee farewell. May the Father of the orphans receive thy soul in His kindness and grant thee among His sainted angels eternal bliss and peace. Amen."

SOCIAL SERVICE DEPARTMENT OF THE INDEPENDENT ORDER OF B'NAI B'RITH

During the past month Doctor Rudolph I. Coffee, Director of the Social Service Department of the Order, made visits to various cities in different parts of the country, with a view to hasten the creation of Social Service Committees in the several Districts.

Wheeling, West Virginia, was visited by Doctor Coffee on Friday evening and Sabbath morning, April 7 and 8. On both occasions he occupied the pulpit of Rabbi A. H. Silver, and early Sabbath morning he attended service at the Orthodox Synagogue. The Wheeling Social Service Committee consists of Brothers Leon Stein, Joseph H. Baer and Rabbi A. H. Silver. There is a splendid field for social endeavor in West Virginia because so little has been attempted. The Juvenile Court in Wheeling is but a year old, and other progressive social work is yet to be started. The local Social Service Committee will look after Jewish interests.

On Monday, April 10, Doctor Coffee was in Louisville, Ky., where he spent a day with active and interested members of the Order. He met a number of the leading workers, who discussed local problems with him. The situation in Louisville is simplified because Mr. Chas. Strull, the efficient head of the Associated Charities, is also a member of the Social Service Committee. The Big Brother movement is no untried experiment in Louisville, and the volunteers from the local Lodge should greatly strengthen this phase of philanthropic work. In the evening at the Y.M.H.A. he spoke on the Social Service Department, explaining the general principles underlying the work. He outlined the difference be tween "charity" as it is commonly practiced and "social service" which represents voluntary effort under proper direction to aid those who are not strong enough to assist themselves.

The following day he spent in Birmingham, Ala. As in most other southern cities, the Jewish population is not very large and does not grow in proportion to the natural increase of the city. An interesting conference attended by about thirty leading members of the Order was held. Judge Francis Murphy, of the Birmingham Juvenile Court, spoke after the remarks of Doctor Coffee. As a result of this conference, immediately steps were promised to inaugurate the Social Service Department at an early date. In the evening Doctor Coffee spoke on "Judaism and Social Service," under the auspices of the Y.M.H.A. During the afternoon the cornerstone of a new building had been set at Birmingham College, a sectarian institution, and the several speakers had emphasized that this is a "Christian" nation. In his address that evening Doctor Coffee urged the need of emphasizing the Jewish aspect of life. He said in part: "Our highest aim in America is not to become rich, but rather to enrich our country through patriotic and civic labors. The Independent Order of B'nai B'rith urges its members to be the most devoted American citizens and aid their less fortunate brethren to become self-supporting."

On Wednesday morning, April 12, Dr. Coffee reached New Orleans, where he remained for that day and the next. He was met by the local Rabbis, all of whom pledged their hearty support. So did many other prominent members of the Order. Here again the community is fortunate in having so earnest a worker as Julius Goldman as the head of the Jewish Charities. He is also a member of the Order. As in Louisville and Birmingham, so also in New Orleans Doctor Coffee spoke in the Y.M.H.A. Building on Wednesday evening, choosing as his theme, "What the B'nai B'rith Stands For." One great ideal which the Social Service Department has steadily in mind is to find employment for all worthy and deserving Israelites. While there is not as much industry in the South as other centers, nevertheless there are opportunities for Jewish people and the field should be most carefully covered. The question of race prejudice is a most vital problem, and the Jews can best minimize prejudice by living lives of honesty and probity. Above all else we must protect our good name. The poor should be assisted, not so much with small monthly pittances, as with friendly guidance and direction. In closing his address he referred to the work of the Anti-Defamation League of the Order, which fights every unjust attack upon our people.

The following noon a fairly large body of New Orleans Israelites gathered to hear Doctor Coffee speak on the practical problems connected with his department. All the men and women present pledged their hearty co-operation.

On Friday morning he reached Memphis, where he preached that night and Sabbath morning, as well in the pulpit of Rabbi W. H. Fineshriber. The Director met a number of prominent Memphis members of the Order, with whom he discussed their local problems at considerable length. Brother Geo. Ellman is the able superintendent of the Jewish Charities and also President of Memphis Lodge. Under his direction splendid results can surely be expected.

On Friday evening special stress in the sermon was laid upon the fact that there are hotels in Chicago which refuse admission to Jews throughout the winter, but gladly accept Jewish families from the South over the summer months, when the winter boarders are away from Chicago. Prominent Jews of Memphis are among those who visit such hotels. The sermon stressed the point, that self-respecting Jews who honor their people will avoid such hotels. While a hotel may admit or reject whom it wishes, Israelites proud of their heritage will only register at such places where no distinction is made as to creed and faith.

Three busy days were spent in Nashville, Tenn., commencing Thursday, April 27. In the afternoon Doctor Coffee was the guest at the Settlement House, and addressed the ladies on current topics of the day in the realm of Social Service. That night, Maimonides Lodge held a most enthusiastic rally. In his address explaining the work of the B'nai B'rith, the Social Service Director made clear that he expects Nashville to appoint an active committee of earnest workers who will make a thorough survey of Central Tennessee and do everything possible to advance Jewish interests.

Friday was devoted to visiting the local State institutions and meeting the institutional heads. That night, in the reform pulpit, Doctor Coffee analyzed the philosophy of the Social Service movement. Although it is supposed to be a modern idea, its roots trace back direct to the Old Testament. We Jews should be particularly proud that after four thousand years the ancient ideals of Israel are again being preached and practiced. The following morning he occupied the pulpit of the orthodox Synagogue, and explained the fine work which the immigrant Jews in this country are carrying on. He emphasized the fact that the B'nai B'rith stands on the broad platform of Judaism, welcoming members of all Congregations in Israel.

At the invitation of District No. 7, Doctor Coffee attended the Grand Lodge sessions on Sunday and Monday, April 30 and May 1, at Little Rock, Ark. This opportunity to meet delegates from all cities of the District was most helpful to the cause of Social Service. Conferences were held throughout both days with earnest and devoted members eager to introduce this Social Service work in their respective communities. Addressing the convention on Monday afternoon, he was privileged to address a most representative gathering of Southern Jewish people. Not only did he analyze the problem which the Social Service Department must meet, and which its members are well qualified to handle, but he further explained the various other activities which are being carried on by the Order. The attention of the audience was called to the attempted portrayal of the Crucifixion scene in the picture film entitled "The Mother and the Law." Owing to the efforts of the Anti-Defamation League the entire scene replete with objectionable features was ordered eliminated by the producer. He also discussed "The Merchant of Venice" and its potency to arouse prejudice and hatred against the Jew. Here again the Anti-Defamation League is successfully working to exclude this play from the high schools of America, as it is apparent that the average high school teacher, as well as the pupil, is not competent to grapple with its difficulties and the prejudice which results from it.

DEDICATION OF MEMORIAL TO HENRY GREENEBAUM.

District Grand Lodge No. 6, I. O. B. B., will dedicate a granite drinking fountain in the B'nai B'rith Cemetery of Chicago in honor and memory of the late Brother Henry Greenebaum, of Chicago, founder and first President of the District Grand Lodge, on Memorial Day, May 30. Rev. Dr. Emil G. Hirsch will deliver the memorial address. The committee having charge of the arrangements have provided for a special train of the Chicago, Milwaukee & St. Paul railway, which will leave the Union Station, Canal and Adams streets, at 10 o'clock, returning at noon. All members of the Order and their families will be welcome to take part in the exercises.

THE CASE OF THE JEW AFTER THE WAR.

By Hon. Charles Nagel.

There is one thought as broad as its object is universal. That is the case of the Jew—unique, without parallel or compare in history. Confined to one country, he presents a cause for the consideration of every country. In this war—unless denied—he has taken his place under every flag, and he has fought with honor. He has accepted the political truth that when the life of a nation is in question, there is no time to quarrel about the right or wrong of the struggle. He has paid full measure for a right to full citizenship; but the measure of his reward is no more than the vague hope that somehow, somewhere his scattered people may be given the certificate and the guaranty of equal political dignity among men. Shall his just cause again be doomed to disappointment; or will the enlightened men and women of advanced nations insist that the end of this war—so calamitous in most respects—be glorified by the righting of a wrong, which is almost as universal as it is ancient?

Again, such a plan would be both altruistic and practically selfish. Without thought of political consequence, every free or liberal people must revolt at this race discrimination. The acceptance of this species of oppression is unendurable. But beyond that no nation or race can build successfully upon prejudice or arbitrary power. In the last analysis. the dominating people must pay tribute to relentless justice.

True, the Jew has found his permanent home in this country or that. With others he has shared the distinction and degradation; the joy and the sorrow. In some places, equality is his part; in others, humiliation. But with all his race has remained one. They suffered in common for so long a period, that now the fortunate ones in free countries cannot and will not abandon the less fortunate ones in oppressed countries. The Jews' cause alone is as universal as is the hope for freedom and progress. In the realization of that hope every civilized nation has a moral and a practical interest. Without appealing to loftier reason, every liberal country is concerned to remove unjust political and industrial pressure to induce migration. Every country desires to have its institutions accepted as something more and better than a mere refuge from intolerable conditions. It is the concern of every country, belligerent or neutral, to insist upon practical justice to a people who have been the historical victims of prejudice and caprice. Such an achievement would be accepted as one redeeming compensation for a conflict of unparalleled waste and grief. The problem is one of international justice and dignity. It is one that addresses itself to the serious and thoughtful consideration of enlightened men and women.

In order that a suggestion so full of possibility to the civilized world may not pass untried, is it not feasible that the question of the future treament of the Jew be presented to the Peace Conferences? If necessary, by a carefully selected body of men, who are themselves impressed with the gravity and the possibilities of the situation, and who will in turn know how to bring both condition and relief home to those who are charged with the duty of framing terms of permanent peace.

In the United States the importance of this question is no longer subject to argument. When we abrogated the Russian treaties, we made our answer. Our conduct may have been wise or unwise. The Jew may now see that, however marked his demonstration of power, his ultimate triumph was not, necessarily advanced. But that is beside the question. The problem is undeniably presented to all civilized peoples. It must be answered, and it must be answered right. We are profoundly and immediately interested. Our opinion has taken the form of conduct. We cannot retract. We must go forward. There is no better—perhaps no other way, than to take steps to have other nations join in the consideration and the decision of a question so fraught with consequence of political, industrial and social justice. There is no better time or occasion than when the nations meet to frame the terms of peace, whose essential binding force must always be toleration, dignity and right.—The American Leader.

JEWS IN FRENCH ARMY.

The following figures, culled from official statistics, indicate the conspicuous bravery of Jews serving in the French army: Killed and dead from wounds, 1,058; rewards for meritorious service on the battlefield as follows: Legion of Honor—Grand officer, 1; commander, 1; officers, 15; chevaliers, 126; military medal, 145; mentioned for bravery in orders of the day, 617; war cross, 254.

ORIENTAL JEWS PERSECUTED IN MEXICO.

During the month of March, Mr. V. Elnecave, a native of Constantinople, residing in Vera Cruz, Mexico, came to New York and lodged a complaint with the Federation of Oriental Jews of America to the effect that Jewish and other Ottoman subjects residing in Mexico were subjected to maltreatment and persecution at the hands of the ever-changing governments and officials in Mexico. He also stated that a few months ago two Oriental Jews were shot by Gen. Villa on some flimsy pretext. A few weeks ago an Ottoman Jew, Enriguo Haim, was unjustly charged with being a Zapatista and would have been executed if not for the intervention of a local influential man.

The Imperial Ottoman Government has no represenative in Mexico to look after the interests of its subjects and as a result of that they often find themselves in a predicament. The Federation appealed to the Department of State of the United States Government and received the following letter:

April 24, 1915.

Dr. Cyrus Adler,
356 Second Avenue,
New York City.

Sir:

The Department acknowledges the receipt of your letter of April 21, 1916, relative to the reported persecutions at Vera Cruz, Mexico, of Ottoman subjects of the Jewish faith.

In reply, you are informed that the American Consul at Vera Cruz has been instructed to exercise his unofficial good offices in behalf of Ottoman subjects in his district.

I am, sir,
Your obedient servant,
For the Secretary of State,
(Signed) ALVEY A. ADEE,
Second Assistant Secretary.
From the Department of State,
Washington, D. C.

DISTRESS AMONGST JEWS IN THE ORIENT.

The President of the Order, Mr. Adolf Kraus, received the following letter from the Department of State, Washington:

"May 2, 1916.

Mr. Adolf Kraus,
Chicago, Ill.

Sir:

The Department is in receipt of a telegram from the American Charge d'Affaires at Constantinople, dated April 25, transmitting the following message for you:

'Relief urgently imperative for Jewish poor outside Palestine. Please have Jewish Committee and B'nai B'rith send all available funds. Miegs.'

I am, Sir, your obedient servant,
For the Secretary of State:
ALVEY A. ADEE,
Second Assistant Secretary."

CAUTION.

Our friends in the interior towns are cautioned against an individual who represents himself as organizer for the Independent Order of B'nai B'rith. He has thus far been traveling under the name of Louis Berger and has endeavored to operate in Central Washington. He also represents himself as manager of the "Montana Israelite" of Butte, Mont. Such a paper does not exist.

He is very heavy set, short neck, and wears about size forty-two suit, is round-shouldered, dark complexion, extra large head and sports a short black mustache. He wears spectacles and has pronounced Jewish features. He has an in-grown nail on his right thumb, which is quite noticeable. His age is about from fifty to fifty-five years.

I. J. ASCHEIM,
Secretary, D. G. L. No. 4, I. O. B. B.

HEINRICH HARBURGER.

Heinrich Harburger, who recently died at Munich, occupied the highest rank on the bench of all Jews in Germany. He was presiding judge of a division of the Bavarian supreme court. Born at Bayreuth in 1851, he entered service in 1879, and was appointed in 1912 to his last position. He was at the same time honorary professor of law and author of valuable legal works, which are considered authoritative on questions of international and constitutional law.

SOLOMON SCHWENGER.

We chronicle the death of Brother Schwenger on March 9, 1916. Mr. Schwenger was a prominent member of Gilead Lodge of Milwaukee since February 11, 1869, and held every office within the gift of the lodge and was for a period of 21 years, trustee of the Lodge which included the trusteeship of Spring Hill Cemetery. At various times he also represented Gilead Lodge at Grand Lodge conventions. In his death a deep loss is sustained not only by his family and friends, but the Jewish community at large.

THE KEHILLAH, XXIII

By PROF. GOTTHARD DEUTSCH, Ph. D.

The reign of Joseph II, epoch-making, was not only for Austria, but for the Jews all over western Europe. His "Toleranzedikt" was issued January 2, 1782. A few weeks later, the third of February, Markgave Karl Friederich, of Baden, issued an order to his council, in which his officials were directed to submit a report how the position of the Jews could be improved by secular education, and by making them apply themselves to manual trade as was done in Austria. Similar orders were issued by the electors of Mayence and of the Palatinate. The intention of Joseph II was, however, not to treat the Jews as equals of their fellow citizens, but merely to improve their condition. Repeatedly he said that he did not desire to increase their number, not to put them on an equal footing with Christians. The main object was the principle of politics, to make useful subjects of them as it was called in the diplomatic language of that time. Nevertheless, his policy was a great progress, and repeatedly he speaks in the tone of the most earnest conviction that the Jews should be treated like human beings. The Austrian Emperor possesses an estate near the town of Goeding, in Moravia. There a brewery was established, which, like all brewing and distilling industries, was a privilege connected with the manor. A Jew was a bidder for a lease of this industry. The local administration of the imperial estate refused to give it to him, saying that Jews ought not to live in this place. The Emperior replied that he sees no reason why a Jew should not get this lease and if it is really true that in former years the Jews were expelled from Goeding, this was no reason why such law should be permanent, for after all the Jews are "Nebenmenschen," consumers, and if properly treated, useful to the state. It has been stated previously that the Emperor, when the Jews were conscripted declared, that their religious scruples should be respected as far as it was consistent with the demands of the service. Similar are the orders, repeatedly issued to the school authorities, to treat Jewish children with fairness, and to be polite to their parents, when they bring the children to school, because it is the will of the Emperor that school education, especially higher education, should be encouraged. The same view is expressed in a decision on the case of a Jewish student who applied for a scholarship. The local authorities refused to give it to him, declaring that a Jew had no claim on such distinction, but the Emperor decided to the contrary and expressly declared that he wished the Jews in every possible respect to be encouraged in their desire to obtain secular education.

While the Emperor's liberality went so far that he allowed Jewish children to cover their heads during school hours, which was done upon the petition presented by the Landrabbiner of Moravia, he also admonished Jewish parents not to dress their children so as to be distinguished from their classmates.

Of the law compelling Jews to adopt family names, mention has been made. The law, while of strictly administrative nature, undoubtedly was dictated by a desire to remove Jewish distinctness. Similar was the strict order, which prohibited all rabbinic jurisdiction. In this respect some explanation might be necessary. Some people make a great deal of the fact that in some mediaeval legislations the Jews are called citizens, in Latin "cives." This shows how superficial information will mistake historic fact This word, which indeed is found in some documents as early as the twelfth century, does not mean citizens in our sense of the word, but merely inhabitants and only in this respect we will find some early documents speaking of "cives," both Jews and Christians. Nor is it correct when some orators tell the wonderful tales of the position of the Jews in Spain and declare that we find Jewish prime ministers and the like, both in Arabic and Christian Spain. This is of course not true. We find Jews, just as we find them today, as bankers or as literary men occupying positions of considerable importance, but not in any sense in which public office of today is understood. The Jew was not considered part and parcel of the state. He was a nondescript alien. And he considered himself as such. It was, therefore, only consistent that in legal matters between Jew and Jew the rabbinical court was competent. I have in my possession the inventory of an estate of a [illegible] grandfather taken in 1758, and signed by the rabbi. This was the case all over Europe. Joseph II may have been the first to abolish this condition, because it was not in harmony with his idea of the power of the state. Repeatedly he warned the rabbis and the elders of the congregation not to meddle in such affairs unless they were called in the quality of arbitrators. The Jews of the olden type, and especially the rabbis, protested strongly against this measure, which they declared was contrary to their religion. In one respect they are right. The Schulchan Aruk actually declares that no Jew should carry his own legal matters before the secular court. Now this view has been given up bv the most orthodox of Eastern Europe. Up to 1908 Turkey still had such a legislation, and in Tunis under the French protectorate, the Jewish law is still valid as very likely is the case in Morocco. In Algeria and in Tripoli, in the latter country since its occupation by Italy, this principle has been given up, except in affairs arising from former conditions. The Emperor, while occasionally yielding to Jewish religious scruples, was in this respect noncommittal. A committee from Presburg called on him personally because the order was promulgated by the local authorities that all Jews must remove their beards. The Emperor declared to the committee: I intended it for your best, but as long as you consider it against your religion, I shall not insist on it, although I cannot understand why I find in Amsterdam such observant Jews, who do without a beard. To a committee from Moravia, headed by the Landrabbiner, who demanded that the order against the jurisdiction of the rabbis in secular matters be repealed, the emperor declared definitely, as he did also in cases of protest against the military conscription, that there was no possibility of his ever altering his views, and so it remained.

As a disciple of the Voltairean school, it was only natural that Joseph II should be opposed to forced baptism. Repeatedly he enjoined upon the authorities not to allow Jewish children to be baptized against the will of their parents, and in a humorous allusion he adds that it was far more important to have good Christians, than merely baptized Christians. In this respect, however, even the bigoted Maria Theresa demanded that the law be observed, although whenever a child was baptized, even against the will of the parents, the canon law remained valid. The autocratic principle that the monarch combines in himself the supreme wisdom, is found in all the orders issued by Joseph II. The liberal spirit in religious matters shows itself in places, where we would last of all expect it. In the district of Pardubitz, Bohemia, a number of peasants who were really Unitarians, declared that they would not go to the Catholic church any more, because they had become Jews. The Emperor replied that if this was the case they would have to accept Judaism, and to submit to circumcision, or else they would have to leave the country and go to Transylvania, where since the sixteenth century some tolerated congregations of Unitarians existed. At the same time he advises the authorities to apply to these people, "Vierundzwanzig auf den Hintern," because they talk of things that they do not understand. This is about the finest specimen of enlightened autocracy.

His real idea on the toleration of the Jews is seen in many orders regarding their number. In places where Jews have not been tolerated before, no Jews should be allowed to settle, and in places, where they had been settled from olden times, they should remain in the same number. Especially severe were the restrictions on the residence of Vienna, and the authorities are ordered to watch carefully over foreign Jews who come to the capital on business that they shall report to the police, and not stay longer than the time allotted to them. Contrary to Lessing's idea, who said that the rich Jew is not the better Jew, the Emperor, like all men of his type, including the rather antisemitically inclined Frederick the Great, declared that if a foreign Jew possessed ten thousand florins, and was investing them in an industrial or in an important commercial enterprise, he shall be allowed to settle. The same narrow spirit is found in regulations concerning the trade of the Jews. While agriculture is encouraged, they shall not be allowed to buy or lease land unless they work it with their own hands. At fair times they have a right to carry on an unrestricted trade, but in places like Styria from which they are excluded and where they are admitted only during fair time, they shall not be allowed to peddle at any other time. A very important part, as already has been said in previous articles, the Jews played in the exploitation of the tobacco monopoly. It seems that the trade, both wholesale and retail, was largely in the hands of the Jews, but it is ordered that, while Jewish tobacco dealers are permitted to live in cities from which otherwise they are excluded, they shall not be allowed to engage in any other business besides tobacco. In one respect Joseph II deserves special admiration. While raised in the traditions of autocracy and himself a believer in the divine commission of kings, he had considerable historic insight. At various times the Catholic clergy had created trouble for Jewish literature. This is an old story, and may be traced back to the thirteenth century, if not still farther. So under Joseph II an attempt was made to suppress the Talmud or to subject it to another still stricter censorship than the one decreed by the council of Trent in the sixteenth century. Joseph refused to act on this proposition. He repeatedly gave privileges to Jewish printers in Galicia, and in Prague, because in the interest of his protectionist policy he desired that Jewish books should be printed in Austria so that the money should not be sent to foreign countries. Real wisdom and broadmindedness, the Emperor showed in a case that was submitted to him by the Jesuits of Linz, who had found in their convent a book which contained polemics against Christianity and was written by Rabbi Samuel of Morocco. The Emperior refused to act on the suggestion that Jewish books inimical to Christianity should be suppressed, for, said he, Jews of our day can no more be held responsible for what a Jew has written centuries ago, than Chsistians would care to be bear the responsibility for what a Christian had written in times past.

A highly interesting case of a conflict between censors is reported from the year 1786. The matter throws such an interesting light on the cultural conditions of the Jews of that time, that it is well worth reporting the case in detail. A young man in Nikolsburg was possessed by a demon. This at least was the belief of the people. The young man claimed that the spirit of someone who had been killed by a Jew had passed into his body and was constantly complaining about the torments that he had to suffer until he would be delivered. The spirit talked in the most barbarous Hebrew, and as the young man was entirely unlearned, this was considered the best proof that it was not he but the demon in him who talked in this way. Finally the rabbis decided on an exorcism. The young man was brought into the synagogue, and there, after the recital of selected chapters from the Psalms, and after strong exhortations addressed to the demon by the aged rabbi, Gerson Chajoth (1780-1789), the demon left the young man, escaping through the open window, and those close to him saw an indenture in one of his fingers through which the demon evidently had left the body. Rabbi Abraham Trebitsch, the clerk of the Landrabbinate, described the event quite circumstantially in two pamphlets, published both in Hebrew and Yiddish. The pamphlets seem to have been printed in Bruenn, although they do not bear any place of publication on the title page. The permission of the censor, however, was obtained in Vienna, and the censor of Bruenn considered himself slighted. It is quite likely that he had refused permission when he was asked to give it, or that he was supposed not to give it. At all events the highest censor declared that such books which were apt to strengthen the superstition of the Jews should not be printed in the future. That similar cases did happen quite often in the Roman Catholic church and this church possesses a ritual especially adapted for the exorcisism of demons, did not seem to occur to the authorities of the Roman Catholic state. "The case is altered quoth Plowden." It is interesting to note that the great Jewish bibliographer, Moritz Steinschneider, declares that the story of such a pamphlet is in itself a ghost story. He had not seen the book, and believed that a book that he had never seen did not exist. A similar statement is made by him in reference to an interesting Passover Haggadah, published in Prague 1526, which is the first illustrated edition of this popular ritual. In this Haggadah somebody allowed himself the joke to put the remark under the ritual of the bitter herbs, saying that it is customary in Israel when one says "these bitter herbs," he shall point to his wife. Steinschneider also says that such a Haggadah does not exist, but it does exist, and a copy of this very beautiful piece of printer's art is found in the library of the Jewish Theological Seminary of New York. This remark is merely made incidentally to prove how even the greatest scholars cannot always be depended on in every detail. Another interesting fact is that a similar exorcism had taken place in the city of Nickolsburg nearly a century previously, in 1693. The man who performed that exorcism was a rabbi of Prague, curiously enough, bearing the same name as the great Jewish emancipator, Moses Ben Mendel. The latter book bears the recommendation of the then Landrabbiner, David Oppenheimer, and the exorcism of 1795 is attested to by the Rabbinate of Nickolsburg, of which the head was the above named Gerson Chajoth, and the youngest member of which was Marcus Benedict, one of the leaders of orthodoxy in the battle against reform in the beginning of the nineteenth century, who succeeded to the Landrabbinate November 4, 1789, a few months after the death of Gerson Chajoth. A few weeks later, February 20, 1790, Emperor Joseph died in the prime of manhood, a victim of his devotion to duty. Rabbi Marcus Benedict, therefore, still belongs to the age of "enlightenment," though personally he bitterly antagonized it. He held his office for nearly forty years, up to his death, August 13, 1829. He was the last representative of old-fashioned Judaism, though it was his lot to fight the growing spirit of rebellion against the old order, not merely in the city of Hamburg, which was so remote that no danger of contagion existed for his own flock, but even in the city of Vienna, which had so many relations to Nikolsburg, and where much to the chagrin of Rabbi Benedict, a choir, a German sermon, and a robe for the minister were introduced in 1826.

THE JEWS AND THE WAR.

The facts which transpired at a recent meeting in Edinburgh in aid of the Jews, regarding the share which Jews all over the world are taking in the present war, are full of interest. The meeting, which was presided over by Sir Colin G. MacRae, was in aid of the Jewish people. In his opening remarks Sir Colin dwelt upon the debt which the world owed to the Jews for the many great qualities they had contributed to civilization in the past. The report showed that 750,000 Jews in the field, and that of these 600,000 were engaged in the war as soldiers were in the forces of the Allies.

These figures might not, in themselves, be especially striking, or especially indicative of Jewish patriotism, if it were not for the facts with which they are supplemented. In all the belligerent countries, with the exception of the United Kingdom, the Jew, like the rest of his fellow citizens, would have no option in the matter of obeying the summons to the colors. The fact of his being in the army of any one country in large numbers would therefore indicate nothing beyond this, that there was a considerable Jewish population in that country. All reports available, however, go to show that not only has the Jew shown no desire to shirk his duty, but that, by his eagerness and bravery, he has shown a devotion to the interests of his adopted country beyond praise. This is all the more remarkable inasmuch as the Jew, in Russia, for instance, has been uniformly treated with a harshness many would be glad to forget; whilst in France anti-Semitism is, or at any rate was until the outbreak of the war, a definite political movement. In the United Kingdom, of course, the loyalty of the Jew has been one of the most remarkable of the many remarkable facts which the present war has revealed. Speaking at Liverpool in the early days of the struggle, a prominent Jewish pastor, in urging loyalty on the part of the Jews to the British Empire, dwelt upon what the Jews owed to the United Kingdom. Many of us, he said, or our fathers, hailed from lands where we were denied the elemental rights of a human being. Here we found a home, and freedom, and all avenues of life and livelihood open to us. It is for us to prove that we can also give, and make sacrifices where necessary.

It is just this that the Jew has proved in the present war, not only in the United Kingdom, where he has ranked on a level with any other of his fellow citizens, and where men of his race and religion have occupied the highest offices in the land, but in other lands also, where alike rights and office were denied him.—Christian Science Monitor.

JEWISH SETTLEMENTS IN SIBERIA.

A group of Jews who had settled in Siberia have petitioned the government to place at its disposal a tract of land to enable them to establish an agricultural colony. In their petition they dwelt on the fact that the Jewish population of Siberia has increased substantially since the issue of Prince Tcherbatoff's domicile circular.

NEWS FROM LONDON

By Our Correspondent Dr. M. Epstein

London, March 21, 1916.

The loss of Joseph Jacobs must still be keenly felt by American Jews; it may interest them, therefore, to hear that an appropriate memorial meeting, appropriately addressed, was held in London recently. Joseph Jacobs was one of the moving spirits in establishing the Jewish Historical Society of England, and it was only fitting, therefore, that the Society should meet specially to do honor to his memory. It was a goodly gathering, and the speaker of the evening was Israel Zangwill, friend and colleague of the dead writer. No more fitting personality could have been chosen for the occasion; no more fitting address could have been delivered. For Zangwill was at his best. The feeling for his friend was noticeably keen; but his natural aptitude for original phrasing and *bon mots* could not but manifest itself. We always expect good things from Zangwill; on that evening we were pleased more than ever. As somebody said, it was worth dying to have so beautiful a tribute to one's memory. Jacobs would assuredly have wished for none better; and those who are fortunate enough to read the address in full when it is published in the Transactions of the Jewish Historical Society will agree that the tribute was worthy of the original.

One of the results of the war already manifest is a tendency for religions to recognize that they have much in common in religion. In recent years, so many people must have felt religion was pushed into the background by the clash of religions. Men talked of Churches and "doxies"; they did not see the wood for the trees. The war, as in so many other things, has shaken them up a bit. So in England we get a movement towards Christian unity. True, for the present it is an effort to bridge over the gulf only between the Anglican Church and the English Free Churches. But it is something to hear of this effort. We Jews who stand for a belief in the Messianic Age "when the Lord shall be one and his name one," when all the children of men will be united in his service—we Jews cannot but welcome this small sprout of unity.

In Anglo-Jewry there are signs of unrest. In our judgment the war has nothing to do with it; the war has merely provided the occasion for its expression. It has been said that unrest is healthy; for unrest produces criticism, and criticism stirs up the smugly satisfied. Then changes may come, and changes are often healthy. Anyway, there is a freshness about them as of the east wind. One must interpret the movement in this way. In the first place it hails from the East of London. In the second, it is dissatisfied with the Communal leaders; and believing in its own capacity to do things and do them well, it is desirous of going ahead. Given a democratic community such phenomena must be borne. Who exactly the people were who first gave expression to this unrest is not at present clear. Nor does it matter. The exact date of its expression is similarly wrapped in mystery as yet. But one fine day we in London Jewry heard of a National Union for Jewish Rights. Certainly the title was impressive. Those who have studied the history of popular movements are aware that at the beginning of their careers, when their power is as yet undefined, their titles rather indicate wishes than actualities. Think of the English Trade Union Movement in its early days, with its Grand National Consolidated Workers' Associations, and such like descriptions. So, too, the National Union for Jewish Rights no doubt expressed in its name the hopes of its promotors. We thought nothing more about it. Many such societies spring up from time to time, some even light up the horizon like a rocket; most fall into obscurity. And there was the less reason to think this effort serious, as one brought to mind the standing joke, often heard in the East End of London, of a local speaker at a meeting proclaiming to the world: "Vee vont a Society! Vot is a Society? Not matter vot is a Society, vee vant a Society!"

This time, however, it was serious. Have not most big movements commenced in the same way? No bigger at first than a man's hand, they have grown until they become forces of first rate magnitude, leaving their impress on the world's history. We shall wish for nothing better than that a similar lot may be in store for the National Union for Jewish Rights. It, too, came stealthily and we thought it of no consequence. But lo! before long it had all the communal leaders at its feet—or rather its head. For we saw things too wonderful for us. This society of what appeared to be East End Jews, got as its president Mr. Lucien Wolf. Now it must be explained that, so far as one can gather, Mr. Wolf was somehow a mysterious link with a more hoary and worshipful body—the Conjoint Committee; and that his presidency of the Union was, in the manner of speaking, a link between the old and the new, or, if you will, between the west and the east.

Now the Conjoint Committee is a most worthy and estimable body, which has done good work in the past, no doubt, and may do more in the future. But it has an air of secrecy about it. No one quite knows who the members are; perhaps many people don't care. No one quite knows what its policy is. But it asks to be taken on trust, pointing to the benevolent gentlemen connected with it. Not a word can be said against these same gentlemen; on the contrary, a great deal of praise is their due. We respect them all; some we love, for they are essentially loveable. But all that is no reason for making a hole-and- corner affair of the Conjoint Committee. Why Conjoint Committee? it may be asked. Thereby hangs a tale.

In olden days when Anglo-Jewry was small, and its political rights smaller, a representative body for intercourse with the outside world was a boon and a blessing. And, practical people as the fathers of English Jewry were, they instituted the Board of Deputies. The Board did excellent work; it has won for itself many a golden passage in the pages of Anglo-Jewish history. But like Peter Pan it refused to grow up. An unkind critic might also say that, on the contrary, it became aged and feeble. Be that as it may, the fact is that for a long time the Board of Deputies looked after Jewish interests in what may conveniently be styled the sphere of foreign politics. In the process of time, however, another very estimable and useful institution grew up in England, namely, the Anglo-Jewish Association. For one piece of its work alone, perhaps the most important, it deserves the highest praise and the largest support. It planted Jewish schools in dark places; it brought the light of knowledge to many thousands of children in Turkey, in Egypt, in India, where, but for the Association's beneficent activities, no schools would have been possible. Now the nature of this work made it necessary for the Anglo-Jewish Association to enter into communication with the Foreign Office and with Ambassadors. Here then it poached on the preserves of the Board of Deputies. To cut a long story short, a compromise between the two bodies was arrived at, and a Conjoint Committee appointed, one half by the Board and the other by the Anglo-Jewish Association, and this committee took on itself to look after the interests of Jews in what we have already termed "the sphere of foreign politics."

Enter on the scene the National Union for Jewish Rights. If this was a large body, it could not be passed over. Besides, it might do the wrong thing; it might make mistakes. So the Conjoint Committee, on the lines of the old copybook motto that discretion is the better part of valor, showed the new union a most friendly countenance. Mr. Lucien Wolf thus became its president, and at its last meeting only a week ago, Mr. Leopold de Rothschild, Mr. Alexander, Mr. Claude Montefiore and other prominent English Jews, gave the Union its blessing.

What does the Union desire? That Jews should receive equal rights with their fellow citizens in all the lands of their sojourning, where at present they are without them. No specific country is mentioned; the request is a universal one and extends equally to all countries where the elementary rights of citizenship are withheld from men because of their race or creed. No one—we will not say no Jew, because this matter it one of human and humanitarian interest—no one cannot but give support to the demand. And when the great settlement comes, when small nations are given a chance of developing their national characteristics, it is to be hoped that the Jews, too, may receive what after all is the due of all citizens in all lands—equal political liberty for all. The National Union for Jewish Rights may be thus a landmark in Anglo-Jewish history, for in the first place if it achieves its goal it will have done exceedingly well; and in the second place, it has stirred up the conservative forces in Anglo-Jewry out of their lethargy. There is only one danger. The National Union for Jewish Rights may be "scotched" by the Joint Committee. At present, however, it is perhaps unkind to suggest this. Let us be optimists.

If this story is pleasant, we have another to tell which is exceedingly disappointing. In a few words it is this: Quite recently, as everyone knows, who reads English newspapers, an Act was passed in this country to recruit all unmarried men, and that—as would be expected in a democratic country like ours—provision was made for those who had conscientious objection to have their objections heard by local tribunals. Those who are acquainted with the political life and ideals of England will notice two things in this connection. First, that when such an act as this is passed, regard is had to people with a conscience. Secondly, that when you require a body to examine into the matter you have recourse to local people. All this is introductory, but is necessary for the unfolding of the story.

The Reader of the Princes Road Synagogue in Liverpool is the Rev. John Harris. That gentleman appears to have very strong views against war, and what man who is right-thinking has not? Mr. John Harris felt so keenly on the subject that he let it be known that he would do his utmost to assist all Jews who for conscience sake were appealing to the local tribunals. Be it noted, he was not breaking the law. On the contrary, he was availing himself—and not for himself, but for others—of a piece of machinery which the law had provided. He was not acting contrary to any ethical teaching. On the contrary, in helping others he was showing an excellent example. It requires no great insight to realize that it needs some moral courage to stand out and meet the tribunals. Sum it all up, and you come to the conclusion —there is no other—that Mr. Harris was not doing wrong. You may think him wrong-headed; you may regard him as a crank. But he was guilty of no crime. It anything, he was to be admired for standing up for what he thought to be the truth, though disagreeing from him. An English gentleman would admire him though disagreeing from him. He would not condemn him; he certainly would not punish him. Why should he? He had done nothing worthy of punishment.

When, however, the Wardens of the Synagogue heard of Mr. Harris' views, they summoned him to their presence—their Reader of twenty-one years' faithful service—and asked him to recant. Recant he would not. So they sent him a cheque and sacked him on the spot! Words fail one to describe such injustice adequately. If he had done anything un-English or unpatriotic, there would have been nothing to say. But he just stood up like a man for opinions he held to be just. One may differ from his views and the majority of English Jews do differ; but how can one do aught else but admire him? And what is one to say of a body of responsible Jews who take precipitate action such as this—after all, Mr. Harris had as yet done nothing —on the mere expression of an opinion? Have Jews not suffered abundantly for conscience sake that they should themselves persecute others who stand up for the truth within them? Only slave-souls could act so, and moreover take advantage of a man who is their paid servant. The incident has tested the position of the Jewish Minister in England; it has tested and characterized it. How are men to lead who know they are muzzled? Spiritual guides, forsooth! That is why we have so few men of spirit in the Jewish Ministry. The pay is poor, judged by any test; and if the minister does not follow the crowd, he is unsafe. It is good to think that despite these facts the Anglo-Jewish Ministry contains a man like John Harris.

As yet, the members of the congregation have not had an opportunity of expressing their views on the whole business. It will be interesting to know what they think. The Wardens of the congregation may have been hasty in their judgment; there will be no such excuse for the congregation.

The first Lodge of England has now appointed a successor to Brother Alfred Benjamin in the office of Honorary General Secretary, and Brother Paul Goodman has been chosen. He himself will be the first to admit that he has an excellent model to follow and we none of us doubt that he will be a worthy successor to the last General Secretary. The times in which we are living call for alertness and energy, and Brother Goodman has both. We congratulate him on his appointment and wish him God-speed in the work he has undertaken.

London, April 16, 1916.

In all the belligerent countries the war conditions have engendered much social activity. Many people of both sexes who had time hanging on their hands in the piping times of peace are now up and doing. The young men are soldiers; the women and the men beyond military age are active at home. Obviously an upheaval such as that brought about by war calls for many helping hands. In all countries one knows there are failures. There are those who come forward attracted by the excitement and the novelty, who, soon disappointed, drop away. But the majority remain on, and one often wonders in admiration at what men and women—but chiefly women—have achieved. We know of a lady who gives up three nights a week to minister to the needs of munition workers in the way of refreshment and amusement. All night through this lady with many others is on duty, and cases of this kind may be multiplied. Think of the nurses, think of the voluntary cooks, think of the women who are organized to come at a moment's notice for all manner of odd jobs that need attention. It is a splendid spirit; and it is found in all the countries at war.

The spirit finds its expansion also in doing everything possible for the soldiers during their spare time. In all parts of London hostels are to be found where soldiers and sailors may find rest, warmth, refreshment and recreation. The Y. M. C. A. gave the impetus to this movement, and the institution has done splendid work. Those who participate give their assistance voluntarily, and the highest ladies in the land may be found working together, vieing with each other to put forth their best in the service of others.

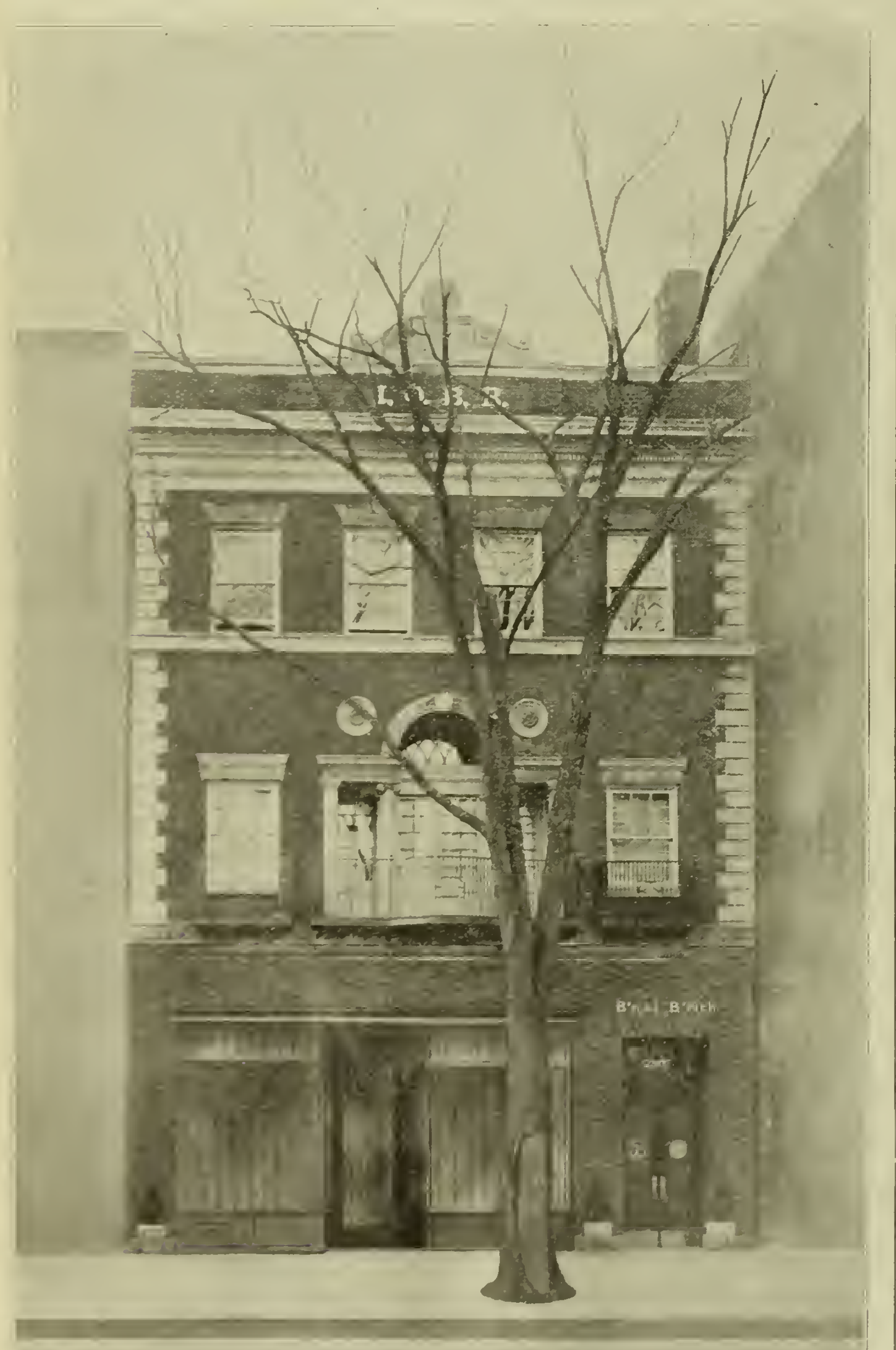
Up to the present there has not been a specifically Jewish hotel of this kind. But there is one now. The premises of the West Central Jewish Working Men's Club has been fitted up for the purpose, and an admirable hostel it will make. It is to be open day and night; day and night voluntary helpers will be in attendance to minister to the wants of the Jewish soldiers and sailors. Here men will be able to obtain food, to read the papers, to have a smoke or to engage in a game of billiards. Those who wish it will also be put up for the night. On Passover there was a Seder service and the old world melodies must have stirred many an old chord and brought to mind memories long dormant. The hotel was formally opened last week by the General Officer Commanding-in-Chief of the London District whose warm tribute to the Jews was obviously heartfelt. "What Jews had done in this great war would be inscribed in the future in golden letters in a great book." It is of interest to note that practically all the ladies who were asked to give their assistance in working the hostel accepted the invitation right away.

Special Passover leave was granted to all Jewish soldiers in the United Kingdom, and we doubt not but that those who were far from their own homes were accommodated somewhere for the Festival. Was there not, on the front page of The Times one day last week, an advertisement offering hospitality to a Jewish soldier in a Jewish family for the Passover? Moreover, those Jewish recruits for whom the date of presenting themselves fell within the Passover week have been given leave to postpone the date until after the Festival.

If helping those who cannot help themselves is a great Mitzvah, then great indeed is the merit of those whose special care is for the interned civilians in our midst. A committee was established for the purpose of providing Kosher Food for interned Jews, and the impetus for the work came from the First Lodge of England. Of the Jews interned at Douglas in the Isle of Man a goodly number require Kosher food, and the committee has made all arrangements to satisfy their needs. Now, at the Passover season, Matzot are, of course, provided, and Brother J. Greenbaum, who is a keen worker on this special committee, went himself to Douglas to confer with the men on the spot as to their requirements, and also with the authorities. For the latter he has nothing but praise. The Home Office welcomed his going to Douglas and gave him every possible facility. And as for the Camp Commandant, everybody who has come into contact with him speaks of him in the highest terms. He is specially interested in Jews, and his wards are more than grateful to him. He was kindness itself to Brother Greenbaum, and after all the arrangements had been made, wrote specially to Brother Greenbaum in London, urging him to be sure and send the Matzot and the wine and the rest in good time, as he was anxious that every-

(Continued on page 16)

Dedication of District No. 1 B'nai B'rith Building, New York City



Sunday, April 6, witnessed the dedication of the new B'nai B'rith headquarters, which ushers in a new era for the Metropolitan lodges and District No. 1 generally. The following brethren participated in the impressive dedicatory exercises: President A. K. Cohen, Past-President Herman Asher, Marcus M. Marks, President Borough of Manhattan, representing the city; Otto Irving Wise, Past-President of District No. 4; Charles Hartman, member of the Executive Committee; Rabbi H. S. Goldstein; Vice-President Joseph Rosenzweig and Rabbi Joel Blau. The headquarters were beautifully decorated for the occasion.

President Abraham K. Cohen, who presided over the meeting, welcomed the brothers to the new headquarters and expressed the hope that the new B'nai B'rith Home would be the means of bringing about a still more cordial relationship between the various members in District No. 1. He also expressed the hope that visiting brothers from other Districts who come to New York would visit the headquarters where they would always be made welcome.

Brother Herman Asher, Past President of the District and Chairman of the Committee on B'nai B'rith Headquarters, in handing over a golden key of the Headquarters Building to President Cohen, said: "May these doors be opened to usher in a new growth and a new prosperity to the District and the Order. May these walls be ever filled with a spirit of zeal for the nation's good, for Israel's good and to the glory of Almighty God." President Cohen, in accepting the key, expressed his thanks to Brothers Asher, William H. Silk, Myer L. Victorine and the other brothers who for weeks were active in fitting up the lodge rooms and the club rooms. He [illegible] the members of the Committee on Headquarters on the good [illegible] showed in the decorations and [illegible] which made the lodge [illegible] of the most beautiful lodge [illegible] city of New York.

[illegible] Marcus M. Marks, of the Borough of Manhattan, who represented the municipality on the occasion, delivered a very interesting address on the service which the Order has rendered to the cause of benevolence and patriotism. He dwelt particularly upon the noble purpose of the Order. President Marks said that in his department which has over two thousand city employees he organized a benevolent organization after the plan suggested to him by the work of the Order when he was active in the District as a member of the Order. He also commended the patriotic spirit which always pervades the B'nai B'rith lodge meetings.

Bro. Otto Irving Wise, Past President of District No. 1, while visiting New York City, was invited to deliver an address on the occasion and spoke very eloquently of the work of the Order and called upon the young men to emulate the worthy example of their elders in giving the best that is in them to the great cause which the Independent Order B'nai Brith represents.

Bro. Charles Hartman, member of the Executive Committee, spoke on the great charities of Greater New York, which he said were the inspiration and the pattern to all the great Jewish charities throughout the land. He also referred to the B'nai B'rith charities in the early history of the Order as having inspired many of the benevolent undertakings in the cause of humanity.

First Vice-President Bro. Joseph Rosenzweig, pointed out the duty of every member of the Order as a Jew and as a member of our great fraternity to so live as to be worthy of recognition as a model citizen. "Important as our charities are, equally important is right living as Jews and as citizens," he said.

The program closed with a beautiful prayer by Bro. Rev. Dr. Joel Blau, of Zion Lodge.

The invocation which was a prayer for universal peace was delivered by Bro. Rev. Dr. Herbert S. Goldstein, a member of the General Committee.

BETH ZUR LODGE, MOBILE, ALA.

It is perhaps quite unusual for a B'nai B'rith lodge to adopt resolutions, paying tribute to the memory of a local character, not of the Jewish faith, and therefore, of course, not a member of the Order.

The tribute recorded below was unanimouly adopted by Beth Zur Lodge No. 84, of Mobile, Ala., on the death of Captain Peter Francis Alba, of that city, because during his lifetime, while at all times a consistent Catholic churchman, his good works and his charities were distributed without regard to race or creed. He was a special admirer of the B'nai B'rith Order, and when Beth Zur Lodge built its new hall, he asked the privilege of being allowed to donate valuable furniture in its furnishings.

"A Tribute to the Memory of
CAPTAIN PETER FRANCIS ALBA,
Adopted by
Beth Zur Lodge No. 84, 1. O. B. B., of
Mobile, Ala.

Beth Zur (House of Rock) Lodge No. 84, of the Independent Order of B'nai B'rith, desires to record in its archives, this memorial and tribute, to honor the memory of a man, not of Jewish faith, who, in his lifetime, stood for, advocated and demonstrated those principles which form the foundation upon which the Order of B'nai B'rith rests—and which are "Benevolence and Justice for all Mankind."

No eulogy can better speak our sentiments and feelings regarding our dear, departed friend, Captain Alba, than the poem from which we here quote:

"I pray thee, then,
Write me as one who loves his fellowmen."

"The angel wrote and vanished. The next night
It came again with a great wakening light
And show'd the names whom love of God had bless'd,
And lo! Ben Adhem's name led all the rest."

Peter Francis Alba loved his fellowman—and we pray that the spiritual reward due such a humanitarian may be granted unto him by the Almighty One above, the Father of all men.

LEON SCHWARZ,
ALFRED G. MOSES,
B. H. EICHOLD,
Committee representing Beth Zur Lodge.
Mobile, Ala., March, 1916.

COVENANT LODGE, DULUTH.

Covenant Lodge No. 569, of Duluth, Minn., staged a mock trial as the principal feature of the third monthly "open house" entertainment arranged for its members and their friends in the Temple Emanuel vestry rooms on April 11, 1916.

Dr. Maurice Lefkovits of Temple Emanuel acted as judge of the court and the prosecution was in charge of Mr. A. B. Kapplin, president of the lodge, and Charles Rosenfeld. Various charges were prepared against prominent members of the lodge and the trial followed exactly the procedure of the criminal court.

Preceding the trial, Mrs. Moses Cook and A. B. Kapplin read papers on the subject, "What Can We Do to Controvert the Popular Errors About the Jews?"

A bridge contest followed the entertainment, during which the ladies of the lodge served luncheon.

Covenant Lodge No. 569 of Duluth, Minn., is planning a gala day on the occasion of a class initiation and banquet Wednesday evening, May 10.

Brother B. J. Samuels of Chicago, President of the District, will be the guest of honor on the occasion, and Brother H. D. Frankel of St. Paul, Chairman of the Propaganda Committee of the District, will also grace the occasion with his presence.

A class of 20 candidates has been secured by the Propaganda Committee of the Lodge, and the degree team, with Brother Charles E. Oreckovsky at its head, will exemplify the ritualistic work.

The Committee having charge of the affair is planning to entertain the visiting Grand Lodge officers during the day with a trip over the boulevard system to the "Model City."

LONDON LODGE, LONDON, ENG.

The first lodge of England, London Lodge No. 663, will confine the work of its new Jewish social service bureau to men only, leaving work among women in the hands of the Union of Jewish Women. The B'nai B'rith bureau is out to train and supply honorary workers for communal institutions and appeals to Jews with leisure and good will to come forward and offer their services. There is a bigger shortage of willing workers of this kind than ever in the ranks of Anglo-Judaism. Of course, the appeal is to men of non-military age or men otherwise ineligible for military service.

ZION LODGE, NEW YORK.

Zion Lodge No. 2, which through the courtesy of Brother Sol Sulzberger, President of Temple Beth-El, has been meeting for a year in the vestry room of that temple, corner 76th street and Fifth avenue, held its first meeting in the new headquarters Thursday, April 20. The meeting was unusually well attended. A number of propositions were received. The candidates will be initiated at its next meeting. Vice-President of the Lodge, Brother Bernard M. Kaplan, presided in the absence of Brother Dr. Richard Stern. After the meeting of Zion Lodge the brothers attended in a body the meeting of Jordan Lodge No. 15, and witnessed a very interesting ceremony, the installation of officers of the Daughters of B'nai B'rith, an auxiliary of Jordan Lodge. Brother Dr. Eugene H. Lehman, President, assisted by the other officers of the Lodge, conducted the ceremony.

MINNEAPOLIS, MINN.

On Monday evening, April 24, 1916, on account of the holiday, Minneapolis Lodge No. 271 of Minneapolis dispensed with the holding of their regular business meeting, but availed themselves of the use of their hall by holding a symposium on the "Jewish Conference and Congress." Mr. Gustavus Loevinger, chairman of the Intellectual Advancement Committee, presided, and explained the purpose and the steps leading up to the calling of the Conference held at Philadelphia last month, giving his impression gathered while attending as a delegate at Philadelphia from St. Paul. Mr. Abe M. Calmenson, the other delegate from St. Paul discussed the program adopted by the conference. Dr. I. L. Rypins discussed the Congress question from the anti-Zionistic standpoint. The delegates to the conference from Minneapolis were expected to give their impressions of the Conference, but unfrotunately were not able to appear. The meeting closed with an open discussion of the question by those present.

OAKLAND, CAL.

On Tuesday evening, April 11, the official Degree Team of the Committee of Fifty, representing the San Francisco Lodges, initiated a class of 150 candidates in Oakland Lodge No. 252 of Oakland, Cal. It was the first time in the history of the lodge that the Degree Team of San Francisco officiated.

Following the ceremonies, interesting stereoptican slides were shown and to complete the enjoyable event a musicale was given. Mr. Lucius L. Solomons, First Vice-President of the Order, delivered an inspiring address, dwelling on the importance of B'nai B'rith work.

IBN GABIROL LODGE OF PITTSBURGH.

On May 1, Ibn Gabirol Lodge No. 114, held its first meeting in its new quarters. The event signalized the beginning of a series of lodge activities unparalleled in the history of the lodge.

The lodge utilized its first meeting in its new home for the purpose of a general reunion of its members and their friends, and an elaborate and interesting program of musical numbers and addresses was carried out.

ALLIES' ECONOMIC SCHEMES AND THE JEWS.

The question of the status of foreign Jewish companies of Allied countries in Russia came before the government in connection with the schemes of the Allies for economic co-operation against the common foe. The Premier came to the conclusion that, desirable though the old restrictions were, he preferred to consult the Ministry of Commerce on the matter in view of the necessity of developing the commerce of the Empire and making good the losses sustained during the war. As far as Russo-Jewish companies producing articles useful for the defense are concerned, it was resolved by the Cabinet to permit them to acquire small tracts of land in the provinces to the East of Moscow and in Siberia, with the exception of Amur.

JEWISH PUBLICATION SOCIETY OF AMERICA.

The annual meeting of the Jewish Publication Society will be held on Sunday evening, May 7, 1916, at Dropsie College, Philadelphia. Mr. Jacob H. Schiff of New York will deliver an address.

The Board of Trustees announce that in time for the Jewish New Year the Society will send to each one of its members a copy of the first edition of the new English Translation of the Bible.

The American Jewish Year Book will be sent to the members in September, when will follow a second volume of Dubnow's authoritative "History of the Jews of Russia and Poland."

B'nai B'rith of Cleveland

Father and Son Day.

On Sunday night, April 16, 1916, Cleveland Lodge No. 16 entertained the Governor of the State and the Mayor of the city.

Dinner preceded oratory and music, which in turn was followed by dancing. The Lodge room was filled during the after-dinner speeches, the occasion being father and son day, the speakers dwelling upon that subject at considerable length.

President William R. Weidenthal, of Cleveland Lodge, was the toastmaster, and he first introduced Governor Frank B. Willis, who had made a special trip from Columbus to Cleveland to accept the Lodge's hospitality. In the course of his talk the Governor, in a burst of eloquence, defined his attitude on the Mexican situation, and it was received with tremendous applause.

Much of his talk was given over to father and son, and the Governor gave some of his own experiences with his farmer father, from the incidents on the ball field to the usual father and son woodshed session.

He spoke beautifully of the B'nai B'rith Order and its objects, of the philanthropic institutions it supports throughout the world and of its unselfishness and altruism. The Governor dwelt at length on the I. O. B. B. motto, "Benevolence, Brotherly Love and Harmony," explained and defined its significance, and spoke of the social justice feature of the Order.

Governor Willis said, among other things:

"In some countries, boasting of a pretended civilization, men are yet persecuted because of their religion. Notwithstanding their patient, law-abiding virtues in time of peace and their heroic self-sacrifice in time of war, they are hounded and maltreated, robbed and pillaged, insulted and outraged, all because they desire the simple privilege of worshiping God according to the dictates of their own conscience. Such monstrous tyranny dares not to raise its horrid head in this country, where men inhale the spirit of freedom with the air they breathe.

"While other nations wage wars of conquest, let us maintain a strict neutrality. The United States must play no favorites, but treat all belligerent nations in the world war exactly alike. I do not mean to criticise or complain, and yet I but express regret that circumstances are such as to make our nation indirectly a part of this world riot of passion.

"Under the rules of established custom and international law a neutral nation has the undoubted legal right to manufacture and sell munitions of war to belligerents; whether we have a moral right so to do is another question.

"We supplied the unspeakable bandit Villa with arms and munitions; we had the legal right to do so. But those weapons of destruction are now turned against us and American soldiers must die on the deserts of Mexico, because we chose to stand on our legal rights rather than be governed by the dictates of conscience.

"We would that our nation's prosperity might not be dependent upon the woes of our sister nations human blood is too costly a lubricant for the wheels of industry."

Mayor Harry L. Davis also touched upon his own "father and son" experiences while a lad in Newburg, and devoted most of his address to the coming election for a bond issue for a public hall.

The last speaker was Mr. A. D. Weise, assistant secretary of the Y. M. C. A., who told of the start of the "fathers and sons" movement in Cleveland.

Miss Mabel Fishel made a hit singing several German and English songs to the accompaniment of Miss Mabel Newman. The Odeon Quartette sang timely songs of a humorous character and the Bryan brothers entertained with the violin and the piano.

B'nai B'rith Seder.

The first B'nai B'rith Seder conducted by Cleveland Lodge at the B'nai B'rith Building was held on Tuesday evening, April 18, 1916, by Dr. Samuel Wolfenstein. Many young men from other cities who happened to be in Cleveland availed themselves of the privilege to participate in the Seder service.

The tables were set in good old Seder style. Services were read in both English and Hebrew. Dr. Wolfenstein explained various points of the service as he progressed, and incidentally related facts about the Seder in his childhood home in Austria. Services closed at a late hour. All the participants determined to repeat the Seder next year.

Under the auspices of Cleveland Lodge arrangements were made for the sending of matzos to the State Hospital, and this was much appreciated by the Jewish inmates there.

The Junior Circle of the I. O. B. B. Auxiliary to Cleveland Lodge held a well-attended meeting on April 23 at the B'nai B'rith Club. An entertaining program was arranged, a feature of which was a mock trial.

On Saturday evening, April 29, an entertainment was given by the Circle for its members and friends.

B'nai B'rith Forum, formed for the discussion of subjects of educational interest, held its first meeting on April 11 at the B'nai B'rith Club. Mr. A. Kolinsky delivered an address on "The Jewish Congress," and a general discussion followed.

Under the auspices of the Forum a class for the study of advanced Hebrew and grammar has been formed.

MEMBERSHIP CAMPAIGN IN DES MOINES

Great Enthusiasm at Banquet

Under the auspices of Des Moines Lodge No. 330 of Des Moines, Iowa, a membership campaign was inaugurated under a systematic arrangement of the officers of the Lodge. As a result of a one week's campaign a class of thirty-five candidates was initiated on Sunday, April 9, 1916, three former members were reinstated and one joined by affiliation.

The initiation ceremony was in charge of a special degree team, which in the future will do all the degree work.

Brother Hiram D. Frankel, of St. Paul, Chairman of the Propaganda Committee of the District Grand Lodge, made an address to the members of the class and to the Lodge, which was very helpful in arousing the right spirit into the meeting and was well received.

There was a large attendance of members present and all in all it was the best meeting that the Lodge had for a long time.

Brother Frankel remained in Des Moines two days, aiding the committee in its work of securing additional members.

On the evening of April 10, the banquet and dance was held at Chamberlin Hotel, which proved to be a most successful affair, about 200 members of the Order and their ladies were present, including the members of the new class who were the guests of honor of the Lodge. It was a representative gathering from the Jewish community, the presence of the younger men being especially noticeable.

After an enjoyable dinner short talks were given by Rabbi Cohen and Rabbi Eugene Mannheimer, which was followed by the address of the evening by Brother Hiram D. Frankel, who spoke at length on the work of the Order and enumerated many reasons why every Jew should deem it an honor and a duty to affiliate himself with the Order. The new department of the Order along the lines of Social Service received particular attention. His address was well received and was of real help in impressing the members and others present with a sense of the dignity of the Order and the need for active support.

Moses Marks, President of the Lodge, acted as Toastmaster and introduced the speakers.

The committee in charge of the membership campaign plans to continue working for members in the future and is hopeful of increasing the membership of the Lodge to the 200 mark. It is their aim to make every effort possible so that sooner or later every coreligionist in the community whose membership will be an element of strength to the Lodge and the Order shall be secured.

The committee in charge of the campaign is deserving of much appreciation and thanks, as it is due to their work that the spirit now prevailing in the Lodge is of the very best.

ARGO LODGE CELEBRATES 25TH ANNIVERSARY.

On the evening of Thursday, March 30, 1916, Argo Lodge of Washington, D. C., held its annual get-together banquet, which was also the occasion of the celebration of its twenty-fifith anniversary, or, as it was termed, "Argo's Silver Wedding Banquet," at the Metropolitan Hotel, which was attended by a large and enthusiastic membership.

After the dinner, Leon Pretzfelder, president of the lodge, called the assemblage to order with remarks appropriate to the spirit of the occasion, and introduced Joseph Strasburger, the toastmaster of the evening, who, in turn, introduced the speakers, being the entire Jewish delegation in the House of Representatives, and the Reverend Dr. Abram Simon and Robert I. Szold, special assistant to the Attorney General in the Department of Justice.

Representative A. J. Sabath, of Illinois, told of the efforts he had made to defeat the immigration bill, and incited the Jews of Washington to live up to the ideals of their Order and race, particularly, as the people of the nation look to the people of Washington, its capital, for inspiration.

Representative Seigel of New York, one of the youngest members of the House of Representatives, urged the Jews of Washington to encourage naturalization and to establish a Young Men's Hebrew Association there which would be a credit to the capital.

Representative Isaac Bacharach of New Jersey, told of some interesting episodes in his congressional campaign, and made himself generally liked by his cordiality and good fellowship.

Representative Meyer London of New York, in a fiery and impassioned address, said that the Jew has contributed his share of bad stuff as well as good stuff; that we face a serious and earnest moment in the history of our race, and when we have expanded, we will give not only manufacturers, business men and inventors, but philosophers, poets, artists, leaders of thought, and guides to noble ideals. He charged the young men to devote every moment of leisure to study and the acquirement of knowledge.

Dr. Abram Simon spoke on "The New Ideals of the B'nai B'rith," and Robert Szold spoke on "Zionism.'

Between the speeches, features were introduced to the great entertainment of those present. Mr. Al. Shefferman rendered a bass solo, with Dr. Benjamin Newhouse at the piano; Mr. Sol. Glueck gave a dramatic reading, entitled "A Few Minutes with Disraeli," and Mr. Otto Woerner, rigged up as a German comedian, gave a comical monologue on "The European War."

The enforced absence of Brothers Simon Wolf, Julius I. Peyser and Judge Milton Strasburger, who have been scheduled to speak, was regretfully noted.

On the committee of arrangements were: A. C. Meyer, chairman; Sol. Herzog, F. M. Pelzman, Joseph Strasburger, Julius I. Peyser, Leon Pretzfelder, H. O. Sandberg, David Weiner, Dr. I. A. Pelzman and Joseph Tepper.

The present officers of the lodge are: Leon Pretzfelder, president; David Weiner, vice-president; H. O. Sandberg, inside guardian; Joseph Sworzyn, warden; Frederick M. Pelzman, monitor; Morris Hahn, treasurer; Albert L. Adler, financial secretary, and A. Stern, corresponding secretary.

San Francisco B'nai B'rith

Unity Lodge No. 273 celebrated its thirty-ninth anniversary on Saturday evening, April 15, 1916, with a dance at the Century Club Hall. Elaborate preparations were made and a big social success was attained.

Columbia Lodge No. 127 celebrated its thirty-seventh anniversary on April 13, 1916, with an entertainment and dance in the B'nai B'rith Building.

Columbia Auxiliary, Daughters of the Covenant, celebrated its seventh anniversary on Monday evening, April 10, 1916, with a dramatic and literary program.

Fifty cases needing relief have been handled by the B'nai B'rith social service committee in San Francisco during the few weeks of its existence, according to Harry K. Wolff, past grand president and district chairman of social service.

The appeals that have come to the local committee have been widely varied in nature, showing the broad scope of the work to be done.

In an effort to obtain financial aid from the San Francisco lodges to carry on the social service work, Wolff and Dr. A. E. Cerf, chairman of the local committee, presided over a meeting of the trustees of the ten San Francisco lodges last Wednesday. They told of the work being planned and asked cooperation of the Trustees for Social Service. The Trustees promised to recommend the appropriation to their respective lodges.

Rabbi Martin A. Meyer, Grand Orator of District Grand Lodge, will deliver a series of lectures before the San Francisco lodges on the "Modern Interpretation of the Bible." The first will be given on May 10, the second on May 24 and the third on June 8. Mr. Milton Meyer, Chairman of the Executive Committee of Local Intellectual Advancement Committee, will preside.

At a meeting of Cremieux Lodge No. 325 held April, 1916, the lodge adopted a resolution opposing the Burnett Immigration Bill because of its literacy test laws. Copy of the resolution was ordered sent to every California member of Congress.

At the March meeting of Cremieux Lodge No. 325 of San Francisco, Cal., the members discussed plans and aims for the good and welfare of the lodge. A contest for membership is in progress between Golden Gate and Cremieux lodges.

Golden Gate Lodge No. 129 gave a grand ball on April 30 which was largely attended. The purpose of the affair was to raise funds to further the philanthropic and intellectual activities of the lodge.

Highly creditable to the San Francisco B'nai B'rith was the well-attended Seder given at the B'nai B'rith Hall on Tuesday evening, April 18, 1916. The services principally in English under the direction of Rabbi Rosenwasser, were of an impressive character and the old Hebrew melodies were beautifully rendered with the aid of an excellent choir. The feature of the evening was the presence of 41 soldiers and sailors who were cordially welcomed.

Addresses were made by Rabbi Rosenwasser, Harry K. Wolff, I. J. Aschheim and others.

Entering upon its extensive work with zeal and enthusiasm the San Francisco Committee on Social Service of District Grand Lodge No. 4, took up several important cases at its meeting held April 19, 1916. This marked the actual beginning of the work which this committee has been planning for several weeks.

At a meeting of Unity Lodge No. 273, Mr. L. L. Michaels, assistant secretary of the Jewish Educational Society, delivered an address on the subject, "Reverence."

JOHN HAY LODGE, FARGO, N. D.

Resolutions Upon the Death of Brother Max Stern.

Whereas, the All-wise Creator has taken to himself our beloved brother, Max Stern, the first president of John Hay Lodge, I. O. B. B.

Brother Stern, more than any one else, was the principal factor in the organization of our lodge and until sickness overcame him, was one of the most regular attendants at the meetings. His wise counsel in the lodge, his services to the Order and Judaism, always rendered unselfishly, his nobility of mind and strength of character, his love of justice and charity, will ever be treasured in the memory of his fellow-workers.

Max Stern came to Fargo thirty-five years ago, in the early days of the city and was a prominent figure in the development of this community. He was deeply interested in public affairs and took a leading part in matters of charity. His ready assistance and able guidance enabled many a poor man, and especially poor Jewish immigrants, to earn a decent living and get a start on the road to success.

We mourn the loss of our dear brother and our sympathy goes out to his loved ones whom he has left behind.

Be It Resolved, That the Charter of the lodge be draped in mourning for thirty days and that Kaddish for our departed brother be recited at the close of this meeting.

To express the esteem in which we held our late brother who was laid to rest on the first Sunday in March,

Be It Resolved, That we designate this day as a Memorial Day and that we hold fitting service on the first meeting day in every March hereafter, in memory of those members who have passed to the Great Beyond.

Be It Further Resolved, That these resolutions be spread on the minute book and a copy of them be sent to the family of our late brother.

BANQUET AND CLASS INITIATION BY WILLIAM McKINLEY LODGE.

Under the auspices of Wm. McKinley Lodge No. 521 of Omaha, Neb., a class initiation followed by a banquet was held on Sunday, April 9, 1916.

In the afternoon a meeting of the lodge was held which was attended by more than 150 members. For this occasion a class of sixty candidates was secured, of which number forty presented themselves for initiation, and the initiation ceremonies were conducted by the degree team of the lodge.

At the close of the ceremonies, Brother Sig Livingston, Past President of District Grand Lodge No. 6 and President of the Anti-Defamation League of the Order, delivered an address on "The Work of the Order."

In the evening a banquet in honor of Brother Livingston was held and was attended by more than 300 members of the Order and their ladies. Brother Livingston addressed the gathering on "The Work of the Anti-Defamation League," and his address made a deep impression upon his audience.

By the enthusiasm created by the presence of Brother Livingston and his address, it is safe to predict that Wm. McKinley Lodge will continue to be an important factor in Jewish matters in Omaha, and will grow from strength to strength.

What Our Lodges Are Doing

B'NAI B'RITH OF CHICAGO.

At a well-attended meeting of Oriental-Hillel Lodge No. 72, held on April 25, 1916, at the New Morrison Hotel, a class of 16 candidates was initiated by the new degree team of the Lodge. A special feature of the business was a discussion of the syllabus submitted by the Director of Intellectual Advancement, on the subject, "Should the B'nai B'rith Cease to Be a Secret Order?" The affirmative of the discussion was led by Brother Edward Menkin, and the negative by Brother Isaac O. Goldstine. Brother Menkin read an extensive paper in support of his attitude on the question, and we quote a few extracts thereof. Brother Menkin, among other things, said:

"Our Order in reality is secret scarcely more than in name." He called attention to the statement that Dr. Maretzki, of Berlin, who in writing the history of the German District, called it, not a secret order, but a "geschlossene Gesellschaft." He further quoted part of the ritual: "The I. O. B. B. is not dependent on rites intended to captivate the imagination." He further said: "If we are to be a blessing we must be a blessing to others. America offers us a wonderful opportuntiy to become the sons of God's covenant, positive and beneficent contributors to human society. Our aim must be not to restrict our services to the members of our fraternity only, but to all worthy Israel who are willing to unite with us in this work of the Order. We believe there are many who would be willing to affiliate with us if our Order should see fit to abolish the so-called secrecy connected therewith. The world cares but little under what auspices men meet for social recreation, to relieve distress, either among themselves or in a wider sphere, but an organization such as our Order, which lays claim to the highest ideals and strives for the betterment of Jews, its very secrecy might be construed by evil minds as proof of improper procedure. A rabbinical saying admonishes us not only to do what is right, but also to avoid the appearance of what could maliciously be construed as wrong."

After the formal addresses a general discussion followed, participated in by many members of the Lodge.

An unusually well attended meeting of Ramah Lodge No. 33 was held in its new quarters, Red room, Hotel La Salle, on April 5, 1916. A class of 40 candidates was initiated by the degree team of the Lodge, and this was followed by the presentation of a large number of new petitions for membership.

A special feature of the meeting was the discussion of the syllabus, "What can we do to controvert the Popular Errors about the Jews?" led by Brothers Felix A. Levy and Julian J. Gusfield. A general discussion followed, participated in by some of the members of the Lodge.

David Fish Lodge No. 130 held its monthly meeting at the New Morrison Hotel on April 19, 1916. Seven candidates were initiated by the new degree team of the Lodge, and a number of new petitions for membership were presented.

For the good and welfare of the Lodge Brother Dr. Rudolph I. Coffee, Director of the Social Service Department of the Order, addressed the Lodge on the work of the department, emphasizing the need of the existence of a Big Brother organization in the city, and also pointing out various other avenues of activities for the members of the Lodge to engage in, in connection with social service work.

The Secretary of the Order, Brother A. B. Seelenfreund, also addressed the Lodge.

The monthly meeting of the Central B'nai B'rith Council of Chicago was held at Masonic Temple on April 27, 1916. The meeting was well attended and a number of important matters were discussed. The Council appropriated the sum of $300 for the use of the Committee on Social Service. Steps are also being taken in the matter of arranging for a permanent summer camp for boys, to be maintained and conducted under the auspices of the Council.

Under the auspices of the Central B'Nai B'rith Council, representing all the Chicago Lodges, a movement has been started for the organization of a club which will be known as the Covenant Club of Chicago, and which is to be located in the downtown district.

Committees have been appointed on [illegible] Means, also on securing a [illegible]ation. It is planned to pro-[illegible] premises with the following: [illegible] library, assembly room, [illegible] bowling alleys, gymna-[illegible] tank, grill, barber shop, shower baths, etc.

The following directors were elected to serve the Club for the first year:

Asher, Samuel J.
Blum, Henry S.
David, Joseph B.
Davis, Dr. Haim I.
Decker, Alfred
Fish, Sig
Frank, Herman
Freund, Gustave
Geissmann, Theo.
Goldberg, Jesse F.
Goodman, Mark D.
Hart, Milton R.
Hirsch, Alexander
Hofman, Samuel
Klafter, David S.
Kling, Samuel
Kraus, Dr. H. A.
Levy, David R.
Mecklenberger, A. F.
Mergentheim, M. A.
Meyer, Julius H.
Newman, J. C.
Newhouse, H. L.
Noel, Max
Pam, Hugo
Raike, Louis
Samuels, Benj. J.
Schnadig, Jacob
Seelenfreund, A. B.
Sonnenschein, Edw.
Stein, Adolf
Stein, Philip
Taussig, Maurice
Treulich, Louis
Weiner, Adolph D.
Wollenberger, Dr. S.

EDWARD EVERETT LODGE, NEW YORK.

Edward Everett Lodge No. 97 celebrated its 49th anniversary Wednesday evening, May 3, at the B. B. Building, by a literary and musical program which was very much enjoyed by the large gathering. Brother Leopold Zimmerman acted as the Chairman of the evening, and in a few choice words welcomed the members and their families and introduced Brother Wm. B. Ast, who delivered a delightful talk on the fine work of the Lodge and Order. He was followed by Brother Benj. Blumenthal, who gave the history of Edward Everett Lodge and the District generally.

Brother Zimmerman then called upon the Grand Secretary of the District, Brother Dr. Bernard M. Kaplan, who spoke on the work of the District and the Order which appeals to all classes of our people, as the scope of the work is so broad and big as to cover all phases and ideals of Judaism. He was followed by the celebrated poet, M. Rosenfeld, who read some original poems which were heartily enjoyed by all present. Poet Rosenfeld is a member of Edward Everett Lodge.

Brother Louis Kempner, past-President of the Home at Yonkers, delivered a pleasing address, speaking very hopefully of the future of the Order, which he said will be worthy of its great past, as there is so much to be done and the Order is ready to do its share for Israel and humanity. Other speakers were Brothers Henry Duschnes, Michael Shaap, A. Eichtesheimer and M. Katzenberg. Dr. N. Blechman closed the entertainment with prayer. A delightful musical program was rendered, participated in by Miss Carmen, Miss S. Hoechster, Mrs. S. Marko, the Misses Rosenthal and Mrs. S. Horn. The interesting program was followed by a dance and refreshments.

SEATTLE B'NAI B'RITH.

The Purim entertainment given by Rainier Lodge No. 627 was a big success. Dr. Koch spoke on "Olden Tales of Purim," and his address was interesting and quite a revelation to many of those present.

Emma Lazarus Auxiliary, Daughters of the Covenant, held its regular meeting on April 4, at which various committees were appointed and a draft of the new constitution was discussed.

Both Rainier and Hildesheimer Lodges have passed resolutions opposing the organization of an alleged Jewish Political Club in Seattle. They furnished a statement to the press in which they say:

"As a club of this nature is contrary to the highest principles and opposed to the best interests of the Jews and to their view of American citizenship and American institutions, the Seattle B'nai B'rith Lodges have deemed it advisable to inform the public that such an organization meets with this order's strongest condemnation.

"The Jew does not vote as a body nor can his vote be delivered by any individual or organization. He votes as an American citizen, according to his own mind, and he resents the impression which some would-be Jewish political leaders desire to give to the public—that he is not master of his own vote.

"Religion is one thing, government and politics another, and the Jew believes that the best interests of any government are best served when religion and politics are divorced."

Rainier Lodge contributed $576.00 and Hildesheimer Lodge $246.00 to the General Relief Fund for the Jewish War Sufferers, in response to a call issued by the local committee of the Seattle Relief Fund.

KANSAS CITY, MO.

A Cultural Meeting was held under the auspices of Kansas City Lodge No. 184, of Kansas City, Mo., on March 13. Rabbi Charles Latz of Fort Smith, Ark., addressed the Lodge.

He spoke of the word "Jew" and the symbolism that might be attached to each letter. "J" stood for Judaism—the mighty foundation upon which the Jew has rested throughout the centuries; that which has made him a distinct people, free from assimilation. "E" stood for Earnestness—the earnestness of the Jew in his business and domestic life, and in everything he undertook to do. "W" stood for Wisdom, for the Jewish religion fosters mental advancement. Rabbi Latz referred to the Independent Order B'nai B'rith as the lay organization of Judaism. It is an apt reference and we feel that we are truly entitled to the compliment.

The speaker of the evening was Dr. H. D. Jerowitz, and his subject was the "Young Jew". Dr. Jerowitz prefaced his remarks with the explanation that by "young" he did not mean so far as years were concerned, but vim and vigor in man's efforts. He outlined the natural progress of the man—in his early youth he writes songs, in middle age he writes poetry, and in old age he is inclined toward pessimism and therefore indulges in proverbs. American Jews are young Jews—we are still writing songs. We are in the virility of our youth. We look forward to a rosy future. We are now in a constructive period. We are building Young Men's Hebrew Associations and Young Women's Hebrew Associations. We are banding together in Benevolence, Brotherly Love and Harmony, with self-betterment in view. We are constantly planning for the future. We are endeavoring to devise ways and means for the benefit of our people—for the benefit of ourselves. Such is the American Jew, full of hope, full of inspiration, fertile in results.

Dr. Jerowitz decried the fact that a number of Jewish young men had banded themselves together in a political club, using the word "Jewish" as part of the title. It was his belief that this was against Jewish principles; that no right thinking Jew would permit himself to be coerced by an political alliance of this nature; that within each individual lies the choice of his political belief, and that it was to the discredit of Kansas City Jewery to permit a political organization under such a title to flourish.

The Lodge adjourned to a luncheon.

HEBRON LODGE, NEW YORK.

Hebron Lodge initiated a number of candidates Tuesday evening, April 25. Several Lodges participated. Maccabee Degree Team, headed by Brother Samuel Raeder, exemplified the ritual in its usual impressive manner. A special address on the occasion was delivered by Brother Joel Blau, of Zion No. 2. This is the first initiation ceremony held at the new headquarters. Akiba Lodge, headed by Brother Wm. H. Silk, and Maccabee Lodge, headed by Brother I. Enselman, were well represented on the occasion. The Intellectual Advancement Committee attended in a body.

Dr. Blau's lecture was on the "Jewish Contribution to Human Liberty." He showed that Judaism always aimed at the establishment of proper relations between one man and the other in all walks of life. He pointed out that the enjoyment of liberty is best realized under the conditions where one recognizes his obligations toward his fellowmen. Dr. Blau's talk was very much appreciated by the large and enthusiastic gathering present.

MOBILE, ALA.

The golden anniversary of the founding of Beth Zur Lodge No. 84 will be observed and appropriately celebrated in Mobile, Ala., during the coming fall or winter. This was definitely decided upon at the regular April monthly session of the lodge.

The original old charter, now hanging in the hall, shows that Beth Zur Lodge was instituted in that city in October, 1866, the year after the close of the Civil War, and among the twenty-five or more who were its charter members, Mr. Sigmund Haas is the only survivor, now a resident of Mobile. The delegates to the Grand Lodge, which met last month at Little Rock, Ark., were instructed to officially notify that body of Beth Zur's fiftieth anniversary celebration, and to request official representation.

NEW HAVEN B'NAI B'RITH.

On Wednesday evening, March 15, the annual charity ball of Horeb Lodge was held at Harmonie Hall. The affair, limited to members only, was well attended, and from a social standpoint it was a distinct success. Excellent music was provided. The refreshment committee arranged a splendid menu and a special entertainment was furnished for the benefit of those who did not participate in the dancing.

The proceeds of the ball, in accordance with the well established custom of the Lodge, will be divided among the Jewish charity societies of the city. Horeb Lodge is the only Jewish organization in New Haven that performs this particular service.

At the meeting of Horeb Lodge held on Sunday evening, April 9, Brother Charles Cohen delivered an interesting address on the question of the Jewish Congress, presenting the case of its advocates in a forceful and sincere manner. At the following meeting of the Lodge, Brother Samuel Campner presented the case against the Congress.

On account of the holiday no meeting of the Lodge was held on Sunday, April 23. By order of the President the next meeting was ordered to be called for Sunday evening, May 14.

On Thursday evening, May 4, "ladies' night" was held at the Harmonie. The members of the Lodge and their ladies attended an open meeting at which Rabbi Herbert I. Goldstein of New York City addressed the meeting on the subject of "The B'nai B'rith." After the address dancing followed.

Horeb Lodge is still conducting a campaign for membership. Every effort is being made to obtain a record number of members this year. The Lodge has offered three prizes to those members who bring in the most applications by June 1 of this year.

JORDAN LODGE, NEW YORK.

Jordan Lodge No. 15 held an interesting meeting at the B'nai B'rith Building, Thursday, May 4, which was attended by several of the Grand Officers. Brother Hess of the Jewish Publication Society gave a talk on Jewish literature which elicited some interesting discussion on the subject. Among those who spoke at the meeting, in addition to Brother Hess, were First Vice-President Joseph Rosenzweig, Brother Charles Hartman, member of the Executive Committee, Brother Dr. Eugene H. Lehman, and Brother William Asher.

Under the inspiration of its president, Dr. Eugene H. Lehman, the social service program undertaken by the members at the beginning of the year is being pushed with vigor. This work is manifesting itself primarily in two directions—the Big Brother Movement and the Employment Bureau. The Big Brother Committee consists of Louis J. Elias, Morris Zipser and Charles H. Levitt; and each member of this committee is devoting himself conscientiously to the pleasant task of casting a healthful influence about some unfortunate younger brother.

The Employment Bureau, under the chairmanship of Dr. Lehman and strengthened by such active members as Secretary Adolph Schwarzbaum and Treasurer John J. Jalien, has already made a creditable beginning in finding desirable positions, especially for Lodge brothers who are seeking to advance themselves.

The meeting on April 20 was especially significant for two reasons. First, it was the initial meeting in the new B'nai B'rith headquarters, and the Lodge took advantage of this circumstance to dedicate itself anew to the principles of the Order. Secondly, the meeting was a joint one between Jordan and the members of the newly organized Ladies' Auxiliary. The following officers of the Auxiliary were installed: Mrs. Henry Pollock, president; Mrs. Sanford Friedlander, vice-president; Mrs. Jessie Friedlander, treasurer, and Mrs. H. Cohen, secretary.

FLATBUSH LODGE, BROOKLYN, N. Y.

Flatbush Lodge No. 753, though only three years old, is one of the most active lodges in the district. The meetings are made especially interesting by social and literary programs which are presented regularly once a month. Wednesday evening, April 19, Lieutenant Manuel F. Behar delivered a most interesting talk on "Preparedness," which was greatly appreciated by the enthusiastic gathering present.

What Our Lodges Are Doing

THE CINCINNATI LODGE NO. 4.

At the last regular meeting, April 23, a class of seven candidates was initiated, making twenty-four initiations in the four months of the present term. Arrangements are under way for a joint B'nai Brith Day, Memorial Day and the initiation of a large class of candidates early in June. Dr. Rudolph I. Coffee, director of social service, will be the principal speaker and the work of the lodge along these lines, a most important and interesting feature, will be outlined by the chairman of the committee, Dr. Boris D. Bogen, superintendent of the United Jewish Charities of Cincinnati. The Cincinnati Lodge is about to undertake a novel and what will probably prove a very valuable line of work in the social service field and which, if followed up by the lodges of the Order, will provide statistics that will form the basis for much constructive work in the future.

The Cincinnati Lodge now has 1,056 members and will in all probability have 1,100 before the end of the present term in June. It has been the endeavor of President Isidor Wise to have the lodge get away from the old method of devoting the greater part of the meetings to the discussion of technical points and matters of little or no importance, and to devote itself to such large matters as concern the general order and the individual lodges. This work of co-ordination seems to be bearing fruit, especially since the director of social service seems about to formulate a plan by which the useless local and overlapping work of the lodges and districts can be avoided and the whole work of the Order be made effective and harmonious.

MONTGOMERY, ALA.

Emanuel Lodge No. 103, and Alabama Lodge No. 299, of Montgomery, Ala., entertained the members of the lodges and their ladies at May's Rose Garden on Tuesday evening, April 25, 1916, with an "Intellectual Culture" program. The following interesting program was carried out:

Prelude ....Orchestra
Address of Welcome.......Lucien Loeb
Statement of object of this meeting.. ....Max Rice
"Intellectual Culture, the highest conception of Education," paper....... ....L. Meyer
Discussion, fifteen minutes, opened by ....I. J. Friedman
Selection ....Orchestra
Talk on Mephisto......Mr. A. B. Meyer
Question: "Shall the Intellectual Culture meetings be opened to the Public? ....
15 minutes' discussion by the Members
Address ....Capt. Phil. Stern
Refreshments ......May's Rose Garden

TOLEDO, OHIO

At its regular meeting on Tuesday evening, April 11, Toledo Lodge No. 183, had the largest attendance in the history of the Lodge. There were about two hundred and fifty present.

This splendid showing must be largely credited to the Lodge's speaker for that evening, Brother Doctor Julius H. Jacobson, one of the city's most prominent surgeons. Dr. Jacobson chose as his subject, "Tsuros," and in a talk, blending wit and medical fact, held the crowd intensely interested. It was one of the best of the series of talks that have been a feature of the meetings of Toledo Lodge.

On the same evening a chess club was organized among the members, to play after the close of meetings.

On the first evening of Passover, a Seder was given under the auspices of Toledo Lodge, at the Miami Children's Home, for the benefit of the twelve Jewish children there.

JACKSON, MISS.

Manassah Lodge No. 202 of Jackson, Miss., one of the old lodges of the District, has awakened from its lethargy and initiated a class of twelve candidates at a well attended meeting of the lodge, held on April 10, 1916. Much credit for this good work is due to Bro. Isidor Dreyfus.

Dr. Abraham Brill, Rabbi of Meridian, Miss., paid the lodge an official visit on the occasion and conducted the initiatory ceremonies and addressed the lodge on the "Work of the Order." Several members of the lodge are endeavoring to have another class initiation ready at the May meeting of the lodge when it is hoped Rabbi Brill will again visit the lodge.

HENRY JONES LODGE, NEW YORK.

The Intellectual Advancement Committee of the District, of which Brother Joseph Levenson is the Chairman, held a very interesting meeting Monday evening, May 1, where a number of matters of Jewish interest were discussed. Brother Joseph Rosenzweig, first Vice-President of the District, Brother Dr. M. M. Stark and Brother Joseph Morje, who were present, made some practical suggestions as to future activities of the Committee. The Intellectual Advancement Committee adjourned early so as to attend in a body the meeting of Henry Jones Lodge that met in the Lodge room the same night. A class of candidates was initiated in a most impressive manner. Members of the Degree Team wore cap and gown on the occasion, the caps bearing the emblem of the Menorah. Brother I. B. Scheiber was in charge of the initiation and was ably assisted by the other members of the team. Brother Joseph Rosenzweig, first Vice-President of the District, and Brother Adolph Hirsh, past-President of the District, commented very highly the work of the Degree Team. There was a delightful lecture on "Jewish Ethics" by Brother Rabbi Herbert S. Goldstein. He was followed by Brother Joseph Rosenzweig, who spoke on "Jewish Responsibilities." There were also able remarks by Brother Nat Bilder, past-President of Ezekiel Lodge of Newark, one of the guests of the evening; Brother Joseph Levenson, and one of the new brothers, David L. Herrman.

B'NAI B'RITH OF PORTLAND.

Theo. Herzl Lodge No. 314 initiated a class of six candidates at its meeting held on March 28, 1916.

Theo. Herzl Lodge No. 314 held an interesting meeting on Tuesday, April 11, 1916. Rabbi Jonah B. Wise delivered a talk on "Jewish Culture," in which he made an earnest plea for the recognition and development of intellect and genius among the Jews.

Portland Lodge No. 416 invited the members of Theo. Herzl Lodge No. 314 and their families to an evening's entertainment in B'nai B'rith Building to be held on May 7, 1916, at which time W. D. Wheelwright will deliver an address on behalf of the League to Enforce Peace.

Portland Lodge No. 416 gave a very successful dance on the evening of April 27 at the B'nai B'rith Building. A large crowd was in attendance and a good time was enjoyed by all. The social functions of Portland Lodge are always looked forward to by the members and their guests, as a most enjoyable evening is always assured.

AMOS LODGE, BOSTON, MASS.

This Lodge is now comfortably settled in its new quarters, Odd Fellows Building, 203 Warren street, Roxbury, and meets every second and fourth Monday evening.

Its last meeting was very largely attended and great interest was manifested in the activities of the Lodge and Order. The members were enthusiastic in view of the rapid increase in membership. Ten candidates were initiated and fifteen propositions received, and there are now about thirty candidates whose initiation will be conducted at the next meeting. Within one year the Lodge has increased by 100 members.

There are many new and interesting features now introduced by the new degree staff, which will soon rank among the best in the district.

Past President Mark Stone, one of the prominent members of the Lodge has been appointed a State Deputy by Judge A. K. Cohen, President of District Grand Lodge No. 1, which honor is greatly appreciated by the Lodge.

INSTITUTION OF B'NAI B'RITH LODGE AT LIMA, OHIO.

Another link was added to the chain of lodges when Lima Lodge No. 786 was instituted at Lima, Ohio, on Sunday, April 30, 1916, with a charter membership of 18. Brother Harry Levinson of Toledo was the installing officer, and the initiatory work was exemplified by the degree team of Eshcol Lodge. The Lodge elected the following officers for the ensuing year: N. L. Michael, President; Sam Weinfield, Vice-President, Dudley Bernstein, Secretary; Ben Rosenbaum, Treasurer; Samuel Kleinberger, Monitor; H. Grossman, Assistant Monitor; Samuel Harris, Warden; L. D. Rothstein, Guardian.

FORREST CITY, ARK.

A committee of Barnett Lodge No. 754 of Forrest City, Ark., composed of Brothers S. Burd, D. Lewis, I. Yaffe, L. Barnett and H. J. Warshovsky, proceeded to Wynne on Sunday, April 16, 1916, where it initiated a class of six candidates for Barnett Lodge. The committee was joined on the trip by other members of the Order. The visitors spoke in glowing terms of the hospitality of the good citizens of Wynne and feel that much has been accomplished towards creating a neighborly and friendly feeling which if fostered will bring the two cities in closer communication.

LOUISVILLE, KY.

Louisville Lodge No. 14 of Louisville, Ky., held an open meeting on Monday evening, April 10, 1916, in the Auditorium of the new Y. M. H. A. Building. The following program of exercises was carried out:

Opening Remarks......Louis Grossman
President Louisville Lodge No. 14.
Vocal Solo.......................Selected
Miss Elsie Kahn.
Accompanist, Mrs. Joseph Opper.
B'nai B'rith.....Rabbi Abraham Nowak
Vocal Solo—From 'The Opera Louise"
..Depuis Le Jour-Gustave Charpentier
Miss Ethel Bernheim.
Accompanist, Mrs. Joseph Opper.
Address......Judaism and Social Service
Dr. Rudolph I. Coffee, Chicago,
Director of Social Service Department.

Dr. Coffee, the principal speaker was well received. He spoke enthusiastically concerning his work in the Social Service Department of the Order. His address centered around the subjects of the Big Brother Movement, the Employment Bureau, and supervision of and cooperation with penal and charitable institutions in which there are Jewish inmates. Louisville Lodge is preparing to hold during the month of May a Memorial Service.

SPRINGFIELD LODGE, SPRINGFIELD, MASS.

Springfield Lodge No. 684 celebrated its fifth anniversary Sunday, April 30th. The meeting was very largely attended and the program was worthy of the occasion. Among the distinguished out-of-town guests were Brother A. K. Cohen, President of the District, Brother Charles Hartman, member of the Executive Committee, and Brother Joseph H. Ullman of New Haven, Conn., who, together with Brother Henry Lasker, of Springfield, were the organizers and founders of the Lodge.

Among the prominent speakers at the banquet were President A. K. Cohen, Hon. Calvin D. Coolidge, Lieutenant Governor of Massachusetts; Hon. Frank E. Stacey, Mayor of Springfield; Charles Hartman, Brother Joseph H. Ullman, Brother Henry Lasker, Phinney L. Davison, President of Springfield Lodge; Hon. John J. White, Mayor of Holyoke; Brothers Maurice M. Israel, Archibald M. Hillman, Leo Zander, Mark Stone and Herman Adaskin.

MANHATTAN LODGE, NEW YORK.

Manhattan Lodge No. 156 celebrated its 45th anniversary by a concert and dance at the new headquarters on Saturday, April 29. Brother Samuel Leavitt, President of the Lodge, delivered the address of welcome. A message of greetings and good wishes was received from the President of the District, Brother A. K. Cohen, and was very much appreciated by all the brothers present. Brother Cohen in his message congratulated the Lodge and expressed the hope that Manhattan Lodge, which is the largest Lodge in the City of New York, would go from strength to strength and maintain its high standard on the occasion of its approaching golden anniversary. Those in charge of the arrangements were Brothers Henry Gutenstein, Rev. Schlarger, Abraham Lederer, Solomon Moss and Philip Cowen. The interesting musical program was arranged by Miss Ruth Cooperstein. The members and the guests spent a most enjoyable evening, which will long be remembered by them.

NEW ORLEANS, LA.

Under the auspices of the Joint Committee of New Orleans Lodges, Dr. Rudolph I. Coffee, of Chicago, Director of the Social Service Department of the Order, delivered an address at a public meeting held at the Y.M.H.A. on April 12, 1916, on the work done by the department under his charge, dealing with the aims of the Order and the program of social service.

DISTRICT NO. 1.

Massachusetts Lodge No. 27, of Boston, Mass., which is the President's lodge, is making a record for itself by its large increase in membership. Massachusetts Lodge is attracting some of the best young men in the city of Boston.

Brother Rabbi Max Raisin of Hillel Lodge No. 2, Brooklyn, 28, was recently the guest of Flatbush Lodge where he delivered a most interesting lecture.

Maccabee Lodge Degree Team has been lately very much in demand for the exemplification of the Ritual. Maccabee Lodge has an unusually efficient Degree Team.

Amos Lodge No. 121 is running "neck and neck" with Massachusetts Lodge in an effort to bring the worthy Jewish young men of Boston into the folds of the Order.

Akiba Lodge No. 173 has organized a Degree Team and has entered the contest for a prize in Degree Team work offered by the General Committee. Akiba Lodge celebrated its first meeting at the headquarters by a large class of candidates. The new Degree Team exemplified the Ritual in a very impressive manner. The team consists of Brothers Peter Stern, Adolph Bauer, Adolph Cohen and Louis Lorence.

Worcester Lodge mourns the loss of Brother Daniel Pimpstein, who though a young man, rendered most worthy service to that lodge. The funeral of the brother was very largely attended. The brothers of Worcester Lodge feel the loss keenly.

Jehuda Halevi Lodge No. 710 initiated a number of candidates Sunday, April 9. The New Haven Degree Team exemplified the Ritual. The ceremony was followed by a banquet. The general Committee was represented on the occasion by Brother Charles H. Shapiro of Bridgeport. A number of other active and prominent members of the District were present.

Flatbush Lodge No. 753 gave a lecture, concert and dance Wednesday evening, May 3, at Savoy Hall, Brooklyn. The special lecturer on the occasion was Rev. Dr. Jacob Goldstein.

Past President Herman Asher organized a special committee to be known as the House Committee, consisting of some of the most active young men in the District, who will have in hand the management of the B'nai B'rith headquarters. The members of the committee met Tuesday evening, May 2, and had an informal dinner where plans for the management of the headquarters were adopted.

Brother Adolph Hirsh, Past President of the District, in addition to liberal personal contribution towards the furnishing of the new headquarters, presented to the headquarters a fine collection of books as a nucleus for a B'nai B'rith Library.

Akiba Lodge No. 173 held a most interesting meeting Tuesday evening, May 9, at which several candidates were initiated by the new Degree Team of that lodge. The feature of the evening was a most scholarly lecture on "Shakespeare and Shylock" by Brother Rabbi Dr. Joel Blau of Zion No. 2. His lecture was very much appreciated by the audience present.

Henry Jones Lodge No. 79 of New York, gave a dance Saturday night, May 13, at the headquarters of the District which was attended by a large number of young people.

New York Isaiah Lodge No. 1 of New York, through its President, Brother Myer L. Victorius and other active brothers in the lodge, has issued a delightful little book giving in brief the history of the Order and the District and calling attention to the various activities of the Order. The lodge will use that book as a means for propaganda.

Brother Benjamin Kashman who is the Chairman of the Patrons' Fund of the Home for the Aged at Yonkers, and an active member in Ararat Lodge No. 13, of Hartford, Conn., is making a great effort towards increasing the Patrons' Fund and is ably assisted in his good work by Brother Rabbi Ettelson of Hartford, Conn.

Springfield Lodge No. 684 of Springfield, Mass., united with Beth-El Congregation in two observances of Passover season, namely the "Seder" on Monday evening, April 17, and morning service on Tuesday, April 18.

Brother Dr. B. M. Kaplan, secretary of the District, addressed the Emanu-El Brotherhood at the meeting held on Friday evening, April 28, 1916, on "The Art of Living."

The Daughters of B'nai B'rith, Edward Everett Chapter No. 2, held a special

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What Our Lodges Are Doing

(*Continued from page 15*)

meeting at the residence of its President, Mrs. Henry Duschnes, March 29, for the purpose of conferring with the Advancement Committee of Chapter 1, upon the scope of work to be undertaken. Hon. Clarence Y. Palitz addressed the meeting and Mrs. Samuel Elkeles, President of the Federation of Sisterhoods, made some suggestions as to the society's plan of activity.

A joint Seder under the auspices of Washington, Jordan, Edward Everett and Manhattan Lodges was given at the Savigny on the second evening of Passover, Tuesday evening, April 18. The Secretary of the District, Dr. B. M. Kaplan, and Rev. I. Schlager, Cantor of Temple Emanuel, officiated.

DISTRICT NO. 2.

At a well-attended meeting of Eshcol Lodge No. 55 of Dayton, Ohio, Dr. Jacobson read an interesting paper on the subject "Nervous and Mental Diseases Among Jews."

On Monday evening, April 24, Kansas City Lodge No. 184 held a "Cultural Meeting" in the vestry rooms of the Temple. The meeting was well attended and opened with the initiation of candidates, which was followed by an address by Brother Samuel Eppstein.

On March 13, Harry Levison, representing the General Committee, and L. M. Frank, representing the Propaganda Committee of District Grand Lodge No. 2, both of Toledo Lodge No. 183, visited Steubenville, Ohio, and secured signatures of 45 applicants petitioning for a charter for a new Lodge to be instituted in that city.

A special meeting of the Trustees of the Jewish Orphan Asylum of Cleveland was held on April 23, 1916, for the purpose of filling the vacancy in the office of Trustee and of Treasurer of the Board caused by the death of Trustee Kaufman Hays. Mr. Martin A. Marks of Cleveland was unanimously elected as Trustee to fill the vacancy until the election of his successor, and he was also unanimously elected Treasurer.

The children of the Cleveland Jewish Orphan Asylum received from Mayor Harry D. Davis and Mr. Alex Bernstein, director of public service, a treat of popcorn, candy and pop, in celebration of Purim. Besides a masquerade party, the children enjoyed the company of the Mayor and Mrs. Davis and a talk by the former and Mr. Bernstein. The Letter Carriers' Band furnished music.

Temple Israel of St. Louis was crowded Sunday evening, April 16, 1916, when Dr. Simon Peiser of Cleveland, Superintendent of the Jewish Orphan Asylum, delivered a illustrated address on the institution. Rabbi Peiser exhibeted by means of slides the work and activities of the Home. In addition to the lecture the Committee arranged a musical program.

Joseph Lodge No. 73 of St. Joseph, Mo., celebrated its fifteenth anniversary on Sunday, April 16, 1916.

District Grand Lodge No. 2 will hold its annual convention in the city of Cleveland on May 21, 22 and 23. A special feature of the convention will be the report of a Committee of which Dr. Gotthard Deutsch of Cincinnati is Chairman, appointed at the last convention, to make a survey of the conditions in Europe brought about by the war.

All of the activities in connection with the convention will be confined to the B'nai B'rith Building excepting an entertainment which will be furnished by the children of the Orphan Asylum.

Indianapolis Lodge No. 58 of Indianapolis, Ind., entertained the delegates and their friends at the recent convention of the National Jewish Charities.

DISTRICT NO. 3.

A luncheon of the membership teams conducting the campaign for Joshua Lodge No. 23 of Philadelphia was held at the campaign headquarters at the Hotel Bingham on April 3. 1916. Reports submitted show that 270 candidates were secured up to that time.

The Propaganda Committee of District Grand Lodge No. 3, has succeeded in securing a petition signed by a large number of applicants for the institution of a B'nai B'rith lodge in the city of Huntington, W. Va. It is proposed to institute this lodge as well as the new lodge in Charleston, W. Va., on the same day, May 28.

The last Sunday in May, having been designated by the General Committee as "Memorial Day," the lodges of District No. 3, will observe May 28 with suitable exercises in memory of its departed members whose valued aid in the work of the Order shall ever dwell as a stimulus to those remaining in the ranks

Dr. Rudolph I. Coffee of Chicago, Director of the Social Service Department of the Order, addressed a large gathering of the members of McKeesport Lodge No. 573 on Sunday evening, March 26, 1916.

The quarterly meeting of the Board of Governors and Directors of the B'nai B'rith Orphanage and Home for Friendless Children of District No. 3, located at Erie, Pa., was held at the Hotel Majestic, Philadelphia, on April 30, 1916. The meeting was well attended and matters of importance for the future of the institution were considered.

The campaign recently instituted by Joshua Lodge No. 23 of Philadelphia has been brought to a successful close, 14 teams having succeeded in securing more than 600 applications for membership.

DISTRICT NO. 4.

All indications point that this will be the banner year for Tacoma Lodge No. 741, of Tacoma, Wash. All committees recently appointed are at work, and many pleasing surprises are in store. The membership campaign inaugurated by the Lodge is showing good results, and at every meeting a class of candidates is initiated.

The Ladies Auxiliary of Bellingham Lodge No. 756, of Bellingham, Wash., gave a successful Purim ball and card party on March 19, 1916, which was well attended.

On Sunday, March 19, Everett Lodge No. 761, of Everett, Wash., and Montefiore Congregation gave a Purim ball for the benefit of the war sufferers. The program included an address by Rev. Abramovitz, National, English and Hebrew songs by the pupils of the Hebrew School, and a playlet entitled "Initials From My Country." Prizes for excellence in scholarship were given to several pupils.

At the joint meeting of Bellingham Lodge, of Bellingham, Wash., and its Ladies Auxiliary, the report of the delegate to the recent District Grand Lodge Convention held in San Francisco was presented by Brother L. Verstandig. A musical program consisting of songs and instrumental numbers were enjoyed, as well as light refreshments furnished by the ladies.

On Tuesday evening, April 11, the District Grand Lodge officers, with the Grand Lodge team attired in their new robes, conferred in full form initiatory work upon a class of 100 candidates of Oakland Lodge No. 252, of Oakland, Cal. Appropriate stereopticon views were of added interest.

Samuel Auxiliary, Daughters of the Covenant of Vancouver, holds literary meetings at the homes of its members on Sunday afternoons, when papers on Jewish history are presented by the President of Samuel Lodge, Mr. Arthur H. Fleischman.

The joint committee representing Lasker Lodge No. 370 and various other Jewish organizations of San Diego, was organized recently for the purpose of securing funds for the Jewish War Relief Fund.

The ball given by Baron de Hirsch Lodge No. 420, of Butte, Mont., on April 2, 1916, proved a great success.

Bellingham Lodge No. 756, of Bellingham. Wash., at its joint meeting with its Ladies Auxiliary, is making arrangements to take up Jewish literature and history. A musical program will also be carried out at each meeting.

Mr. Henry Newberg, President of District Grand Lodge No. 4, while on a visit to Sacramento on matters of business, attended a meeting of Etham Lodge No. 37 and addressed its members.

A joint meeting of Abraham Geiger Lodge No. 423 and its Ladies Auxiliary, Ida Blum Strauss of Spokane, Wash., was held on April 20 at K. of P. hall. The ladies were the hosts. A large attendance was present and a very interesting meeting was had.

The B'nai B'rith dance given for the Passover Relief Fund by Samuel Lodge No. 668, of Vancouver, was a social and financial success.

Under the auspices of Victoria Lodge No. 758, of Victoria, B. C., a public Seder was held on April 18 and a cordial invitation and welcome was extended to all neighboring Lodges of the Order and their Jewish friends. Many members from neighboring Lodges responded to the invitation and enjoyed a real Seder.

DISTRICT NO. 5.

Rimmon Lodge No. 68, of Richmond, Va, at its April meeting appropriated $25 for the Jubilee Fund, an enterprise of District No. 5. The sum constitutes the beginning only of Richmond's contribution to the project.

At the conclusion of the regular business meeting of Rimmon Lodge No. 68, of Richmond, Va., held on Sunday, April 16, 1916, Brother Charles Hutzler delivered an address on the subject, "Will the Jews Be Benefited by the Present European War?"

At a well-attended meeting of Dan Lodge No 593, of Charleston, South Carolina, held on April 9, Brother S. Rittenberg, Past President of the Lodge, delivered an address under "Proposed Jewish Congress."

Rimmon Lodge No. 68, of Richmond, Va., held its first annual ball during March, which was a great success.

As a result of an address delivered by Congressman Isaac Siegel a few weeks ago before Argo Lodge No. 413, of Washington, D. C., a meeting was held on April 25, 1916, for the purpose of planning the erection of a building to be known as Jewish Community Center of Washington.

DISTRICT NO. 6.

Brother Morris Friend of Lincoln, Neb., member of the General Committee of District Grand Lodge, is now arranging a joint picnic for Omaha, Council Bluffs and Lincoln Lodges to be held in the early part of June of this year. It is proposed that the outing be held half way between Omaha and Lincoln.

Propaganda efforts are being made by Brother Morris Friend of Lincoln, Neb., with a view to securing members for Lincoln City Lodge from Hastings and Grand Island. A number of new members have been secured by Brother Friend from other cities in the State.

At a recent meeting of John Hay Lodge No. 634, of Fargo, N. D., it was resolved that the first meeting in the month of March hereafter be designated as "Memorial Day" in memory of such of the members as have passed away during the preceding year.

As a result of the efforts of Brother N. Esserman of East St. Louis, Ill., a petition for a charter, signed by 37 members of the Order residing in that city, was filed with the District Grand Lodge office. The new Lodge, which will be known as Illinois Lodge, will be instituted during the month of May.

In connection with the ter-Centenary of Shakespeare's death being so widely observed just now, the program of the meeting of Minneapolis Lodge No. 271, of Minneapolis, on Thursday, May 4, dealt with "The Merchant of Venice."

Calumet Lodge No. 502 of Houghton, Mich., has started a monthly subscription list for the benefit of the European war sufferers. All the members of the lodge and even a number of co-religionists who are not affiliated with the Order have pledged themselves to pay certain amounts every month during the continuation of the present war.

At the April meeting of Julius Houseman Lodge No. 238, of Grand Rapids, Mich., seven applications for membership were presented. The Lodge is making arrangements for a class initiation to be held in the month of May.

DISTRICT NO. 7.

San Antonio, Tex., has two Lodges of the Order, both of which are showing much activity. Recently a campaign for membership was undertaken with the result that 75 new members were added to the roster of Leo N. Levy Lodge and Edar Lodge.

Hill City Lodge No. 241, of Austin, Tex., has been stimulated with new life and renewed activity through the efforts of Brother Levi A. Baer of San Antonio, Tex., member of the General Committee of District Grand Lodge No. 7. A campaign for members undertaken under the auspices of Brother Baer resulted in securing many new members for the Lodge.

Eureka Lodge No. 198, of Waco, Tex., recently initiated a class of 43 new members, obtaining a large number of them from Marlin, Tex., and neighboring towns.

The Leo N. Levi Memorial Hospital of Hot Springs, Ark., was formally dedicated on Wednesday, May 3, 1916, with appropriate ceremonies.

Birmingham Lodge No. 368, of Birmingham, Ala., was recently visited by Brother Doctor Rudolph I. Coffee, of Chicago, National Director of Social Service Department of the Order. At a well-attended meeting of the Lodge, Doctor Coffee explained the principles of the Social Service movement recently inaugurated by the Order and especially dwelt upon the necessity of certain features of the work, viz: The "Big Brother Movement" and the establishment of "Employment Bureaus."

The B'nai B'rith of Houston, Tex., entertained its members and their friends with a musical and literary program on Tuesday evening, March 28, 1916, in the Hebrew Institute. Mr. V. H. Hexter, of Dallas, was the speaker of the evening. His subject was, "The Relation of the B'nai B'rith to the Synagogue."

Rabbi George Fox presided and O. W. Simon also addressed the gathering.

A JEWISH MEMBER OF RUSSIAN UPPER HOUSE.

The Upper House has confirmed the election of M. Weinstein as one of its members. Immediately afterwards, M. Weinstein paid visits to all members of the Cabinet who have seats in the Upper House.

NEWS FROM LONDON

(Continued from page 11)

thing should be just so, in accordance with custom and the wishes of his Jewish interned. It may not be without interest to report that Brother Greenbaum, who was allowed freely about the camp, gave it as his impression that apart from the fact that the men were interned they were quite happy and contented. Their treatment, on their own evidence, was all that could be wished for.

The case of the Rev. John Harris to which attention was called in my previous letter, has ended tamely enough. The congregation has re-instated their minister and the incident appears to be ended. But a number of significant facts stand out as a matter of history. The leaders of the congregation, who, judging from the whole episode cannot be large minded men, appear to have been panic-stuck by the opinions of Mr. Harris. That a minister should dare to take a line for himself! It was unheard of. And in time of war, too! They feared all sorts of evil consequences. They expected thunderbolts on their heads. Blindly, foolishly they sacked John Harris—and all the world wondered. People expressed admiration for Mr. Harris' conduct; respected Christian ministers wrote in praise of his attitude. "A thrill of horror went through me," wrote one "at the spectacle of the descendants of Micah and Isaiah doing what in them lay to close the mouth and terminate the career of one who was endeavoring in some little way to get their principles, the ideals of these great and immortal teachers, fulfilled." That is how it struck a Christian. Within the general community, too, there was an outcry at the foolish conduct of the Liverpool wardens; and even in their own congregation there were people who raised their voices in protest. Now men who act as the wardens did are not likely to have much staying power. Today they had a fright. Tomorrow the calm of their surroundings may restore them. So the sub-committee met again and reinstated Mr. Harris, after first conferring with him. The manner of the invitation to the conference is also interesting. Mr. Harris was invited to confer with the sub-committee "on the subject of the terminating of your position of Reader to this congregation, and the invitation was accompanied by an intimation that it was sent "in deference to the desire of the Chief Rabbi and Mr. Albert H. Jessel, K. C., who, as you are aware, have closely interested themselves in the matter".

Words fail one adequately to characterize such conduct. You make a mistake and in a foolish moment send your minister who has served you for many years about his business. You see the astonishment of the world. You feel that you look foolish. Yet instead of declaring in a straightforward, manly fashion that a mistake has been made and that to err is human, you take refuge behind the Chief Rabbi and Mr. Jessel. A cynic might say that you cannot expect anything better from such as enter the warden's box in the provinces. But then such people have always existed. One cannot help recalling Aesop's fable of the old man and the ass.

The band of Jews in the English House of Commons has been increased by the election to the House of Mr. Percy Harris. When he was introduced, Mr. Harris took the oath in Jewish form, wearing his hat. The new member for Harborough is the son of Mr. Wolf Harris who was at one time an active member, and also Warden of the New East End Synagogue, Mr. Percy Harris is not new to public work by any means; he is a prominent member of the London County Council.

Of the activities of the London Lodge there is only this to say—that we are very much alive and working quietly. Everybody is thinking of the general settlement when peace comes and the position of Jews in countries where they are at present oppressed is to be considered. It is hoped that one body will voice the views of English Jews on the subject. But whether that hope is realized and one body of representatives is accredited, or whether, as seems more probable, more than one set of people will present the case, it is pretty evident that in either case the Lodge will be represented. To that problem much thought is being devoted, and several of the members of the Council are working very hard in connection with the matter. It is no easy problem, but in its outlines all Jews, nay, all men and women, cannot but be united. We demand for the Jew everywhere justice; and in the lands where he labors under disabilities, we demand their removal. It is a question of elementary right, not so much one of rights. When the time comes we shall no doubt be ready to stand by all our brethren in the cause of our people, which is also the cause of humanity.

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B'NAI B'RITH NEWS

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The B'nai B'rith and Constructive Service

(Address delivered by U. M. Simon at the B'nai B'rith Convention, Little Rock, Arkansas, May 1, 1916.)

The Jew is the riddle of history. Though weaker than his oppressors at all times, he has survived to testify to the vitality of his mission, while his persecutors have been cut off from the current of life; and although he forms only a fraction of one per cent of the world's population, there is not a field of activity in which he does not occupy a commanding position. While there has been much spoken and written about the religious zeal, domestic virtues, thrift and industry of the Jew by his advocates, on the one hand, his detractors, on the other, have been quite as active. The Jew has been praised for the authorship of the Bible and the promulgation of the Ten Commandments, and heralded as the exemplar of all that is true, beautiful and noble in humanity, yet on the other hand, the authorship of these works recognized to be the foundation of all western civilization, has been grudgingly conceded to him, and everything dark and unattractive in his life and history has been emphasized.

It is not my purpose to pronounce an eulogium of the Jew, neither do I propose to apologize for him, nor enter into a denunciation of those who have been responsible for his economic degradation and the persecutions that have followed him since the dispersion from Palestine. This will not be an historical outline, although from the history of the Jew I shall endeavor to find support for the theories advanced, and while I shall draw from the ancient traditions and chronicles, I shall nevertheless concern myself principally with modern problems and conditions concerning the Jew in the present day.

I want to speak to you of one of the mighty forces that is shaping the destiny of the Jew, guarding and protecting his interests, fighting his battles, ameliorating his condition and uplifting him morally—the Independent Order of B'nai B'rith—founded in the United States of America and now a world-wide fraternity, representing the worthy elements in all classes and conditions of our people. To the fact that this organization was founded in democratic America is due, in a large measure, its strength and influence. The story of the Jew in the United States has often been told, and there is now a considerable literature concerning his activities since the discovery of America and his participation in that event. He has had some notable share in the history of the early days of this land, and in the Revolutionary War. He fought side by side with his compatriots, and he has had no inconsiderable part in shaping the events following these times.

However, I pass over these periods with only a casual observation so as to come to the time of the organization of the B'nai B'rith in New York in 1843, and the conditions then existing, which brought it into being. Jews were then forming an appreciable part of the population, and had entered into business and the professions, and because of their success, instances of discriminations were becoming more or less frequent. Whatever may have been the direct motive of Henry Jones and his ten associates, whether it was purely selfish and for the benefit of the organizers only, or whether they had in mind the beautiful principles for which the order now stands, I do not know. I feel certain, however, that although the organization may have had its inception in the idea of mutual protection, there was, nevertheless, a grander motive behind it, which was almost immediately brought to the foreground, and while the early history of the order is concerned mostly with chronicles of mutual benefits through the endowment feature, we are able to discern the altruistic purposes of the members in the frequent mention of unselfish deeds.

We pass from the endowment stage to the philanthropic quite rapidly, and we find the order concerning itself with the welfare of the widow and the orphan, and with the assistance of the sick, the aged, the poor and the needy. It is here that the organization spent its greatest efforts for a number of years, and it is for this work that it became most widely known, to the close of the Nineteenth Century. That the Independent Order of B'nai B'rith was intended, however, for even greater things, although these purposes are perhaps sufficiently worthy for the undertaking of any band of men, is amply demonstrated by the principles enunciated in the preamble to its Constitution. Here, we are told that the order has taken upon itself the mission of uniting the Israelites in the work of promoting their highest interests and those of humanity, of inculcating the purest principles of philanthropy, honor and patriotism, of coming to the rescue of victims of persecution, of elevating the mental and moral welfare of our people. The pronouncement of these principles indicates that the order was designed to become a force in the solution of world-wide problems, affecting the Jewish people. That it has become such a force can no longer be gainsaid; until now it is the standard-bearer in the uplift of the Jewish people, and the defense of human rights.

But the B'nai B'rith has not merely proclaimed altruistic principles, for its great success has been due to the energy and unswerving loyalty with which it has carried these principles into practice. "To work and to watch" has been the inspiration upon which its highest aims and ambitions have been built, and this service, I may say here, has been largely of a constructive nature. We find the organization not only the leader in every movement having for its purpose the uplift of the Jews and the defense of their right, but it has been the originator of some of the foremost attempts looking to the protection of their interests. Illustrations of these activities might be multiplied, but it is only necessary to mention such epoch making events as the petition to Russia after the Kishnieff pogroms, the participation in the movement that led to the abrogation of the Russian Treaty, the fight against legislation aimed at the restriction of immigration, the more recent movement for the elimination of the caricaturist of the Jew and various other methods of defamation, and finally the formation of the National Social Service Bureau.

Along these lines of constructive service, the B'nai B'rith now has presented to it an opportunity of taking part in a field of activity that will go a long way toward the elimination of the narrow dislikes and ignorant prejudice encountered so often, even in this great land of religious freedom, and at the same time bring our people back to what some of our sages have considered fulfillment of their ultimate destiny—I refer to the movement, back to the soil.

The most casual observer will readily admit that the industrial and commercial activities of the Jew are the result of restriction and persecution. The cultivation of the soil, as described in the Bible, is the duty of man from the very beginning. From the time of the settlement of the Israelites in Canaan, the transition from their former nomadic mode of life to agricultural conditions was rapidly made. Agriculture was the basis of the native Mosaic legislation was conditioned upon Israel's agricultural possession of Canaan as the land of promise. The Sabbath had its chief significance to a people that employed man and beast in agricultural pursuits. The three festivals of the year, in reality harvest festivals, were closely connected with agricultural life. The system of public provision for the poor was based upon agricultural activities. The gleanings of the harvest and of the vineyard and of the olive grove were left for the poor and the stranger. The impression which Palestine, with its brooks and its fountains, its valleys and

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Jewish Farming

By Gabriel Davidson

Lecture delivered before Manhattan Lodge 156, I. O. B. B., New York

The subject of Jewish farming is a particularly opportune one for discussion at this time when it is considered by many a potent factor in the solution of the post-bellum immigration problem. While opinions differ as to the effect of the war on immigration in general, most authorities agree that a large wave of Jewish immigration will be set in motion at the close of the conflict, and leaders in Jewish affairs are not a little concerned as to the best means to receive and absorb the large influx expected. Our own order, at its last convention, appointed a commission, with Col. Harry Cutler as chairman, to study the question in all its ramifications. This commission plans to call a conference of national organizations interested in immigration to deal with all phases of the matter with special reference to the advisability of diverting the expected stream of immigration to farms and small towns. This, therefore, is not only an appropriate time, but a B'nai B'rith Lodge is also the appropriate place to discuss the subject of Jewish farming.

It has ever been the pride of our race that its members are found among the foremost in every walk of life, and especially so wherever they enjoy freedom of action. Here in America, for example, we find them leaders in law, medicine, finance, commerce, the stage, and what not. But is there in the United States really such a thing as Jewish farming? Do Jewish farmers make good? These questions have been put to me more times than I can remember and they are most often intended rhetorically, for the inquisitors can conceive of only one answer, "No." And the logic of their reasoning is as follows: For many centuries the Jews were deprived of the right of land ownership in those countries where they resided in the largest numbers and as a consequence were forced to abandon the plow for more itinerant occupations. They were driven from pillar to post and, like the dove which Noah sent forth from the Ark, could find no resting place for the soles of their feet. Farming, which requires a more or less permanent tenure of land, was in these circumstances impossible. And so, they argue, since agriculture was for centuries upon centuries a virtually proscribed occupation to the Jew, he cannot now return to that fundamental calling. Upon its face, this reasoning seems sound, but it fails to take into account Jewish adaptability. The Jew can fit himself into new conditions perhaps more readily than any other race, witness the facility with which hundreds of thousands of our immigrant brethren have become assimilated into our body politic. The necessity for rapid and ofttimes radical change developed in the Jewish people that power of application so essential to making good at a new task. And so, when the Jew immigrates to this country with the resolve to make farming his life work, the initial capital which he invests in his enterprise is enriched by one important asset—determination to succeed. Both questions propounded at the outset, I answer affirmatively.

To establish the fact that there is Jewish farming in this country, it is only necessary to point out that every State in the Union numbers Jewish farmers among its inhabitants. Estimates made by Leonard G. Robinson, the General Manager of the Jewish Agricultural and Industrial Aid Society (and the highest authority on the subject), in his "Agricultural Activities of the Jews in America," published in 1912, show about five thousand Jewish farming families in the United States. If we count five to a family, the total Jewish farming population in this country comprises about 25,000 souls. Basing his estimates of farm acreage and values upon the statistics given in the last United States Census, Mr. Robinson concludes that there are about 4,600 farms aggregating about 600,000 acres operated by Jewish farmers, and that the real and personal property owned by them amounts to about $33,000,000. This, I believe, sufficiently fortifies my first contention.

Let us pass now to the consideration of the second question. Do Jewish farmers make good? We are prone to believe that the Jewish agricultural movement is fostered by philanthropic agencies and that the Jewish farmer is largely a product of philanthropic aid. Mr. Robinson in his monograph already referred to shows that while the aggregate value of real and personal property owned by Jewish farmers was $33,000,000, the assistance extended them through philanthropic channels amounted to but $730,000, or about 2.2 per cent. In quoting these figures I do not mean to say that Jewish farmers had an equity of 97.8 per cent in their holdings, but to show that they finance their operations in the usual business wav, just as people in industrial occupations, and that aid from philanthropic sources is comparatively small. Moreover, the help so rendered is by no means of an elemosynary nature. It is extended in the shape of loans along business lines, the philanthropic feature consisting solely of the acceptance of inferior (though not inadequate), security, the elimination of all bonus or commission, the provision for repayment in small instalments, and the charge of a silghtly lower rate of interest. It is assistance which any man can accept without loss of self respect.

That there are successful Jewish farmers is proved by them as individuals and as members of farming communities. And what higher authority can I cite than the United States Immigration Commission, from whose report I quote:

"On the other hand, the reaction of country life on the Hebrew appears to have been salutary. Country life and the ownership of landed property have been of great benefit to the Jew as an individual.

"Hebrew farm incomes are seldom large, but, all things considered, do not suffer by comparison with other recent immigrant farmers in the neighborhood.

"At all events, the Hebrew farm family lives better in respect both to food and clothing than the Pole or the Italian who has been on the land for the same length of time. Those who have been accustomed to a high standard of living abroad (and this is the case of a number of Hebrew recruits to agriculture), are living very well indeed—as well as the majority of their American neighbors. Among the earlier settlers, most of whom were virtually penniless, there are evidences of a rising standard of comfort."

Jewish farmers are among the first to adopt new methods and to install modern equipment. They are assiduous readers of the Jewish Farmer, an agricultural magazine published in Yiddish by the Jewish Agricultural Society, and those who can read English, of the agricultural magazines and State and Government Bulletins, the instructions in which they follow out scrupulously. And so, now that agricultural leaders are advocating greater diversification in farming, Jewish farmers no longer depend entirely upon their field crops, but are enlarging their dairies and poultry plants. Thus many Jewish farmers are classed among the most successful of their respective communities. We find Jewish potato farmers among the foremost in Northern New Jersey and a Jew operating the largest poultry farm in Massachusetts. We see the Jewish farmers pioneers in alfalfa raising in Onondaga County, N. Y., where they doubled their acreage in alfalfa in four years. Near Hartford, Conn., a group of about twenty-five Jewish farmers who some five years ago raised forty acres of tobacco, now raise four hundred acres yielding about $120,000 a year.

It may be meet to point out a few instances in which Jewish farmers achie[illegible]

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THE JEWISH NATURE

Lecture Delivered in Bohemia Lodge, Prague. By Dr. Emil Spiegel

(Translated for the B'nai B'rith News from the Bi-Monthly Reports of Grand Lodge No. 10.)

I would like to speak to you today about the Jewish nature. First of all, I make no secret of it that the perception of the Jewish nature is intimately connected with the perception of Judaism itself. Therefore, instead of expressing my convictions regarding the latter in an indirect and hidden manner, I will premise all the rest with a full explanation of my conception of the nature of Judaism. In this I will follow the train of thought expressed by Hermann Cohen in his work, "The Significance of Judaism for the Religious Progress of Humanity".

According to this work the nature of Judaism is that historical optimism which rests upon the God-idea as guarantee for the moral aim of all development. The nature of Judaism finds the right manifestation of this aim in the form of the Messianic ideal. Perhaps nobody has discerned it more perspicaciously than Schopenhauer that Judaism and optimism belong together. In his pessimistic contemplation of the world he could not forgive Judaism for the words of the Bible, in which he justly perceived the expression of the program of that optimism, namely the words from "Bereshit": "Vayar elohim et kal asher asah vehine tob meod" ("And God saw everything that he had made, and behold, it was very good"). But at the same time Schopenhauer entirely misconceived the nature of this Jewish optimism. As this optimism is founded upon the idea of the divine reason and directed by the moral aim of all development, it is at the same time a reasonable and a moral optimism. It has therefore nothing in common with that optimism which is justly opposed by Schopenhauer, because the optimism which he opposed contradicts reason as well as morality. It is the optimism of the philosophers of utility and happiness, who, unconcerned about the sufferings of any creature, construct their affirmative world-contemplation upon an artificial account of pleasure and displeasure, out of which they construe an equally artificial balance in favor of pleasure. In contrast to this, Jewish optimism in general is directed not upon pleasure but upon mortality, not upon utility or the happiness of the individual, but upon the welfare of humanity, not upon any present moment, but upon the future. It does not draw its averments from the experiences of the world, its security moreover lies solely in the idea of God as the God of morality and therefore the guarantor of its realization in history. Far from all calculating standpoints of utility the Jewish optimism bases the goodness of the world only and solely upon the moral endeavors of all times and upon their realization in the future, which is guaranteed by the idea of God. This places the Jewish optimism in the position to affirm the world without denying its sufferings. For this optimism the moral faults are generally the most significant ones of all the defects of this world, but it believes that this morally defective world is capable of a continual process of perfection going into the infinite.

Schopenhauer says that he who contemplates man in his action will hardly be [illegible] to sing hallelujahs. But in the word "Hallelujah" there is already the indication that the Jewish optimism is not concerned in the world with its joys and its sorrows, but only in God, as the one who guarantees the sense of the world to be beyond those joys and sorrows. The watch-word of Judaism is not praise the world, but praise God, hallelujah. Jewish optimism is therefore also not to be shaken by any contradiction of the present, be it ever so gloomy. Its glance moreover, is never turned upon the present, but conformable to the Messianic idea it is always directed to the future, upon the aim of development.

We Jews move away from the true Jewish nature in which we permit the big and the little sufferings, to which the Jew as such is exposed, to have a determining influence upon our thinking and feeling. The Jewish perception of life, which is based upon the Jewish doctrine not only requires that we bear these sufferings stanchly (William Raabe has called us the bravest of the peoples), but it asks more, it demands of us to put forth the strongest soul-resistance against those sufferings, also for that purpose that the [illegible] against mankind and the doubt in its development shall not gain sway over our soul. That is, and with this I come to the last principal phase of the Jewish nature, the nature of the genuine his- [illegible] of which Hermann [illegible] in the preface to one of his [illegible] in Kant; this is the spirit [illegible] in the Talmud which the same man who is worthy of reverence has placed as a motto in the front of his work: "Love of neighbor in the Talmud:

"Those who are plagued and do not plague,
Hear their abuse and do not answer,
Act out of love and find joy in pain,
These are the ones who love Him."

This finally is also the sense of the words of our shemona-esre-prayer, "Welimkallely naphshi sidom" ("My soul keep silent before my culmniators"). We must not even let it come so far that our souls should give answer to our sufferings; yes, that it should take any notice of it at all. "Wenaphshi ke-aphar lakkol tihye." "Let"—as Wesseley translates—"my innermost life, as though it were dust, be ready for every fate."

It is surely not necessary for me to prove that the Jews lived at all times according to this doctrine. If they had been lacking in historical toleration—to use again a thought expressed by Cohen—they would altogether have ceased to exist long ago. On the other hand it is self-understood that this does not mean that perhaps the untold persecutions and oppressions to which the Jews had been exposed passed ineffectually over the Jews themselves. Just as hard physical sufferings leave their traces in the face of man, so do the sufferings of the soul leave their marks upon the aspects of a people. But also here the true Jewish optimism will not let us remain too long in a gloomy, embittering contemplation of those sufferings. This optimism, moreover, demands a recognition of its worth by the reconciliation with the world. May we be guided in this by the saying of Nahum ish Gamsu, the "gam su letoba" ("this also is for the good"), which forms the nicest result of the Jewish conception of the constant affirmation of life! And so we may state it plainly: As hard as those oppressions were and as sad as their consequences may have been, they have at all times forced the Jews to retain their spiritual height and their moral dignity with an intensity which could not remain without its reward.

The thoughtfulness of the German language has endowed the word "Vorwurf" ("Reproach") with a double meaning, once in the sense of an accusation, then also in the meaning of a subject. So we speak of a Vorwurf, a subject, which an artist has chosen. And here I might say that the tendency is common to all the noblest Jews of all ages, beginning with the great son of Amram, to transmute all reproaches which were raised against them into just as many subjects, that is to gain from them as many subjects for their continued development. Certainly the noblest use that can be made of human antagonism, a use which surely is unthinkable without the greatest profusion of moral force!

But it was just this moral force which caused the Jews to emerge always stronger from all trials. Not only that no power on earth supported, but almost all had repeatedly united themselves against them, who being driven from place to place in the utmost unrest, dwelt only upon the heritage of their purely spiritual possession. Their many adversaries united for the purpose of forcing them away also from this and so to bring them to complete ruination. Indeed, who ever thought of them when they were thrown about hither and thither upon the stream of history which carried upon its surface altogether different prospects? Who anticipated anything of the mighty courage of life which inspired them, while their apparent destiny as well as their outward appearance, which was a part of the former, corresponded so little with that courage? "O," we would call with Nietzsche, "you all do not know the feeling which one who has been put to the rack has when he is brought back to the cell and his secret is still with him! He still holds on to it with his teeth. What do you know of the jubilation of human pride!" Of course, what the Jews had to bring back into the cells of the Ghetto was no secret at all. Their crime, which consisted in adhering firmly to the faith of their fathers, was disclosed to the light of day, open for every man to see. They really never hesitated to openly confess this their only offense, even without any torture! If something is to be said about a secret the guarding of which could have filled them with pride, it only and solely must have consisted in the power which enabled them to hold out against all those torturings. But could and should this power bring pride? Perhaps we all feel it that pride is surely not the state of the soul which expresses the relation of the individual to his religion in a fitting manner. If we wish to find here the right expression, we only need to remember our fathers and grandfathers, whose features can serve us as models from which we can best draw the picture of the true Jewish nature. And what do we find there? Not pride—this the times did practically not permit to rise up—but indeed something else, in spite of the times, something that corresponds better with the Jewish optimism, namely: Joyful affirmation of Judaism, joy in Judaism!

The joy in Judaism, an additional characteristic of the Jewish nature, did not only lift up the Jew in the inspiration of the highest holidays to the loftiest pitch of enthusiasm, the joy in Judaism not only filled him during the entire duration of the weekly Sabbath as the hemdat yamin, the delight of days, the joy in Judaism remained true to him also in the sad hours of the work day and as "simha shel mizwah," as joy in obeying a commandment, it sent its rays down to the fulfillment of the last and least precept of his every-day life. And in his prayer? Not accidentally did the Hallelujah, of which I have spoken in the beginning, pass over as the expression of the purest and loftiest joy, from the language and religion of the Jews into the language and religion of our entire culture circle, not accidentally was this expression of the highest jubilation opposed by Schopenhauer as the loudest manifestation of the Jewish optimism. And so can we say in the somewhat altered words of Nietzsche: What do you know, when you release the tortured one, of the jubilation of the inner joy which no racking can snatch away from him!

But wherein was to be found the actual secret of that enormous power which placed the Jews in the position not only to bear all vexations with historical toleration, but to reach out far beyond that? What made it possible for them to remain unconcerned about all sorrows and to attain positive joy in their Judaism? It is the spirituality of their entire nature which generated that power, in comparison to which all physical experience was rated as something incidental to the last degree. But this spirituality of Judaism, perhaps the most striking characteristic of the Jewish nature, had its roots in its purely spiritual doctrine and out of the constant occupation with the same it always drew new powers again, as I will demonstrate later.

As you know, an adherent of the Christian-Socialistic party once said: "I have devoured these booklets, one Jew always copies them from the other." Even in this grimace of a historic-philosophic observer the outlines of a truth which shines forth through our whole history cannot remain entirely imperceptible. The people that has produced that book which conquered the entire cultural world for itself and changed this world through it, this people has never lost its veneration for this book. Indeed, not always has one Jew copied the book of another, but it is likely that one Jew has always received from the other the high esteem and the affection for the book. And when we sometimes laugh over it that perhaps too many books are laid upon the birthday table of our Bar mizwah boy, it is something peculiar and grand at the same time that the induction of the boy, who has become of age, into the religious community is being connected with the induction into the community of books, that is of the spirit in general. And this reverence for the book is by no means an acquisition of modern times, or perhaps a fruit of emancipation. The veneration of the book, which has not only endowed the Ghetto with toleration but also with the richest progression, has first made emancipation possible on their side.

For only the spiritual capital which was stored up in the Ghetto rendered the Jews capable to lift themselves up to the height of modern culture with a rush which scarcely has its equal in history. And only the touch which the Jews had with their Bible, which is just as singular, gave to Mendelssohn's translation the power to introduce them forthwith into the depth of the German language, which was the first presumption for the success of the emancipation.

The unbroken line of books was the cause that the well which flowed to the Jews from their very own book, has always remained living and force giving. The book of books gave something of its own spirit to all the successors, but these used it as something living and returned to the book of books something of their own spirit, which in the end was spirit from its spirit. The books which followed the Bible took care of it that the Book of Books of the Jews always was more than a mere book.

Thus they had to thank their nature for this spirituality, which never tolerated a standstill.

The fact that in spite of all the spirituality the heart of the Jew did not remain empty, but rather encompassed family and religious community with rare warmth, finds its reason in the truth that the spirituality of Judaism, that is, its idea, rested upon nothing more than upon the realization of morality in history, which means that it was directly connected with life and the demands of the heart.

The fundamental proof of this realization of morality in history is to be found in the Decalogue. And this begins its moral lesson with the words: "Kabbed et abiha we-et- immeha," "Honor thy father and thy mother!" The sabbath commandment stands between this and the first commandment of the part dedicated to God and in the center of all the commandments. The words of the fifth commandment can be designated as the primitive germ of all Jewish ethics. The extent to which Judaism understood it to win filial love and to retain it enduringly, proves that there was a great impulsive force in it. When the question of the Jewish nature is being discussed, a special chapter must be devoted to this filial love. The sanctity of the Jewish family life was always recognized without reserve by our worst antagonists. But, as so strikingly pointed out by Moritz Lazarus in his "Ethics of Judaism," this sanctity did not rest as much upon the love of the parents for the children as upon the reverence and the filial love of the children for the parents. The reverence for old age in general, the reverence for the teachers of the individual and of the community, the reverence for the religion of the parents at the same time, also the faithfulness to the God of the fathers and as the fruit of this the loyalty to all co-religionists, all these sentiments had their roots in the reverence for father and mother. The filial love emanating out of this reverence proved itself so strong and comprehensive that it transferred itself to all persons of equal age with father and mother, especially to the teachers and from there to the great men of the past, extending further to their God, to His doctrine and to all the followers of this doctrine. Yes, not only this. It finally verified itself also in regard to the smallest and most insignificant religious custom, when and because it was practiced by the parents. Even the clear discernment that this was often practiced by the parents for the same reason only increased the luster of the glorified light with which in consequence of this it was surrounded in the eyes of the children.

Knit together with simha shel mizwah the Jewish filial love gives us also the key to the understanding of our neo-Orthodoxy which, in contrast to the Polish and Russian old orthodoxy, has concluded peace with modern culture and yet holds tight with unerring tenacity to so much which contradicts this culture. Vice versa Reform in marking out its sphere has nowhere to be as coutious as just there where it is running the danger of violating true piety. But more can be said. Israel has to thank before everything that fidelity which was the fruit of his piety for having been able to bear in historical toleration, nay, in joyful exaltation, all that was allotted to him in his history of many thousands of years. But this piety had its culminating point in the "Kabbed et abiha we-et immeha" which determined all other points at issue.

And so is the every day Jewish charity only a shoot of the tree of Jewish piety, to be sure, a shoot that has again formed out of itself the most manifold life. One would perhaps not go too far were he to designate this every day Jewish charity, which is usually summed up under the name of Gemilut hasadim, as the most beautiful and therefore the most carefully guarded plant in the garden of Judaism. Plant, but not the soil! In our daily morning prayer there is a passage adopted from the Mishnah which belongs to those ornaments of our siddur that give to it its peculiar impression which no change of religious conceptions can obliterate. In this Mishnah passage Jewish charity is grouped together with other expressions of religio-ethical conduct of life, among them also Kibbud ab wo-em (reverence for father and mother). But following the enumeration of these rules of conduct a somewhat surprising sentence is added: "Wesalmud Torah Keneged Kullam," but the study of the Law is above everything. This preferring of the Law has often led to the misconception of the Jewish nature. This preference was misunderstood to mean that the Law was the main thing, but its practice was of secondary consideration, or perhaps that the practice existed only for the sake of the Law. But in reality it is here not a question of comparison of such values, but the difference between the permanent and the temporal value, between the condition and the conditionary. Let us retain the picture of plant and soil! When it is said that the soil is the foremost, the enduring thing and is therefore that which must be attended to before everything else, but the plant is a thing produced by it, it came after it, it is transitory, the opinion is not expressed that the earth is the main thing and the plant only an incidental thing, that the plant exists only for the sake of the soil. It is only intended to make clear the true connection which exists between the two. The plant Gemilut hasadim—and the same naturally applies also to piety—if it is to bring new blossoms and new fruits for all times, it needs for all times the nourishing soil of a living law.

But it must be well considered that that passage of the Mishnah does not speak of the Torah but of the study of the Torah. That which dispenses life, that which nourishes is not a torpid Law, but a living research in it! If we wish to retain the nourishing soil for the expressions of the religious life, from which alone they can spring forth, we must not neglect the living force, which lies in the study. Not only that Gemilut hasadim alone cannot sustain Judaism, a closed Law is also unable to do it all alone. The only thing that alone guarantees life and durability to Judaism and what has always formed the fundamental feature, perhaps the most distinguishing one of the Jewish nature, is that research which is never abated, never deferred, but ever continued, ever living reasearch which always tries anew. To be sure, with the fall of the Ghetto the methods of Jewish research and also the Jews themselves have become different. Today every Jew can no longer take part in the study of the Torah in the proper sense of the word. But the essential thing is: affectionate occupation with the Law, or, which is one and the same thing, the knowledge of the Jewish religion and a deep meditation in it, created by independent thinking. This is still possible and necessary for every Jew. Necessary, because Jewish religiousness has its safe anchoring-ground neither in the blind acceptance for truth of certain religious dogmas, or in the performing of certain usages without investigation, nor even in a mystical sensation of the feeling, be it ever so lofty, but only and solely in the living spiritual comprehension of the contents of the dogma of religion itself. Nothing has therefore helped so much the debilitation of Judaism in recent times as the ignorance in all Jewish matters. In order to induce us to return earnestly to Judaism it is necessary that within us should come to life anew that contempt which originated in the Jewish spirituality and which at all times fell upon the am-ha-arez, the ignoramous in matters of religion, a scorn which has no equal among other people.

A Jewry, as we often see it today, that is cutting gemilut hasadim loose from the nourishing soil of the Law, yes, a Jewry that surrenders itself to indifference towards the Jewish doctrine and its further development, the more unconstrainedly it concentrates its entire power upon gemilut hasadim, such a Jewry is walking upon a wrong and dangerous path. The more dangerous as it is practicing a cultivation of robbery with the heritage of the fathers, it displays before our eyes a flourishing Judaism, but is deceiving us about how short lived all these blossoms are, how swiftly their end must come, as the soil from which alone they could gain durability is no longer taken care of, that soil which is nothing else than the living Jewish Law, or, which is one and the same thing, the living Jewish religion!

It is this Jewish Law which is constantly kept in fresh flow by the continually renewed occupation with the study of it, that is alone able to close up the widest circle which Judaism is capable of drawing within itself, the circle of Jewish solidarity, of Jewish feeling for communal life. Not the common race, not the blood relationship and not the common history are powerful enough to accomplish this, for otherwise apostasy from the Jewish religion would not extinguish the feeling of solidarity. The common Jewish Law—and there is special need today to emphasize this truth—alone forms the foundation for the Jewish community and determines the contents as well as the extent of the Jewish feeling of solidarity. We call ourselves in the Kedushah the people consisting of those who pronounce the Shemah in love and devotion twice daily, in the morning and in the evening. And truly, also today we cannot circumscribe the circle of Jewish feeling of solidarity in any better way than by saying: it embraces all those who may say it twice daily, or more seldom or not at all it embraces all those who recognize the Shemah Yisroel in any kind of a form in love as a common watchword and sign of recognition.

By the connection with the Jewish Law and be this ever so loose, every individual Jew becomes in some part a co-bearer of Judaism. This is the reason why Judaism is touched through the Jewish feeling by the act of an individual Jew, be it in a good or a bad sense. Every ignoble manner of action of a Jew in particular causes at once the Jewish feeling of solidarity to wake up, because the Jewry feels painfully the shadow which falls outwardly upon Judaism. But vice versa the lustre of Judaism also falls back upon every individual Jew. Also the last Jew is in truth still in some part inwardly tied to Judaism and can therefore not be bad as far as this part is concerned. For the sake of this part it is worth while to extend love even to the last Jew. Regarding the faults of the individual Judaism has only one standpoint and this is the standpoint of justice, its main and fundamental virtue, which alone can realize the moral aim of history. But just for this reason love dares to step to the side of justice, the love which is not extended to those mistakes but to the complete human being. It is that love for which the noble hearted Beruria, the wife of Rabbi Meir, invented the interpreting turn which has always remained alive in Israel: "Sin may perish, but not the sinner!" It is the same love in whose favor Gottfried Keller pleads when he says: "So is every mischief still tied to humanity with a small gold ribbon." It should be our aim to find and to lay hold on that small gold ribbon which still ties every Jew inwardly and in truth to Judaism. Not for the sake of the common affliction, but for the sake of that small gold ribbon we are permitted to adhere for all times and for all circumstances of time to the maxim "Kol Yisrael ahim," "All Jews are brothers!"

But as in Judaism every smaller ring always widens itself to a larger size, so it is here. For the thing that unites all Jews as brothers is, as we have seen, only the fundamental idea of Judaism, the idea of the one God and the humanity united under Him. It makes no difference with how much or how little firmness the common tie may bind the individual to the Jewish community, even the last feeble small ribbon also bears something of the golden lustre of the great ribbon which is rolling along through history. But this ribbon exposes openly a way out of this seemingly exclusiveness and when this is understood the community of co-religionists expands itself to the proportion of a community of all mankind. Looked upon in this light, the solidarity of all those who are born of woman beckons from behind the Jewish solidarity. The ring of the Jewish solidarity proves itself to be the ring of the solidarity of humanity. The conception of the Kiddush ha-shem, which was born directly out of the Jewish feeling of solidarity, which at the same time extends itself to all humanity, proves that this assertion that the Jews with all their exclusiveness always turn their looks to entire humanity is more than a theoretical construction. The Kiddush ha-shem, this peculiar creation of Jewish ethics, is the same sanctification of God which every noble deed effects before man when it is known to him, because such an act signifies for all who learn of it a visible victory of God's thought. To have achieved such a Kiddush ha-shem, or to signify it by his entire personality, is the highest that can be said of a Jew. In some way it is as though by every Kiddush ha-shem humanity is being helped to advance quite a visible distance ahead on its way towards its moral aim.

And so I have again arrived there whence I started, namely, at the faith in the moral aim of all development. But this aim, as dark and as endlessly far away it lies before us, it cannot be thought of for this earth in any other way than as I have already said, namely, a humanity morally united under God as the God of morality.

And so I could properly close my deductions. However, I am not merely following an outward form, but an inner necessity, when in connection with all these reflections I ask at the conclusion: In what relation does our closer union stand to all this? And I consider it as a direct proof of the accuracy of my train of thought if I can demonstrate here a complete harmony. In this happy situation I find myself today.

Our Order has made it its duty to unite Israelites for the highest and most ideal interests of humanity, to further develop and elevate the mental and moral character of our race and to inculcate into it the purest principles of honor and patriotism. Our Order, therefore, stands as its name already indicates, upon the soil of Judaism. But from this soil it strives to attain the best for the fatherland and for humanity. The best for humanity, for it is a humanity society, the best for the fatherland, for it is an Austrian humanity Society, and both came from the soil of Judaism, for it is a Jewish Society. And this society finds itself, according to its general tendencies, in full harmony with the tendencies of Judaism. But we can even establish more. Historical endurance and joyful confession of Judaism as radiations of the Jewish optimism must have been at work so that it could altogether dare to set this aim before itself. Jewish spirituality must illumine the way to this aim just as it lastingly renews its inner life in the unerring outlook upon this aim. Jewish piety and Jewish charity, the common feeling which is akin to the Jew and to humanity has at last created those creations each one of which is recognized as a kiddush hashem.

May these best characteristics of the Jewish nature remain true to us! They have proved true in the blessed times of peace which lie behind us, may they also prove true in the future and in the face of their mighty problems, so that this future, when it too has become the past, shall appear as a blessed one to the coming generation, blessed as a time of the unfolding of the Jewish nature.

THE JEWISH COMMUNITY AT GORIZIA.

The town of Gorizia, which has suffered severely through being bombarded by the Italian troops, has a Jewish community with a very long record. Jews resided there more than a thousand years ago, and for a great period in their history they were confined to a ghetto in the district now covered by the Via Ascoli. One of the most famous of modern Italian scholars, the late Professor Graziadio Ascoli, was a Jew who originally came from Gorizia, and the present Chief Rabbi of Alexandria, Professor Della Pergola, was at one time Rabbi in the first-named town. The Synagogue is a fine structure, built one hundred and fifty years ago, and possesses fifty Scrolls of the Law.

JEWISH PROFESSORS AT CONSTANTINOPLE UNIVERSITY.

Dr. Leo Schonmann, a lawyer, has been appointed Professor of Public Law at the University of Constantinople. This appointment raises to four the number of Jews who hold chairs at this University, the three others being Professor Moise Ventura, Roman Law, Professor Moise Cohen, Financial Science, and Professor Abraham Galante, Semitic Languages.

The President's Tribute to Brandeis

The following letter was sent by the President to Senator C. A. Culberson, giving reasons for nominating Mr. Brandeis for Associate Justice of the United States Supreme Court:

"I am very much obliged to you for giving me an opportunity to make clear to the Judiciary Committee my reasons for nominating Mr. Louis D. Brandeis to fill the vacancy in the Supreme Court of the United States created by the death of Mr. Justice Lamar, for I am profoundly interested in the confirmation of the appointment by the Senate.

"There is probably no more important duty imposed upon the President in connection with the general Administration of the Government than that of naming members of the Supreme Court; and I need hardly tell you that I named Mr. Brandeis as a member of that great tribunal only because I knew him to be singularly qualified by learning, by gifts, and by character for the position.

Many charges have been made against Mr. Brandeis: The report of your subcommittee has already made it plain to you and to the country at large how unfounded those charges were. They threw a great deal more light upon the character and motives with whom they originated than upon the qualifications of Mr. Brandeis. I myself looked into them three years ago when I desired to make Mr. Brandeis a member of my Cabinet, and found that they proceeded for the most part from those who hated Mr. Brandeis because he had refused to be serviceable to them in the promotion of their own selfish interests, and from those whom they had prejudiced and misled. The propaganda in this matter has been very extraordinary and very distressing to those who love fairness and value the dignity of the great professions.

"I perceived from the first that the charges were intrinsically incredible by any one who had really known Mr. Brandeis. I have known him. I have tested him by seeking his advice upon some of the most difficult and perplexing public questions about which it was necessary for me to form a judgment. I have dealt with him in matters where nice questions of honor and fair play, as well as large questions of justice and the public benefit, were involved. In every matter in which I have made test of his judgment and point of view, I have received from him counsel singularly enlightening, singularly clear-sighted and judicial, and, above all, full of moral stimulation. He is a friend of all just men and a lover of the right, and he knows more than how to talk about the right—he knows how to set it forward in the face of its enemies. I knew from direct personal knowledge of the man what I was doing when I named him for the highest and most responsible tribunal of the nation.

"Of his extraordinary ability as a lawyer, no man who is competent to judge can speak with anything but the highest admiration. You will remember that in the opinion of the late Chief Justice Fuller he was the ablest man who ever appeared before the Supreme Court of the United States. He is also, the Chief Justice added, absolutely fearless in the discharge of his duties.

"Those who have resorted to him for assistance in settling great industrial disputes can testify to his fairness and love of justice. In the troublesome controversies between the garment workers and manufacturers of New York City, for example, he gave a truly remarkable proof of his judicial temperament and had what must have been the great satisfaction of rendering decisions which both sides were willing to accept as disinterested and even-handed.

"Mr. Brandeis has rendered many notable services to the city and State with which his professional life has been identified. He successfully directed the difficult campaign which resulted in obtaining cheaper gas for the city of Boston. It was chiefly under his guidance and through his efforts that legislation was secured in Massachusetts which authorized savings banks to issue insurance policies for small sums at much reduced rates. And some gentlemen who tried very hard to obtain control by the Boston elevated railway company of the subways of the city for a period of ninety-nine years can probably testify as to his ability as the people's advocate, when public interests call for an effective champion. He rendered those services without compensation, and earned, whether he got it or not, the gratitude of every citizens of the State and the city he served.

"These are but a few of the services of this kind he has freely rendered. It will hearten friends of community and public rights throughout the country to see his quality signally recognized by his elevation to the Supreme Bench. For the whole country is aware of his quality, and is interested in this appointment.

"I did not, in making choice of Mr. Brandeis, ask for or depend on 'endorsements.' I acted upon public knowledge and personal acquaintance with the man, and preferred to name a lawyer for this great office whose abilities and character were so widely recognized that he needed no endorsement. I did, however, personally consult many men in whose judgment I had great confidence, and, am happy to say, was supported in my selection by the voluntary recommendation of the Attorney-General of the United States, who urged Mr. Brandeis upon my consideration independently of any suggestion from me.

"Let me say by way of summing up, my dear Senator, that I nominated Mr. Brandeis for the Supreme Court because it was, and is, my deliberate judgment that, of all the men now at the bar whom it has been my privilege to observe, test, and know, he is exceptionally qualified. I cannot speak too highly of his impartial, impersonal, orderly, and constructive mind, his rare analytical powers, his deep human sympathy, his profound acquaintance with the historical roots of our institutions and insight into their spirit, or of the many evidences he has given of being imbued to the very heart with our American ideals of justice and equality of opportunity; of his knowledge of modern economic conditions and of the way they bear upon the masses of the people; or of his genius in getting persons to unite in common and harmonious action and look with frank and kindly eyes into each other's minds, who had before been heated antagonists. This friend of justice and of men will ornament the high court of which we are justly proud.

"I am glad to have had the opportunity to pay this tribute of admiration and of confidence; and I beg that your committee will accept this nomination as coming from me quick with a sense of public obligation and responsibility.

"WOODROW WILSON."

Dr. Edward N. Calisch Honored at Anniversary

Distinguished co-religionists from many sections of the country assembled in Richmond for the three notable services held at Beth Ahabah Temple in commemoration of the seventy-fifth anniversary of the organization of the synagogue and for the twenty-fifth anniversary of the Rabbinate of Dr. Edward N. Calisch.

Exercises began with regular Friday evening services on May 26, 1916, participated in by some of the leading Rabbis of the country, including Rev. Dr. William Rosenau, Baltimore, president of the Central Conference of American Rabbis; Rev. Dr. Louis Wolsey, of Cleveland, president of the Alumni Association of Hebrew Union College; Rev. Dr. Abraham Simon, Rabbi of the Washington Hebrew Congregation; and Rabbi L. D. Mendoza, of the Ohev Sholom Congregation of Norfolk.

The program for the celebrations were so arranged as to have a prominent speaker address the congregation at each of the three services. The first two services were devoted chiefly to the observance of Dr. Calisch's silver anniversary, and on Sunday night the exercises were in commemoration of the diamond jubilee of the congregation.

Dr. Calisch came to Richmond in 1891, and has been actively identified with the work of his congregation ever since. He has gained a wide reputation as a forceful and eloquent man in the American Jewish pulpit and is a prominent figure in all movements which have for their object the betterment of existing conditions. In the world of literature he is an author of no little reputation. As a B'nai B'rith he has been most active in the furtherance of the Order's aims and objects. He has been a member of the Executive Committee of the Order representing District No. 5 for the past fifteen years.

Among the many congratulatory messages received by Dr. E. N. Calisch on the twenty fifth anniversary of his ministry at Temple Beth Ahabah, coming from all denominations, is the following from Rev. Edward Leigh Pell, D. D., a distinguished Methodist minister and writer:

"My Dear Dr. Calisch:—The life of a recluse, such as I have been compelled to live for many years, though seemingly the narrowest of all lives, is not wanting in opportunities for uncolored visions or unbiased judgments; and I hope I shall not be regarded as merely emotional when I say, as I am now glad to say, that in my opinion no man has done so much for the spread of Catholic ideas and the Catholic spirit among us, for the development of our sense of human kinship, for the destruction of senseless prejudices and for the encouragement of a cordial sympathy and understanding between races as you have done in your twenty-five years of distinguished service in this city.

"In many ways you have helped to quicken our consciousness of the essential unity of humanity You have helped us to realize that as God is one so his people are one. You have helped the hearts of Jew and Gentile to beat together; you have helped Hebrew and Christian to believe in each other; you have helped us to remember that as the heart of the Eternal is wonderfully kind so His children should be not merely tolerant but kind—wonderfully kind—toward one another.

"I hope that you will live to see the day when, through the influence of your spirit and teaching, the last vestige of the most inexcusable of all prejudices shall have vanished from among us. Great as your work has been there is still enough of this sin among our people to make us hang our heads in shame. I presume there are still some Jews who are unable to understand how any good thing can come out of Nazareth, but I confess I have neither the heart nor the face to complain while so many of my own people are still blind to the good that has come out of Jerusalem. There are some things in this world of which [illegible] are proud but as a Christian the thing that humiliates me most of all is the [illegible] social attitude of many Christian women, which, more than anything else it seems to me, has delayed the day of perfect amity between Jew and Gentile. Women, I suppose, will be the last mystery to be solved, and I therefore expect to remain more or less mystified to the end, but I should like very much before I go to understand [illegible] is in the heart of a Christian woman that makes her do one thing. I [illegible] understand what it is that [illegible] after growing up with a [illegible] whom she has learned to [illegible] to her in subsequent [illegible] help in all her fine philantrophies; after raving over her beauty, her talent, her cleverness, her charming personality, her gentleness of spirit, her purity of heart; after saying a thousand times that she should grace the highest social station in the land, and, above all, after assuring herself that this friend of her girlhood has the bluest of blue blood in her veins, that kings and poets and prophets adorn her ancestral line, and that she comes of a race that gave to the world Him whom she calls her Lord and Master—I should like, I say, to know what is in the heart of this Christian woman that prompts her the moment she enters a social club to turn and slam the door in the face of the sister of her Christ!

"I am sure that your own immediate friends and congregation are not more grateful for your achievements than many others among our own people who, though bearing a different name, are proud to think of you as a leader among us; and it is with a keen sense of obligation that I am sending you with this feeble apreciation of my own sincere thanks and congratulations upon the completion with honor of these twenty-five fruitful and noble spent years. May the blessing of God rest upon you and yours, and may He spare you for at least another quarter of a century of equally fruitful service in our community.

"Very sincerely yours,

(Signed)

"EDWARD LEIGH PELL."

"THE RABBI."

ADDRESS BY DR. WM. ROSENAU AT ANNIVERSARY EXERCISES.

It is hardly necessary for me to state that I feel deeply honored to have been invited to participate in this, your double celebration. While I am here as the presiding officer of the Central Conference of American Rabbis, I am also here as the personal friend of this congregation and as an old friend of its spiritual leader. Congregations are rarely known to have grown as steadily in numbers and influence, as has Beth Ahabah of Richmond. Your three-quarters of a century is rich in accomplishment. Much of that which now redounds to your glory is undoubtedly due to your co-operation in congregational endeavor and your loyalty to Jewish ideals. Most of it, however, must be regarded as the fruit of the labor of the hands of your ministry, most important in which has been the man who has stood at your head for these twenty-five years.

I cannot allow the occasion to pass without first and foremost congratulating your congregation and your worthy Rabbi, hoping and praying that whatever has been the praiseworthy work of both you and him, will prove but an earnest of more praiseworthy endeavor in years to come, to be brought to fruition by the help and grace of divine Providence.

It is indeed meet, that one of the themes for discussion on this festival should be "The Rabbi." And may I say, that I feel delighted that the treatment of this theme has been assigned to me.

The Rabbi's function in the community has changed with the centuries. The conditions existing at any one time narrow or broaden the Rabbi's responsibilities and prerogatives. Let me ask you to consider what the Rabbi was prior to these days of every religion's readjustment to the spirit of the times. He was a student of the closet. His labors were in the realm of Jewish scholarship. To it indeed he was confined.

I do not by any means fail to appreciate his restrictions. They were justified by the demands of the hour. In fact, had the Rabbi of the olden days not devoted himself solely to the preservation and development of Jewish scholarship "eo ipso," much of that, which we prize as our Jewish heritage, might have been lost amid the storm and stress of the days of persecution.

The Rabbi of today, while obliged to cultivate the science of Jewish learning, is obliged to enter into the various phases of the Jewish social life with directive power. I can picture him to thebest advantage by quoting a passage from Sacred Writ. It is taken from that part of the Book of Hosea, which is the prophetical portion to be read tomorrow in the synagogues throughout the land. It runs: "I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness and in mercies. I will betroth thee unto me in faithfulness; and thou shalt know the Lord." (Hosea 2 21-22.)

It is not my intention to mislead you. I would not have you imagine that these words were spoken with reference to the relationship on the part of the minister to the congregation. It pictures the relationship which the prophet conceived to exist between God and Israel. God was known to be the husband. Israel was declared to be God's wife. Similarly, let us say, that because the spiritual leader of your community proclaims to his people the saving message of divine truth, he, on his part, must be ready to promise to his congregation loyalty and devotion characteristic of marital conditions

Yes, the Rabbi is to betroth the congregation unto himself forever, if that is possible. The possibility alone can exist provided the Rabbi has a sense of righteousness, exercises judgment, shows mercy, evinces loving kindness and exhibits faithfulness. All these virtues must be his, not only in his official capacity, as minister at the altar of God, but also as friend among the people, as worker in the social life and as champion of philanthropy. He must never forget that of all the forces of civilization, religion of which he is the exponent, is the most powerful and the most effectual. Only in the degree in which these virtues are manifested and cultivated by him, can the people whom he leads be expected to know God in belief and practice.

The Rabbi is the messenger of the Lord of Hosts as was the prophet of old and the priest who preceded the prophet. Of the Rabbi it can be said, in very truth: "His lips are to guard knowledge and the law are the people to seek from his mouth." And when I speak of "knowledge" and of "law" I refer to that knowledge and that law which bear the divine stamp of truth, and are sure to further the well-being of the social order and the happiness of mankind.

No congregation knows the sacrifices a Rabbi—and for all that any preacher—is obliged to make in order to measure up to the standard which I have just expounded. They are sacrifices of pleasure, leisure, strength and health. Nothing that a constituency can do for its minister to honor him can ever be hoped to repay him for all that he was obliged to do as a worker in the vineyard of the Lord.

I do not desire to indulge in personalities. But I believe I am not exaggerating his worth when I say, that the man whom today you have gathered together to honor, has done for you all that which is implied in the text I have chosen as a basis of my remarks on this occasion: "I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies. I will betroth thee unto me in faithfulness; and thou shalt know the Lord." Whatever knowledge of the Lord you possess and you apply, is the result of your Rabbi's instruction.

Tomorrow there will be opened in the course of the Pentateuchal reading, the fourth book of the Mosaic dispensation. In that fourth book I see by way of comparison with the others, an intimation of the great text to which the Rabbi is subjected. If Genesis may be made to stand for the Rabbi's fitness, Exodus for the necessity of his instruction and Leviticus for his consecration, then Numbers, which covers for Israel the greater period of its wandering, must needs stand for the period of the Rabbi's activity. Just as in the days of which the Book of Numbers speaks, the Israelites were tried and tested in a thousand and one ways, so the Rabbi, in the course of his active career, is tried and tested. When at least he stands at the completion of his work and he enters the period of Deuteronomy, which signifies the review of all his past service and teaching, all the reward that he can, should and does expect, is the consciousness that he has labored in that spirit of righteousness, judgment, loving kindness, mercy and faithfulness, for which his profession calls.

May God spare your Rabbi to witness in distant days to come, amid health and strength, with not a single one of his powers diminished, the rich fruition of his honest labors, so that the life he has lived among you may be an inspiration to the Rabbis in Israel in days to come.

JEWISH COMMUNITY OF DUBLIN.

In Dublin, the Irish capital, which has been the center of the world's interest during the past weeks, there is a Jewish population of nearly 3000 souls. There is no real "ghetto," but the Jews are scattered all over the city. The Jewish community has several J. P.'s, the most prominent of whom is Mr. M. E. Solomons, formerly Consul General for Austria-Hungary. There is a Jew, Mr. Isaacs, on the City Council. The Jews have one large synagogue, on Adelaide road near Leeson street. There is also a Jewish Board of Guardians, Zionist and literary societies and various Chevrahs. Nearly all the Jews of Ireland, numbering 6000, come from Russia. Most of the Dublin Jews are strictly observant and the Sabbath is generally kept holy.

MASS MEETING AT CHICAGO TO RAISE FUNDS FOR JEWISH WAR SUFFERERS.

A gigantic public meeting for the relief of Jewish War Sufferers was held at the Auditorium Theater on Thursday, May 18, 1916. The following speakers addressed the meeting: Rt. Rev. Mgr. Francis E. Kelley, representing his Grace the Archbishop; Dr. Jenkin Lloyd Jones, Hon. Wm. J. Calhoun and Dr. J. L. Magnes. Levy Mayer, owing to the illness of Dr. Emil G. Hirsch, presided.

The Executive Committee having charge of this meeting issued the following appeal to all co-religionists in the city requesting their presence at the meeting:

"We appeal to the human sympathy of America and to the conscience of the world.

"More than half the Jews of the world are in the eastern theater of the European conflict. They have endured the inevitable hardships of war. Their cities and villages have been devastated by three invasions of opposing armies, and are threatened by a fourth. They are facing utter annihilation.

"Hundreds of thousands—the aged and infirm, women and children, mothers and babies—by decrees of expulsion have been driven from their homes, native villages and provinces with cruelties unspeakable and horrors unbelievable.

"Whatever relief may have been brought to others in distress, three million Jews—innocent non-combatants, unfortunate victims—are face to face with death from exposure, starvation and plague. The Rockefeller Foundation reports: 'Conditions in eastern Europe are much worse than the worst in Belgium.'"

On the evening preceding the mass meeting, a dinner was given by Mr. Julius Rosenwald to about one hundred prominent co-religionists, at which the details of the campaign for contributions were worked out.

The appeal sent out by the Committee was strengthened by the public statement issued and signed by the following men: Victor F. Lawson, Ernest A. Hamill, David B. Forgan, Geo. M. Reynolds, Walter S. Brewster, William B. Kelley and Charles G. Dawes.

"In Chicago, as throughout the United States," their message declared, "the Jews have always responded most liberally whenever there has been any distress to relieve or any philanthropic purpose to serve. We express our earnest hope that the people of Chicago will appreciate the unusual character of this appeal, the worthiness of the cause, and will co-operate with their Jewish neighbors in a great human task."

As a result of the eloquent appeals the sum of over $400,000 was pledged by those present. Since the meeting committees have been actively at work gathering subscriptions from those who for various reasons were unable to attend the mass meeting. At the present writing the sum of $500,000, originally set as the goal, has been exceeded and the Committee has set a new goal, namely, $600,000.

It is most gratifying to the B'nai B'rith News that of the sum of $500,000 gathered more than $100,000 was contributed by members of the I. O. B. B.

CONVENTION OF ORTHODOX RABBIS.

The Orthodox Rabbis of the United States and Canada held their 13th annual convention at the Broadway Central Hotel, New York, on Sunday, May 14, 1916. Some of the matters discussed were relief of young Rabbinical students suffering in the war zone, ways and means of strengthening the religious feeling in children of orthodox parents, and the effect of the Gary system on the religious schools

The Rabbis passed resolutions opposing the feature of the Gary plan which provides for the absence of pupils from schools for religious instruction elsewhere. It was held that the Gary plan, in its present form, would introduce religious quarrels in the schools.

Resolutions were also adopted against the establishment among Jewish communities of radical schools which omit all reference to religion. It was urged that all Jewish schools should be placed under the supervision of Rabbis. The convention also went on record in favor of establishing more religious schools for Jewish children.

DR. WEISELBERGER KNIGHTED.

Dr. Weiselberger, the Jewish mayor of Czernowitz, who had been taken a prisoner by the Russians because he would not disclose the names of the prominent citizens of the town, whom the Russians wished to take as prisoners, and who was subsequently released, was lately raised to the nobility by the order of Emperor Francis Joseph.

Annual Convention of District -:- Grand Lodge No. 2. -:-

The 64th annual convention of the District Grand Lodge was held at the B'nai B'rith Building, in the city of Cleveland, on Sunday, May 21, 1916. Delegates representing Lodges in seven states comprising the District were in attendance.

The convention was opened with prayer by Rabbi Morris M. Feuerlicht, of Indianapolis, and this was followed by addresses of welcome on the part of Hon. L. T. Beeman, Director of Public Welfare; Homer H. Johnson, ex-president of the Chamber of Commerce; and Brother W. Weidenthal, president of Cleveland Lodge. Brother Karl M. Vetsburg made a fitting response.

The convention was thereupon organized and the Grand Lodge degree was conferred upon a number of past presidents.

The message of President Samuel J. Kornhauser followed. In his message he referred extensively to the propaganda campaign that was waged during the past year within the District and the wonderful results achieved thereby. He called attention to the necessity of training the new members to a deep sense of obligation and unfailing loyalty to the principles of the Order. The message of the president was received with marked demonstrations of approval.

Brother Victor Abraham, as secretary of the District Grand Lodge, then submitted his report, from which an increase of membership from 5,351 to 8,711 was apparent. The financial and statistical report of the secretary showed the District in a most excellent condition.

Dr. Simon Peiser, superintendent of the Cleveland Orphan Asylum, presented his report in which he spoke of the 500 orphans who are now inmates and expressing the belief in the desirability of moving the home to a new and better location.

This was followed by the report of Brother Jacob Furth as chairman of the Endowment Committee.

In the evening there was a musical, attended by a large number of delegates, members of the Order and their friends. The affair was held in the B'nai B'rith Building, and was brought to a close with a ball.

Monday Morning Session.

The Monday morning session was opened with an invocation by Rabbi Joseph S. Kornfeld of Columbus, Ohio.

Reports of the Committee on Endowment, of the secretary and treasurer, and of the General Committee were presented and considered .

A special feature of the morning session was an address by Dr. Rudolph I. Coffee, director of the Social Service Department of the Order. He spoke of the efforts of the Social Service Bureau to get Jews back to the land, of the successful movement to organize Big Brother Clubs, and the establishment of Free Employment Bureaus in the various Jewish centers.

Prof. Dr. Gotthard Deutsch of Cincinnati submitted report on the condition of the Jews in belligerent countries. He pleaded for their betterment and careful study and investigation of conditions.

During the day various amendments to existing laws were considered and acted upon, among them the basis of representation at the Grand Lodge conventions was changed.

In the evening the ladies attending the convention were entertained at a performance at the Hippodrome, as guests of the local committee.

Tuesday's Sessions.

The session opened with prayer by Dr. Samuel Sale of St. Louis. The main feature of the meeting was the adoption of the constitution and a discussion which resulted in a definite decision approving the plan for the establishment of a new Orphan Asylum in Cuyahoga County at at approximate cost of $1,000,000.

Resolutions were adopted asking the United States Government to intercede in behalf of the Jews in Russia.

The immigration bill pending before Congress was declared objectionable on account of its literacy feature, and resolution was adopted expressing opposition to the passage of this bill. Copies of the foregoing resolutions were ordered sent to the president of the United States and members of Congress.

Brother Jacob Furth of St. Louis was re-elected trustee of the Cleveland Orphan Asylum and Brother Martin A. Marx was elected to fill the vacancy on the board of trustees caused by the death of Kaufman Hays.

The convention appropriated $100 for the maintenance of the National Farm School; the sum of $1,500 was voted toward the maintenance of the Leo N. Levi Hospital at Hot Springs. It was resolved that increased emphasis be placed on the work of the Educational League.

It was further decided that the General Committee be requested to stimulate the activities of the Orphan Asylum and other institutions.

Cincinnati was chosen for the 1917 convention.

The election and installation of officers brought the convention to a close. The following officers were elected: Karl M. Vetsburg of St. Louis, president; Louis J. Borinstein of Indianapolis, first vice-president; Joseph Seligman of Louisville, second vice-president; Victor Abraham, Cincinnati, secretary; William Ornstein, Cincinnati, treasurer. Members of the General Committee: Harry Levison, Toledo; Harry J. Levi, Cincinnati; Phil Scheir, Kansas City; Rabbi Louis Bernstein, Joplin, Mo.; Sidney G. Kusworm, Dayton; Joseph Stampfer, St. Louis.

The convention adjourned following the benediction by Rabbi Alexander of Toledo.

Report of the Committee on National and International Questions.

To the District Grand Lodge No. 2, I. O. B. B.

Your Committee on National and International Questions begs leave to submit the following report:

The present war presses upon us the consideration of problems, both national and international, such as the Jew has never before been called upon to face. Calamities as well as opportunities may present themselves as a result of the war; how to prepare to meet either must be the burden of our thought and concern.

We are irrevocably committed to the inextinguishable hope that the world, as it rolls upon the wheels of progress and civilization, will bring opportunities for relief rather than for oppression, and, with this in view, we are constrained to believe that now is the time to call for a final solution of what is thoughtlessly termed the Jewish question. This question is, how to secure for the Jew complete recognition as a citizen of the country of which he forms a part and for which he has been so unstintingly pouring out his life blood as evidence of his loyalty and patriotism.

Our attention is therefore immediately directed to the impossibility of the position of the Jew, politically and economically, in Russia and Roumania. Russia's atrocious treatment of the Jew is proverbial. Notwithstanding that according to modest estimates no less than 385,000 Jews, more than one-half of their number capable of bearing arms, are marching under Russia's standard today, still she is as oppressive as ever —under the circumstances even more oppressive than ever—toward her Jewish subjects. With these facts before it, the rest of the civilized world stands aghast and must resolve that when this hateful war shall have ended, the Jew of Russia shall finally come into possession of those rights which belong to him as a citizen.

We therefore recommend that District Grand Lodge No. 2, I. O. B. B., request the United States Government, true to its traditions as the champion of the oppressed of all lands, to exert its utmost in the council of the nations to accomplish this end.

No better are the conditions of the Jew in Roumania. There, too, he is the victim of every possible discrimination. Though bound by the treaty of Berlin to grant the Jew full rights of citizenship, she has wilfully violated her international obligations—nay, more, in annexing portions of Bulgaria, where the Jews had enjoyed all the rights of citizens, contrary to the fundamental principles of the law of nations, she deliberately deprived them of those rights.

We therefore recommend that in the Congress of Nations following the close of the war, the signatory powers shall reiterate these treaty obligations, and insist that, failing to carry them out, Roumania shall forfeit the respect of the nations.

The shifting of boundary lines, which may be anticipated as the result of the present world conflict, is apt to intensify sectionalism among our people, and strengthened by a short sighted policy, some of our co-religionists may overlook what they owe to our brethren in distress. We therefore express the hope that wherever the question of the rights of Jews in territories changing their sovereignty shall arise, no Jew will forget that it is his duty to extend a helping hand, and we therefore request the Executive Committee to transmit this expression of our sentiments to the European Grand Lodges.

Galicia—Although in Austria the constitution of December 20, 1867, vouchsafed to the Jew complete equality, the political and religious conditions of Galicia have retarded the progress of the Jewish masses. Economic conditions have affected the proverbial purity of Jewish womanhood, which, though percentually insignificant, is a burning shame, the more so because the panderer, unfortunately not infrequently is of our own people and finds in the poverty stricken towns of that unfortunate country the most fertile field for his execrable activity. The law of Israel, which places the protection of womanly purity on a level with the protection of human life, makes it our solemn duty not to stand idly by the blood of our brother.

We therefore recommend that our Executive Committee enter into correspondence with the Lodges in Austria to determine how the Lodges in this country can co-operate in this work of protection.

Palestine—Aside from any controversy over the question of the place which Palestine is to occupy in the future history of the Jewish people, our Order, destined to unite Israelites the world over, must consider the Palestinian relief work as a matter of supreme importance. It is our duty, however, not only to relieve the temporary distress now commanding our exclusive attention, but also to continue our interest after the war in the cause of charity and education. The work of agricultural colonization, so conspicuously and successfully inaugurated by Baron Edmond de Rothschild, the noble scion of an historic family, ought not to be permitted to suffer by reason of the calamitous conditions that have befallen Palestine. Nor ought the educational institutions which have so auspiciously started out upon the work of combatting pauperism and of raising both the intellectual and the moral status of the Jews in the land of our fathers, be forgotten.

We recommend to our Lodges that they assist in this admirable work and inaugurate a campaign of renewed activity when, with the end of the war, the problem shall have become more clearly defined.

Rural Settlements—Although we feel no necessity for apology for the fact that historic conditions, not of our own making, have turned the Jew largely to commercial activity, the fact should not be overlooked that our people in this land of freedom and opportunity should furnish their pro rata to agricultural pursuits, if Israel is again to return to the normal conditions of its former life.

Of the various attempts to bring about this end, experience has shown that none has proved to be more productive of results than small rural neighborhoods adjoining cities with large Jewish centers.

We recommend this Grand Lodge to urge upon the constituent Lodges cooperation with the Jewish Agricultural and Industrial Aid Society, which has labored so successfully and nobly in this field.

Organization—United as we are in our aims, we must wish that the grave problems with which we shall be confronted at the close of the war, be faced by American Israel undivided. Let there be no division in the household of Israel. The hope expressed in our ancient liturgy, "The Lord who so miraculously saved our fathers from all perils will save us through the brotherhood of an united Israel," we still offer with sincere faith.

We recommend our Executive Committee, in whose well proved wisdom we place implicit trust, to use its best efforts in the accomplishment of this fervently desired and originally needed end.

Immigration—Standing upon the platform proclaimed by Israel's great lawgiver, that there shall be one law and one statute for the native and the alien alike, we renew our protest against any restriction on immigration other than that aimed to exclude the criminal and the defective; and while the literacy test will scarcely affect our people, we consider this clause in the bill now pending, as unnecessary from the viewpoint of protecting the interests of this country; fundamentally subversive of the principles of Americanism, and unjust to people who are essentially the victims of maladministration.

We recommend that a copy of this portion of our report be transmitted to the president of the United States and to each member of the Senate and House of Representatives.

Report of Committee on Resolutions.

To the District Grand Lodge No. 2, I. O. B. B.:

The past year has been one of the most remarkable in the entire history of District No. 2, and your representatives justifiably looked forward to an equally notable convention and meeting, and it is hardly necessary to declare that these expectations have been abundantly realized. Cleveland Lodge and the Cleveland Jewish community have always stood at the forefront of B'nai B'rith activity, and this meeting here has been unusually appropriate and timely. Cleveland, the city where is located the Orphan Asylum, the institution nearest to our hearts and the pride of our Order, the home of President Samuel J. Kornhauser and of so many of our honored and revered past presidents, the proud possessor of the first B'nai B'rith Building in the District and the home city of Cleveland Lodge No. 16, has well merited its reputation as a center of Jewish influence.

We congratulate Cleveland Lodge upon its magnificent home, and confidently believe and hope that the convenience and the pleasure that it has afforded us in our deliberations during this meeting will prove an inspiration and stimulus for the establishment of B'nai B'rith Buildings by many other Lodges of this District

We appreciate the warmth, the cordiality and sincerity of the welcomes extended to us on behalf of the municipality of Cleveland by the Honorable Lamar T. Beman and Homer H. Johnson, Esq.

Our thanks are due to Brother Rudolph I. Coffee for his coming and for his eloquent and instructive address, and the broad view that he has given us of the activities of the Social Service Department and the Anti-Defamation League. The work of these two bureaus exemplify, to a high degree, the principles of the Order and supplement its high idealism. We also thank Brother Rabbi Louis Bernstein for his able and eloquent address on the "Watchword of the Order" and on the humane service to which we are pledged.

Our sincere thanks are due to the brothers of Cleveland Lodge No. 16, to the Jewish citizens of Cleveland and to the General Committee on the convention. Every want and need of the delegates and visitors has been anticipated. Our visit has been a most enjoyable and deligtful one, and we shall depart with grateful recollections and memories of their boundless and fraternal hospitality.

We acknowledge our obligations to the ladies of Cleveland, the Women's Auxiliary Committee and the Cleveland Council of Jewish Women for their tireless efforts and the splendid entertainment they have extended to the visiting ladies.

Among so many who have manifestly contributed their time, their thought and their labors, it would here be impracticable to mention all who are deserving of special thanks, but we cannot refrain from commending specially the constant and untiring attendance and thoughtfulness of Brother Max E. Meisel, chairman of the General Committee of the convention; of Brother A. Lewenthal, and of Brother William Weidenthal, president of Cleveland Lodge.

We are grateful to Brother Simon Peiser, superintendent of the Orphan Asylum, and to his able corps of assistants, for the splendid reception given our delegates. We are specially grateful to the children of that institution for the entertainment which demonstrated so impressively the thorough training they are receiving.

The thanks of the convention are due to all of the retiring officers of District No. 2 for the successful administration of its affairs during the past year, and especially to President Samuel J. Kornhauser for his uniform courtesy and constant efforts on behalf of the Order. We recommend that the incoming General Committee be authorized to provide a suitable testimonial to him in appreciation of his able work and as evidence of the respect and regard in which he is held by the members of District Grand Lodge No. 2.

We thank the Jewish Independent for the complimentary B'nai B'rith edition of that splendid paper, and the local press for the attention and publicity they have so generously accorded us and our proceedings.

We recommend that copies of this report be transmitted for publication to the B'nai B'rith News and to the Jewish Independent, and that a copy be sent to Cleveland Lodge No. 16.

RUSSIAN GOVERNOR AND POGROM PANIC.

The Governor of Oryol has reprimanded the Chief of Police of Priansk for creating a pogrom panic in the town by means of an official accusation that the Jews were responsible for the high prices of food. The Liberal organs demand that the Government should categorically prohibit all such maneuvers of anti-Semitic officials.

JEWISH SOCIAL SERVICE BUREAU OF LONDON LODGE I. O. B. B.

A Useful Movement.

No communal movement in recent times has been more inherent with possibilities of usefulness than the Jewish Bureau of Social Service recently founded by the B'nai B'rith. Broadly, the aim of the Bureau is to bring institutions in need of workers into touch with men able to devote a portion of their leisure time to communal work. It was no doubt a little venturesome to embark upon a new organization of this kind during wartime when public attention is absorbed by great national issues. But it is just at this time of crisis that the work of the Bureau is most needed. Most of our institutions have been sadly depleted of their male workers and find it a matter of extreme difficulty to maintain their normal activities. This particularly applies to the Boys' Clubs, which depend for their control upon the services of young workers.

It is an undoubted fact that the number of active communal workers bears a very small proportion to the forces available, and no organized effort has hitherto been made to remedy the deficiency. There has been no center where gentlemen willing to do a certain amount of work have been able to go for information and advice. The Bureau supplies this need. Its Committee is composed of men associated with varied fields of communal endeavor. The Boys' Clubs, School Care Committees, the Board of Guardians, and other leading institutions are represented. Would-be workers can, therefore, obtain first-hand information concerning the work most likely to be congenial to them. The Bureau has announced that it contemplates the issue of leaflets dealing with forms of work for which there is a constant demand for workers; leaflets concerning Boys' Clubs and School Care Committees are in course of preparation.

There are many directions in which the work of the Bureau may develop. The close touch that it will be able to maintain with our institutions should place it in a position to draw attention to directions in which communal organizations may be improved, and if it works in a scientific spirit it may fulfil many of the functions of the Society for Jewish Statistics (founded by the present President of the B'nai B'rith some years ago), the untimely demise of which was regretted in many quarters.

It is to be hoped that the facilities afforded by the Bureau will be largely taken advantage of. The Hon. Secretary is Mr. Maurice Myers, who may be addressed care The British Institute for Social Service, 1 Central Buildings, Tothill Street, Westminister.—London Jewish Chronicle.

LAWYERS INTERCEDE FOR JEWS.

During a convention of Russian lawyers which was recently held in Petrograd the question of the restrictions against Jewish lawyers was freely discussed by those present and a resolution was unanimously adopted to petition the government to remove all restrictions from Jews in the legal profession. The resolution was forwarded to the Premier. Jews are allowed to practice law in Russia only in a very limited number and even the associate lawyers number but few Jews among them.

EXPULSION OF JEWS IN RUMANIA.

The Rumanian police authorities have again become very active in expelling Jews from towns and villages, where they lived for many generations, on the ground that they had no right of domicile there because they were considered as foreigners. The condition of these expelled Jews is terrible, because the large cities are already overcrowded and there is no outlet beyond the boundary line. A well-known Rumanian general, M. [illegible], came out with a strong protest against this action of the government, pointing out the services which the Jews rendered the country in the last Balkan war and their readiness to serve the country should a time of need come again. This protest made a very favorable impression in political circles and the question was even taken up at one of the recent sessions of the Rumanian Parliament when it caused a very stormy debate among the deputies.

JEWS AS GENERALS IN AUSTRIAN ARMY.

From Austria the decoration of Major General Karl Schwarz commanding a Landsturm brigade has been reported. There are at least three Jewish generals [illegible] in the Austrian army of whom Adolph von Kornhaber holds the highest rank as lieutenant field marshal. The [illegible] of colonels commanding regiments are not all known, but they must be considerable for two were prominently mentioned in connection with the [illegible] in the Balkans.

DISTRICT GRAND LODGE NO. 7,

Independent Order B'nai B'rith.
Office of the President.
Shreveport, La., May 29, 1916.

To the Officers and Members of the Lodges of District No. 7, I. O. B. B.

My Dear Brethren:

I am enclosing a copy of resolutions adopted by Louisiana Lodge No. 107, of this City, which I would thank you to read at the next meeting of your Lodge, and I will appreciate your views thereon. The purpose of these resolutions is to stimulate the membership of all local Lodges, and to emphasize that our Institution has ideals other than that of a Humane, Charitable and Philanthropic nature.

You, no doubt, have had the same experience as I in propaganda, by being repeatedly told that our Order is not needed in dispensing charity. The response is given in the set of resolutions herewith enclosed, as our Order promotes intellectual culture, develops character, intensifies our Jewish ideals, and fosters our social relations. It is the hand-maiden of the Synagogue in preserving our Jewish entity, and acts as a beacon light to those of our Faith in living in communities where we have no houses of worship to inspire them with the Inspirations and Aspirations of Israel. The cry is loud, and the cause urgent, and I entreat your especial efforts in such communities, and among such members of our Faith where apathy exists. The Jew who lives in villages or in the smaller towns, should be aroused to a sense of his duty to the Faith of his Fathers, and to the lessons of his Youth and Infancy.

By concerted action of the Brethren of District Number Seven, our membership could be easily increased one thousand, and our enthusiasm intensified through such a laudable undertaking.

Please let me hear from you just what I may reasonably expect in the way of your individual efforts, as well as the efforts of your local lodge; what nearby communities exist through which the membership of your local lodge may be increased; what prospects there are for increase in membership in your local communities; and I would thank you to suggest such towns or cities where sufficient numbers of our Faith live and new lodges could be instituted.

Thanking you in advance in anticipation of your most hearty cooperation, and, with fraternal greetings, I am,

Yours in Benevolence, Brotherly Love and Harmony. E. R. BERNSTEIN,
President.

SWISS JEWS AND PEACE.

A number of prominent Jews in Switzerland have formed a committee to which they have given the name of "Pro Causa Judaica." They propose to take action in that country and in other neutral States in the interests of Jews directly affected by the war on lines parallel to those on which Jews in the United States are working. The committee has issued an appeal to politicians and intellectuals in Switzerland and has received promises of support from members of the two Representative Houses. The committee will press for an opportunity to be given to Jews at the coming peace negotiations to claim the grant of full rights for those who do not now enjoy them.

JEWS CHARGED WITH POGROM.

A remarkable trial will soon take place at Kieff. Thirty-one Jewish residents of Lubar (Volhynia) will be tried for having organized, in September, 1913, a pogrom against Christians. A hundred witnesses have been summoned.

THE B'NAI B'RITH AND CONSTRUCTIVE SERVICE.

(Continued from page 1)

its hills, its fields of wheat and barley, its plantations of vines and fig trees, made upon the Israelites is profusely interspersed throughout Biblical literature. "A land that flowed with milk and honey" was the promise held out to our forefathers, and this promise cannot be applied to commercial pursuits. The Song of Deborah and the Book of Ruth, with its significant picture of fields of waving grain and Ruth following after the gleaners to pick up her measure of barley, represent a people given to the enjoyment of agricultural pursuits. The love for agriculture became so ingrained in the Jew that the trader was as contemptuously held by him as many of the present occupations of the Jew are held by some of his present day neighbors.

This attachment to the soil and its cultivation continued until the great catastrophe came upon the land in the conquest of Palestine and the destruction of Jerusalem. From the time of the dispersion from their native land, until recent times, there have been numerous attempts to bring the Jew back to the cultivation of the soil, but it was not until perhaps the middle of the nineteenth century that any concerted effort was made in this direction, although we have evidences that as far back as the beginning of the last century, efforts at colonization, successful for the time being, were made. It is true that a number of these movements have been due to the aid of philanthropic co-religionists, nevertheless, there are many instances that the Jew has been anxious of his own initiative to take up farming as a livelihood.

Students of Jewish affairs are familiar with the colonization enterprises of the Jew in Palestine, in Russia, in Argentina and in America, and although many have been prone to say that these efforts have resulted in nothing but failure, that whatever may have been the agricultural instinct of the Jew in Biblical times, the modern Jew is of a commercial and industrial nature, and is entirely unfitted for the farm. There are, nevertheless, those who hold to the opinion that the commercial and industrial life of the Jew is the result of unjust restrictions and religious persecution, that the agricultural instinct is just as strong in the modern Jew as in the ancient, and that it only requires opportunity to develop this natural instinct. I am one of those who hold to the latter view. In me, there is a longing for the farm and the simple life, just as strong as ever existed in the breasts of my ancestors.

The experiences of the colonies in Palestine, in the Argentine Republic, in Russia, in Canada and in different parts of the United States, such as Alabama, the Dakotas. New York, New Jersey, and other states, are conclusive proof to me that the movement back to the farm is not only a possibility based on historical instinct, but is already an established fact. That they have had the aid of such philanthropists as Sir Moses Montefiore, Baron Rothschild and Baron De Hirch, does not at all mean that the Jewish colonists cannot exist without philanthropic aid. In fact, it is clear that in many instances such aid has been a draw-back rather than a help, and the failure of many colonists has been traced directly to unwise assistance of this sort.

And it is here I propose that the B'nai B'rith can do a great work of a constructive nature. The incentive for such work is furnished in the chronicles of our past activities. The problem of the crowded tenement districts of New York and other large cities may here be solved. The picture of a crowded tenement with its fifty or more families, some with six or eight members, occupying two or three small rooms, besides the boarders, with the filth and unsanitary conditions, with the children inhabiting the street, the girls exposed to unescapable dangers, form such a strong contrast to the picture of a peaceful and happy life on the farm, with fresh air, the house with its garden, its poultry yard, its cows and its green fields, that no Ben B'rith should hesitate to assist in bringing about the transition from the one to the other. And this work need not be delayed. Right here in our own institutions a start can be made. Our orphans for whose welfare we are held directly responsible can be instilled from earliest childhood with the agricultural idea. Agriculture can be made a part of their education, and when that is completed and they are ready to fight the battle of life, they will be equipped with an occupation that will not only give them the means of making an honest livelihood, but they will be able to hold up their heads and proudly assume a position among their fellowmen.

At this time when our hearts are sore beset with the spectacle of a great European conflict, where among the tragedies daily enacted that of the Jew, arraigned brother against brother, and fighting for countries that despise and degrade him, is by far the greatest. We look with longing hearts to the prophecy of Isaiah and Micah, a prophecy born in the minds and in the hearts of men who condemned commercialism with all the fibre of their lives, and "they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more, but they shall sit, every man under his vine and under his fig tree and none shall make them afraid, for the mouth of God of Hosts hath spoken it."

HISTORY OF THE JEWS OF RICHMOND.

Two members of Rimmon Lodge No. 68, of Richmond, Va., namely, Herbert T. Ezekiel and Gaston Lichtenstein, have in course of preparation an elaborate history of the Jews of Richmond which will appear during the latter part of the year. Brother Ezekiel traces his ancestry back to the New York settlers of 261 years ago, and has abundant reason to be proud of the American record of his ancestors, who were prominent both in war and peace.

DEDICATION OF LEO N. LEVI MEMORIAL HOSPITAL.

The Leo N. Levi Memorial Hospital of Hot Springs was formally dedicated on Wednesday afternoon May 3, 1916, in the presence of all the officers and delegates of District Grand Lodge No. 7. The ceremonies were held at the hospital and were open to the public.

The officers and delegates of District Grand Lodge No. 7 arrived at Hot Springs on a special train and were met upon their arrival by a local committee with automobiles.

Among the distinguished guests were two daughters of the late Leo N. Levi in whose memory the institution was named.

At noon time a luncheon was served to the visitors at the Arlington Hotel.

Hospital Is Non-Sectarian.

The institution dedicated is the outgrowth of many years of endeavor. In 1904 District Grand Lodge No. 7 appointed a Committee to make the preliminary arrangements for a Hospital to take care of the poor and sick in Hot Springs. The Committee worked for eight years and during this time took care of more than one thousand patients. It was found, however, that a hospital building was indispensable, and in 1910 the Leo N. Levi Memorial Hospital Association was formed and through the work of this Committee necessary funds were raised and work on the hospital was begun in March, 1913. The building was completed in the spring of 1914, and since its opening in November, 1914, 191 patients have been taken care of. The hospital is non-sectarian.

Treatments Free.

All the treatments accorded to patients are free, and this, of course, includes also the famous radio-active hot baths.

In the construction of the building great care was taken that all patients should get the benefit of fresh air. There are two male and two female wards with a total capacity of 48 beds in addition to regular ward equipment and apparatus.

Baths are also maintained in connection with the hospital. A laboratory is maintained so that cases under treatment may be given thorough examination and analysis.

In connection with the dedication ceremonies the following program was carried out:

Overture—Arlington Hotel Orchestra.

Introductory Address—Gus Strauss, chairman board of managers, Leo N. Levi Hospital, and president of the Business Men's League of Hot Springs.

Invocation—Rabbi Louis Witt, of Little Rock.

Vocal Solo—Miss Juanita Gilliam.

Oration—Mr. Ralph J. Schwartz, of New Orleans.

Vocal Solo—Miss Edith Katz.

In Memoriam (David Laser, treasurer Leo. N. Levi Hospital 1904-5)—Rabbi A. B. Rhine, secretary of Leo. N. Levi Hospital Association.

Prelude—"Siciliana and Intermezzo from Cavalleria Rusticana"; solos by Prof. R. H. Barton and J. Heindel.

Address—Mr. Charles J. Haase, Memphis, Tenn., president of Leo N. Levi Memorial Hospital Association.

Benediction.

The Hospital, although a national institution, derives its main support from the Order, its Grand Lodges and individual members.

AMERICAN JEWISH COMMITTEE.

An additional meeting of the American Jewish Committee was held at the Hotel Astor, New York City, on Sunday, May 14. The Executive Committee presented a report of its activities during the past six months, an abstract of which is given herewith.

The committee again discussed the question of a congress, and finally adopted the following resolution:

"That the Executive Committee be authorized to proceed in conjunction with such other national Jewish organizations as are prepared to unite with it in issuing a call for that purpose to convene a conference of national Jewish organizations at some time during June, 1916, at a place, and on a basis of representation agreed upon for the purpose of considering suitable measures to secure full rights for the Jews of all lands and the abrogation of all laws discriminating against them, it being understood that the phrase "full rights" is to be deemed to include civil, religious and political rights and, in addition, wherever separate group rights are recognized in any land, the conferring upon the Jews there of such rights if desired by them."

It was also determined to enlarge the membership of the Committee to about 200, about 100 of whom should represent states and cities, and the rest of whom should be representatives of national organizations of members-at-large.

The Care of Our College Students

By Dr. Max L. Margolis

Written for the B'nai B'rith News.

The Jewish student in American colleges and universities has of late become an object of care to us. In a previous generation he took his care into his own hands, and the truth of the matter is that his chief concern was to make himself unrecognizable. So soon as he left the paternal home which was none too Jewish, he cast his spiritual affiliations to the winds. He attended faithfully to his studies. He entered into the college life moderately. He was just tolerated. He might if he was popular rise to the dignity of treasurer in his class. Jewish issues were not to be raised. Unable to get into the fraternity, he was comfortable in his dormitory, herded together in a row with his kind. When he left college he was engrossed in his special avocation. Socially he found himself confined to Jewish circles, and frequently he was forced to associate with his inferiors. Life might draw him into Jewish activity. But his college years had not prepared him for the right kind of leadership. He would naturally be led. He was a layman in Jewish matters, though he was an expert in medicine or law or a sought-after architect. A noticeable transformation of the Jewish student-body has occurred. The Jewish student flocking to the halls of learning belongs largely and predominately to a recent layer of immigration. In the city university he remains the same boor that he was before he entered. If he is fortunate to seek the more scheduled seat of learning, the college atmosphere will transform him. He becomes a cultured American gentleman in manner and speech and habits of life. He attends lectures, but he also mingles with his fellow-students as far as he is allowed. Whatever of Judaism he brought with him is exposed to the danger of attenuation. But the large number of his kind upon whose society he is mostly thrown has proved a wholesome influence. Somehow he cannot forget his home training. As a matter of fact these young men and women have also taken their care into their own hands. The trouble began when others meddled with them and construed them as an object of care.

Now the very essence of manliness is the ability to take care of oneself. If at all, we—the older men—presume to take a hand in the matter, we must not presume to dictate, and if at all we guide we must do it gently and wisely. What we must keep in mind uppermost is this. The college, to be sure, is a part of life, but the life without must not dominate the college; it is the college in which older values are tested and perchance found wanting. The student is surrounded by an ideal atmosphere free from many of the sordid entanglements of the life without. We look to the college to coin new values; it is the home of idealism and ideals. The strife without ought not reach the sacred precincts. The college graduate is to be our leader. Let him not be indoctrinated at the start. Let him learn to construct his own view of life. Let him build up his mode of Judaism. We may come to his succor and furnish him with the means, financial and otherwise. We may stack the college library with books Jewish. We may send him men to inspire him with a love for Judaism, men expert in their subject, men who will not try to proselytize and win converts to this or that form of Judaism, men who will rather in an academic tone discuss Jewish problems and Jewish history. The choice must be left to the thinking student. He is encouraged to exercise his private judgment throughout his college curriculum. What we want him to be and to remain is a Jew, a man with a Jewish outlook upon things which the university cannot provide for and in many instances runs counter to. If we wish him to worship in a synagogue, let him, like his Christian classmates, join the synagogue without. In the state university in particular the authorities rightly frown upon student churches. If the student is a Presbyterian, the Presbyterians of the town will welcome him. Many church activities are called into being for his sake. But he is drawn into them not as a student, but as a Christian. The Jewish student should fellowship with his brethren in town, and be they of the humblest kind. Religious fellowship knows no differences that are social. The rich and the poor must be on the same plane in the house of God. Without necessity creates the neighborhood synagogue of a distinct social complexion. The synagogue obviously cannot stand on the campus, but outside. And there it must be the town synaagogue, albeit in some cases it may be wholly recruited of students. A student synagogue it may be in fact, but it must not be such in name. And if the synagogue is to attract the entire Jewish student body, we must beware lest we from without interfere by introducing a mode of worship which may suit the fashionable bourgeoisie in the city, but must repel the idealist and shock the great majority to whom it is foreign. And with that majority the trend of things is not to be integrated into a system not of their own creation, which they would not countenance were they free to choose. If I were a student I would reason (objectively) thus. On the plane of reality I find diverse forms of Judaism. There is the orthodoxy perchance which I left behind. There are other varieties which do not appeal to me. I have somehow come in touch with newer movements and newer ideals which potently influence me. I may have heard of Achad-haam and perhaps read some of his essays in English translation. I somehow feel that Reform is a German product, just as Zionism comes from the East, though a Western man took it under his tutelage. I am a member of a Menorah society, and read the Menorah Journal. I have turned its pages and have come across a defence of orthodoxy by a man of science. I am not so sure that things have been settled. I find on all hands a state of affairs decidedly unsettled. I have heard one of my professors say that the sum of knowledge is a bundle of questions. Things are not so certain and clear-cut as our would-be leaders in Jewry tell us, as our visiting Rabbis tell us. I have learned that the essence of culture is Catholicity. One of my instructors in history has shown us how the Catholic Church was a compromise between many heresies, each claiming for itself the whole truth. And I begin to reason out in my lay mind that after all the future in Judaism is with a form that will be neither the one nor the other of those already existing. Why not create that Judaism of the center right here? My fellow students belong to many strata. Their fathers came from various lands. Here at least it is not a question of whether one form or the other will prove a success. Here we are not in need of the trappings that will draw the crowd. Here we need not trouble ourselves about attracting an audience. Here my fellow students at large are big with schemes for the improvement of the race. The Socialist may be abhorred outside, here many students are rank Socialists. They all dream of doing something that has not been done, of trying many an experiment in sociology, in ethics, in religion. Let us Jewish students experiment with a new formula of Judaism. Some of us are Zionists outright. I am in sympathy with the redemption of the land of our fathers. But I for one, though a dreamer, am a bit more given to seeing the realities about me. I confess that we shall have to remain in the diaspora for some time. And I cannot warm up to a nationalistic creed. In my humble and unsophisticated way of looking at things, I cannot conceive of America as a bundle of nationalities. The Jew then will have to base his distinctness upon his religion, upon the synagogue. I want a synagogue, but it must be one to which I may withdraw from the environment as to a Jewish sanctum. I want my fellow-students to know that my synagogue is not a church; for if it were a church, the synagogue would not be needed. I want them to witness a Jewish service. And the Jewish service must be conducted in Hebrew. There must be an individuality about the synagogue. I may not like the bulky volume that at home they use for their devotions. But it is a far cry from a Jewish prayer book, however shortened, to a Sunday service manual with its thanksgiving for the restful hour of devotion (that looks like investing Sunday with the Sabbath spirit, after all) and its scripture lesson chosen at random without reference to the calendar and with the introduction thereto which seems to say: Yes, we are far above those ancient volumes, we moderns, but then there are a few good things there anyway.

Of such thinking students there is a goodly number in our colleges. It would be strange if the university training and the quiet atmosphere did not create them. Such students will take good care of themselves. Come to their help, if you choose. Don't regard them as your parishioners. Don't inflict upon them your formulas. Don't make them an object of your care. And don't, please, look upon yourself as a missionary to convert the student whose origins are Eastern, to your Western heresy.

JEWISH FARMING

(*Continued from page 1*)

signal success. W., whose entire earthly possessions when he bought a farm in Colchester, Conn., six years ago, consisted of $300, now has an equity of $1,500 in his farm and equipment. This in itself may not be noteworthy, but it is remarkable when we consider that he is the father of ten children, the oldest 15 at the time of settlement, and all of whom were dependent upon the father and therefore upon the farm for support. I am told that the family income was enhanced to the extent of $300 last summer through the sale of wild berries that the children picked and which would otherwise have gone to waste. L. went into farming nine years ago with so little money that he could barely rent a five-acre farm near Pine Brook, N. J. Today he owns a large, modern, well-equipped farm and is reputed to be worth $8,000. K. seventeen years ago started on a small farm in the same neighborhood, his entire capital consisting of $500. Now he owns a farm of 140 acres, the best in the locality. Conservative estimates of his wealth place it at upward of $50,000. Five grown-up children, two of whom are married, have remained with him. P. with his two sons left the sweatshop in New York where by dint of hard work they had accumulated $1,000. This they invested in a farm near Centerville Station, N. Y. After twelve years they were the proud possessors of a farm worth $12,000, exclusive of live stock and farm equipment. G. cuts fifty acres of alfalfa, has sixteen cows, a silo, up-to-date farm equipment, is independent, and all this the result of an investment of $500 seven years ago.

Instances could be multiplied but lack of time forbids. I concede that individual cases do not prove the general proposition, but they do serve as an indication that farming holds forth possibilities for our immigrant brothers. And that is my entire purpose.

If the progress of individual Jewish farmers has been marked, their achievements collectively are still more conspicuous. Jewish farmers have in the last decade been in the vanguard of every forward movement in American agriculture. They it was who introduced the principles of co-operative credit into the United States through the organization of the first—and thus far the only—agricultural credit banks on American soil, and who now operate nineteen such banks in New York, New Jersey, Connecticut and Massachusetts. It was the Jewish farmers, too, who were the first to take advantage of the New York Land Bank Law, enacted last year, and thus to make a beginning toward relieving the vexing problem of obtaining mortgage loans on farm property. Hardly had the law been passed, when the enterprising Jewish farmers in Sullivan and Ulster Counties formed the First Farmers' Savings and Loan Associations, which, as its name denotes, is the first savings and loan association to be formed by farmers in this State. This organization was in turn the first to receive an allotment of funds from the Land Bank.

When the Jewish farmers in these counties found it impossible to obtain fire insurance, or at best at prohibitive rates, they formed the Co-Operative Fire Insurance Company of Sullivan and Adjoining Counties. Although not yet three years old, the insurance company carries about $1,250,000 insurance and it is estimated that it has saved its members through the decreased cost of insurance and the reduction in the premium rates forced upon the stock companies, not less than $50,000.

Similarly, when the Jewish dairy farmers in and around Hurleyville, New York, suffered discrimination at the hands of the local creameries, they organized their own co-operative creamery. They put up an excellent creamery building and installed the most modern equipment. The plant called forth laudatory comments from the authorities of Cornell University. Now these farmers are no longer compelled to witness the rejection of their milk on the flimsiest pretext, nor to accept less than the prevailing rates; they are dependent no more upon the whim and caprice of avaricious creamery proprietors.

There are other co-operative undertakings set on foot by Jewish farmers, but it is not necessary to describe them. The mere mention of them will suffice to show the extent to which the principles of co-operation have developed and expanded among our farming brethren. Thus there are the Colchester Farmers' Co-Operative Feed Store, Fallsburg Jewish Farmers' Co-Operative Exchange, Parksville Jewish Farmers' Corporation, New Lots Pasteurizing Plant, and last, but not least, The Federation of Jewish Farmers of America with its fifty-six constituent societies scattered throughout the United States and Canada.

It cannot be gainsaid that progress denotes success and that the progressive community is composed of successful individuals. If, then, the Jewish farmers in the aggregate have shown such development, who can deny to the individual Jewish farmer his just mead of credit for his contribution to this growth and expansion?

That Jewish farmers can and do succeed, their achievements individually and collectively bear eloquent testimony. By no means do I wish to convey the impression that every Jew who goes into farming makes good. It is only too true that there are many failures. But then there are failures among Jewish lawyers, Jewish physicians, Jewish business men, Jewish peddlers, and Jewish laborers. Nor are all non-Jewish farmers models of success. Either through the ordination of God or the machination of man—I believe the latter—more of us seem doomed to fail than are destined to succeed. If, then, many Jewish farmers fail, it is simply because they are no exception to the general rule. After all, Jewish farming has barely yet emerged from the stage of infancy. In comparing the immigrant Jewish farmer with his native American neighbor, let us not forget the conditions under which each comes to the farm. One is born and bred to the soil and falls heir to the parental farmstead; the other comes with little capital, less experience, a stranger in a strange land. Time will remove these handicaps and overcome these obstacles, and the Jewish farmers in the United States will form an ever growing body of self-respecting, independent, progressive husbandmen.

Our country is vast; its resources well nigh inexhaustible. It can still absorb countless numbers of our unfortunate brothers, if properly distributed. In these trying times, when half of Israel is suffering a thraldom worse than Egypt, the stricken sons of Jacob are casting their glances towards the millions of America's untilled acres as holding forth a a means of redemption and salvation. How long this gigantic struggle will last, no one but a prophet can foretell. But no matter what the outcome, there is little hope that the lot of the Jew will improve or his misery lessen. There will yet remain the iron fist of the hand of Esau and we still shall hear the mournful wail of the voice of Jacob. Whether a larger number of our co-religionists will seek asylum on these hospitable shores is a matter of conjecture. It is safe to assume, however, that even if Jewish immigration will not take on unusual proportions, it will at least resume its normal flow. The task of receiving and advising these immigrants and of directing them into lucrative fields of employment will fall upon us, who have been more favored by Providence. If we of the B'nai B'rith will do our part toward establishing these people, our own brothers, B'nai B'rith like ourselves, in this blessed land, under heavens that will smile upon them and beneath a sun whose rays will diffuse cheer and comfort, then I for one will be proud of being a Ben Brith.

ANNUAL MEETING OF JEWISH PUBLICATION SOCIETY.

The 28th annual meeting of the Jewish Publication Society was held in Philadelphia on Sunday evening, May 7, at Dropsie College.

President Miller, in submitting his annual report, called attention to the membership of the society, which is larger than ever before, due to the fact that more than 4,000 new members were enrolled during the present year; that by the end of summer the new translation of the Bible will be in the hands of the public.

At the meeting announcement was made that Jacob H. Schiff had donated $50,000 to be used in translating and perpetuating in the English language a number of the best Yiddish classics.

Election of officers which brought the meeting to a close resulted as follows:

President, Simon Miller, Philadelphia; vice-presidents, Henry M. Leipziger of New York, Horace Stern of Philadelphia; treasurer, Henry Fernberger, Philadelphia, and secretary, Benj. Alexander, Philadelphia.

RESTORATION WORK IN WARSAW.

Under the designation Binyan Haneharasoth (Rebuildings of the Devastated) a society has been formed in Warsaw with the following objects. Rebuilding of synagogues, yeshivoth, schools, ritual baths, hospitals, and residences of Rabbis and other synagogal officials; the support of philanthropic institutions which are working beneficially during the war among Orthodox Jews; subventions to Rabbis, Chazanim, Shochetim, and Mohelim. Only Orthodox persons are eligible for membership.

B'NAI B'RITH NEWS

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JEWISH CALENDAR

5676-1916	
Rosh-Codesch Sivan	Fri., June 2
Shabuoth (Confirmation Day)	Wed., June 7
Rosh-Chodesch Tammuz	Sun., July 2
Fast of Tammuz	Tues., July 18
Rosh-Chodesch Ab	Mon., July 31
Fast of Ab	Tues., Aug. 8
Rosh-Chodesch Ellul	Wed., Aug. 30
5677-1916	
New Year's Eve	Wed., Sept. 27
Yom Kippur	Sat., Oct. 7
Succoth (1st Day)	Thurs., Oct. 12
Succoth (Last Day)	Wed., Oct. 18
Shemini Atzereth	Thurs., Oct. 19
Simchas-Torah	Fri., Oct. 20
Rosh-Chodesch Chesvan	Sat., Oct. 28
Rosh-Chodesch Kislev	Sun., Nov. 26
Chanukah (Feast of Dedication)	Wed., Dec. 20
Rosh-Chodesch Tebeth	Tues., Dec. 26
5677-1917	
Fast of Tebeth	Thurs., Jan. 4
Rosh Chodesch Shebat	Wed., Jan. 24
Rosh-Chodesch Adar	Fri., Feb. 23
Purim (Feast of Esther)	Thurs., March 8
Rosh-Chodesch Nissan	Sat., March 24
Passover (Pesach)	Sat., Apr. 7
Passover (Seventh Day)	Fri., Apr. 13
Rosh-Chodesch Iyar	Mon., Apr. 23
Lag-B'Omer	Thurs., May 10
Rosh-Chodesch Sivan	Tues., May 22
Shabuoth (Confirmation Day)	Sun., May 27
Rosh-Chodesch Tammuz	Thurs., June 21
Fast of Tammuz	Sat., July 7
Rosh-Chodesch Ab	Fri., July 20
Fast of Ab	Sun., July 29
Rosh-Chodesch Ellul	Sun., Aug. 19
5678-1917	
New Year's Eve	Sun., Sept. 16

PRINTER'S INK.

A new Jewish weekly made its appearance in New York during the month of May. We quote, in part, one of its editorials:

"Professor Martin Philippsohn, the well-known historian and a leader of the Hilfs-Verein Deutscher Juden; Dr. Paul Nathan and James Simon, the acting chairman and president of that organization, have agitated in private and have publicly urged that Polish Jews be kept from entering German territory. * * *

"From the news report printed elsewhere in this paper it will be seen that both leades of the Hilfs-Verein, Dr. Paul Nathan and James Simon, have petitioned the German government in behalf of the Relief Committee which they represent 'that the government should for the present cease helping the Polish Jews.' * * *

"This underhanded and treacherous assault on eastern Jewry by those who pass as Jewish leaders in Germany and who are thought that by many American Jews may prove completely ruinous to Jews in Poland, if the German government should for one moment consider the criminal charges and proposals made by these so-called helpers of Israel. Nobody knows the future fate of Poland or that of her Jews, but every charge against the Jew made today falls upon willing ears of people ready to discredit them and adds to the enormous perils they already face.

"As things are, it is futile to argue with men like Nathan, Simon and Philippsohn. They seem to be men who heedlessly sacrifice momentous Jewish interests to their own petty conceptions of what is vital to the Jewish people. Time and again American Jewish leaders have been warned against raising them to the position of power and confidence they now occupy. These warnings they have never listened to, and in spite of them have continued to entrust these leaders in Berlin with the vast sums sent for distribution in Poland."

In this country, free of government censors, yellow journalism has found a home. But the above editorial is the [illegible]. The men attacked have given un[illegible] for a generation their service [illegible] to aid and help the down[illegible] of our race. They are gentlemen of high culture and standing, who have virtually consecrated their lives to unselfish service for the Jewish cause. They have at all times tried to do the right thing according to their best judgment.

From our personal knowledge of them we say without hesitation that if they cannot be trusted, no men living can be trusted. Perhaps the new weekly based its editorial wisdom on a report which was intended to reach the Editor on April first.

That even a small quantity of printer's ink may become, if not dangerous, at least a nuisance, was proven a few days ago.

If there is a man in the United States who has always been more ready with sound counsel and liberal contributions of funds to help the Jewish cause than Mr. Jacob H. Schiff we would like to have him named; and yet Mr. Schiff was so attacked by some yellow Jewish journal on account of something he was alleged to have said, but which was misquoted, that he delivered what, according to the press, he called his "valedictory". He said in part:

"I have been hurt to the core, and hereafter Zionism, nationalism, the congress movement and Jewish politics, whatever form they may take, will be a sealed book to me. I shall continue to work for the uplift of my people, and I shall continue to co-operate as far as I can, in procuring full civic rights for our brethren in the war zone, for they are flesh of my flesh and bone of my bone, but beyond this, my friends, my duty ends."

We have laws compelling doctors, druggists, and in some states even barbers, to undergo an examination before being permitted to practice or do business. Why not have a law to test the character and sanity of editors?

THE COMING CONVENTIONS.

In a few weeks we shall have upon us the din and noise of several conventions, Jewish conventions. Although incommensurable with the great national conventions which are general in interest, these minor assemblies of a fraction of the citizens of this country bid fair to raise dust in their way. The summer months are naturally chosen because in them we lay aside in a manner our personal business. And the heat of debate within the hall is on a par with the heat without. We shall witness arenas of conflict. It will be a conflict of words. Orators are priming themselves for the feat. A few have something to say, and those say it without oratorical fireworks of any kind. The sanest opinion is not shouted out. It needs not the embellishment of figure and simile and flowery language. Still we live in a talking age. And it is a wise policy to let the talkers talk themselves out. Then business may be proceeded with.

It is not our province to offer advice where advice is unsought. We are at best interested spectators. Yet nothing that is done by one section of Jewry, by this or that organization, can fail to influence all, even the outsider at a distance. Just because the average convention must necessarily represent sectional interests, it may and will happen that with the loss of perspective an untimely word is said which arouses antagonism outside the immediate precincts or sphere. Wise men, guard your words! Remember that you are after all not the representatives of detached interests. Remember that you are Jews, and nothing can be said or done by one Jew without affecting all Jewry. Those that have a political business on hand, be it the conception of one master-mind or of an aggregate of master-minds, it certainly behooves them to be particularly politic and circumspect. Politics is indeed a business not for the many. The many can talk, and they that do the talking are blessed with that freedom from prejudice which comes from ignorance. The Jewish people abroad is indeed sore bestead. But, as many cooks spoil the broth, so a concert of many physicians hastily summoned from diverse quarters will kill the patient. After all it is not so much the remedy, it is not this or that nostrum, upon which we must insist. It is the life of the sufferer that we must save. If there are troubles ahead for the Jewish people, shall we selfishly cling to formulas, however skilfully worked out? Here as elsewhere common sense will pull the patient through. This is no time for quarreling about methods. The end to be attained ought to stand in foremost consideration. And the end will be best attained by ceasing to quarrel. Our Order is willing to co-operate with any and all agencies provided they agree to submerge their individual preferences, their individual idiosyncracies and sometimes idiocies. Let not the fate of the Jewish people be turned into advantage for this or that coterie, this or that organization. None of us must have an axe to grind, or the people will be ground between two or more millstones.

Bend, then, your efforts, wheresoever and under whatsoever auspices assembled, to the common cause. The common cause dictates a united front. Much has been said hither and thither in the heat of passion, because of a personal petty scheme thwarted. Let much more remain unsaid. Act at last, and don't say anything at all. Act in unison with any and everybody who is willing to act. Jews we are and Jews we shall remain. Hyphenated Jews are as much an abomination as hyphenated Americans. Safety first! must be the watchword of all Jewish organizations; safety for the Jewish people. What the outcome of the world conflagration will be none can foretell. Perhaps that when time comes the formula will evolve itself. And ten to one it will be none of the cherished formulations of yesterday. An elastic attitude is the safest and sanest. We must not be enslaved to our own past remedies. The salvation of a people is not in the hands of the extremists at either side. And this applies to our religious questions as well. The ham and bacon variety is not Judaism. Nor is that hyperorthodoxy that cleanses opinions as well as pots. The safest Judaism is found in the center. And with the center are the broad masses of Jewry.

SAFE AND SANE.

The reckless manner in which the big and little children celebrated the Nation's birthday has led to the movement for a safe and sane Fourth of July. The toll of human life cut off before its time, of injury to limb and body, of lovely little faces disfigured, has grown to an appalling degree. The thoughtful clamor for a stop and certainty for moderation and caution. The whole mode of playing with fire is a relic of barbarism ill-befitting a civilized nation. If patriotism must needs make a show of itself, why the din and noise and the unnecessary conflagrations and the snuffing out of young breath? Quite as dangerous as the toy pistol is the fiery speechmaking of the politician-patriot who for selfish reasons inflames class against class and race against race. The display of love of country must equally proceed along lines safe and sane. Self-adulation is not the mark of the true friend of his people. Catchwords are seized upon to divide a united nation. Ours is a vast country with sectional interests which are quite natural. Ours is a composite nation of diverse origins. We have our multifarious creeds in politics as well as in religion. A free people must exercise individual judgment. The mature citizen has outgrown leading strings. He cannot be expected to do the bidding of a chieftain, however illustrious. And if we are to look up for guidance, it must be of the self-forgetting sort. If we have honors to bestow, we must be sure that the place will seek the man. Our government is not constructed on lines of a sacrosanct character, of the Touch-me-not variety. We are freely given to criticising those in power, those whose lofty position is but a gift from the people. In the nature of things our supreme magistrates are named by party machinery. But woe to the incumbent in office, woe to the office-seeker, who elevate party above the people.

We have our problems in every generation, in every emergency which often is not of our own making. Shall we not go about them in a manner safe and sane? Would that we could dissociate ourselves from the rest of mankind, to the end that we might be permitted to go about our affairs in our own way, perfecting as we go along our free institutions! But no great country can isolate itself if it would. We have our dissensions within. We have upon us the clash of interests, the interests which are sordid and grasping. We must find a way out. Differences must be composed. It is treason to accentuate them. But it is just as treasonable to shut our eyes to the conflicts of honest conviction. If we are safe and sane, we shall take off the keen edge of strife by the loftier patriotism which puts the welfare of all above self-interest. We must be reasonably sure that what we do is calculated to safeguard the people's legitimate prerogatives. There are things which we shall never surrender to others, the things of conscience. There is business which we shall attend to ourselves. But there are things which we ought to expect our government machinery to do for us, which indeed to do we, the people, choose the men that will and must serve us best. The world's burden is upon us. We shall fulfil our obligations. We must all equally bear whatever burden is imposed upon us. But we cannot tolerate that our burdens are increased for the sake of selfish gain, that the rich may grow richer and the poor poorer. Shall we suffer conditions to arise in a free people calling for a dictator to curb the grasping of wholesalers and jobbers who raise the prices of the most necessary articles of sustenance? It were the acme of sheer insanity to permit things to come to that pass in times of peace hereabouts. Yes, a safe and sane patriotism all around is what we are in need of. And that patriotism must stand sentinel over the inalienable rights of the many against the rapacity of the few. We have done well as a nation, aye, wonders. Our resources are rich beyond measure. Let them not be monopolized by the magnates. They belong to the people. Nor must we delegate patriotism to the self-appointed guardians of that sacred love which is in every citizen's keeping. Let it above all be marked by safety and saneness, the safety that comes from a saneness of judgment. Then we shall have peace within and without.

PRAISE FOR LEO N. LEVI MEMORIAL HOSPITAL.

Dr. Frank W. Lambden of the medical staff of the German Hospital of Chicago had occasion to visit Hot Springs, Ark. In a letter to a friend he writes as follows:

"I called at the Leo N. Levi Memorial Hospital and had a long visit with the doctor in charge. He is a very fine man and a very clever physician and student.

"The Hospital is beautifully appointed and excellently arranged for the work it is intended for. The therapeutic advantages are wonderfully complete.

"It is a Godsend to the poor indigent who are fortunate enough to be sent there. The B'nai B'rith certainly deserve great praise for their liberal generosity."

SHOLEM ALEICHEM FUND.

A committee has been constituted with Dr. J. L. Magnes of New York as chairman to establish a Sholem Aleichem Fund, the benefits of which shall go first to his family, and then, if sufficient funds be collected, to the fostering of that Yiddish and Hebrew literature to which he devoted his life.

Any one who is inclined to make a contribution to this fund can send it to Dr. Magnes, at 356 Second Avenue, New York City.

SOCIAL SERVICE DEPARTMENT OF THE INDEPENDENT ORDER OF B'NAI B'RITH

A noteworthy trip of the National Director, Dr. Rudolph I. Coffee, was a visit of three days to Indianapolis, Ind. On Sabbath evening, May 5th, he occupied the pulpit of Rabbi M. M. Feuerlicht and explained the constructive labors which the B'nai B'rith is now carrying on. The Social Service Department is founded on the principle of justice and does not concern itself with "charity," as that word is commonly understood. The average man wants a fair trial and equal opportunity. He does not seek alms or some donation of money.

On Monday afternoon at the session of the National Conference of Jewish Charities, Doctor Coffee presented a paper on "Special B'nai B'rith Work." He explained the activities which the new Social Service Department was undertaking, its chief aim being to better and improve Jewish conditions in America. The discussion, after the reading of the paper, showed that social workers throughout the country felt the B'nai B'rith has a splendid opportunity and was starting along right lines. Special commendation was expressed for undertaking the Big Brother Movement. The trained social workers said that if this Order would do nothing more this year than successfully launch that new phase of work, it would be entitled to grateful thanks from all earnest Jews.

Last month the Doctor undertook an extended tour through many of the important cities in District No. 5. Atlanta, Ga., was visited on Friday and Saturday, May 12th and 13th. Directly on his arrival he was met by members of the Social Service Department and local conditions were discussed in great detail. The afternoon was devoted to a visit to the Federal Jail, which receives prisoners from all the Eastern states. Quite a few Jewish prisoners have been sentenced to the Federal prison in Atlanta, chiefly from New York, Philadelphia and other large Northern cities. It was most gratifying to know that the local Social Service Committee has been looking after the welfare of these prisoners in most helpful co-operation with the Federal authorities. That night and the following morning, the Director occupied the pulpit of Rabbi David Marx, his themes being: "What the B'nai B'rith Stands For" and "Is God Cruel?" In addition to expounding the new ideas of the Social Service Department, special emphasis was given to the work of the Anti-Defamation League. Atlanta was the home of Leo M. Frank, and a very receptive audience listened to the plea for a stronger local B'nai B'rith organization to fight unworthy and un-American prejudice. Before departing Saturday night, Doctor Coffee was tendered a dinner at the Standard Club, which was attended by Brother Milton Klein, president of District No. 5, and fifty of the most prominent B'nai B'rith members of the community. Every man present pledged his support to the Big Brother Movement and plans were outlined for organizing this much need work immediately. Much earnestness was manifested. While Atlanta has serious Jewish problems, there are fine and devoted souls in the B'nai B'rith to grapple with them.

Savannah, Ga., was visited on Sunday, May 14th. In recent months, the Jewish people have realized the value of fine and constructive social work. The Educational Alliance, although open but a few months, is already too small for the many phases of activity centering within its walls. Judge Fiedelson, Social Service Director No. 5 and Brother Rabbi George Solomon, Secretary of District No. 5, reside in Savannah and will further Jewish Social work through the agency of our Order. There are a number of immigrant families in the city, and considering the richness of the soil, many co-religionists should be encouraged to settle in that part of the State. That night Doctor Coffee lectured before a large and enthusiastic audience on "Judaism and Social Service." Savannah has not utilized her natural advantages, but the merchants now see their opportunity. The city is growing and there seems to be room for Jewish immigrants.

The following day, May 15, Charleston, S. C., was visited. The field here is unquestionably limited. While conferring with the Social Service Committee men, the argument was again offered that Jews have little chance of progressing in the South. The Jewish energy and vigor, which had so successfully taken hold of the New England farms which shrewd Yankees had given up, will also avail in Southern districts, if given due encouragement. While traveling in northern Georgia, the brakeman pointing to a distant farm said, "That is the finest peach orchard in northern Georgia. A Jew owns it." Charleston is rich in Jewish memories of past centuries. Its Social Service Committee has promised to assist in the new work most faithfully. That evening the Doctor lectured in the historic temple, where Reform Judaism in America is said to have started. The subject was, "Justice, Not Charity," and the speaker pleaded with the audience, which consisted largely of non-Jews as well as co-religionists, to provide equal oportunity and a square deal for all. A most pleasing result of the lecture was the coming together of local Jews representing all factions. The plea for social work was the common platform on which all promised to work.

Tuesday, May 16, Norfolk, Va., was visited. Norfolk is unusually blessed by nature. Near the very center of a remarkably rich peanut district, with hundreds of acres of fine soil devoted to truck farming, and having one of the largest harbors on the Atlantic Coast south of New York, this city is destined to grow steadily. With this expected increase in business, the Jewish population will continue to grow, even as it has done in the past. These natural advantages, however, have brought certain very serious problems to the Jewish community. In the conference with the Social Service workers, these facts were made very clear, and that night, Doctor Coffee speaking on "Social Service Work," pleaded for the immediate start of the Big Brother Movement. Prominent Social workers promised their hearty co-operation in undertaking our new work. The delinquent child and especially the newsboy, are pressing problems which can and should be met by the Social Service Committee.

Wednesday, May 17, was spent in Richmond, Va. A conference was held with the members of the Social Service Committee, which mapped out a plan of action for the needs of that fine Jewish community. The afternoon was spent in calling at various institutions. The visit to the Virginia State Penitentiary situated withn a few moments of the heart of Richmond's business district, proved most profitable. There are four Jewish inmates out of the thousand and more prisoners. The building is historic, having been planned by Thomas Jefferson, and it is regrettable that contract form of labor still obtains. So far as can be investigated, there are no Jewish prisoners in the state penitentiaries of Arkansas, Louisiana, Alabama, Georgia or South Carolina. The Jewish inmates at Richmond are from the North, chiefly New York City, as are the majority of those in the Federal Prison at Atlanta, Ga. One of these Jewish prisoners at Richmond was sentenced by a mountain judge, ignorant of the law, for ten years, whereas the maximum penalty is only three. Another prisoner was given ten years for an offense, while his partner in wrong-doing, a non-Jew, received but four years. These facts were substantiated by the assistant warden, and will be presented at the earliest possible date to the governor for commutation of sentence. Another prisoner, serving twenty months of a sentence, has never met his little baby now sixteen months old. The local committee promised to take a personal interest in this case and defray the expenses of the wife when she is able to visit her husband. Late that afternoon memorial services were held at the cemetery. Yearly exercises are held in memory of those Jews who died for the Confederacy during the Civil War. In the course of his remarks, Doctor Coffee emphasized the changed ideals of our day. In the nineteenth century, men fought to kill their brother. Today, the greatest of all wars is now being waged to lift up and support our brother. We must fight for humanity and to abolish poverty, disease and sin from this earth. Our weapon is not the cannon, but Social Service; not the uplifted hand to kill with the sword, but the outstretched palm to lift up and strengthen the weaker brother. That evening he lectured at the John Marshall High School on the "Newer B'nai B'rith Ideas." He emphasized the fine constructive work of the Anti-Defamation League and also pointed out how Richmond could greatly benefit her Jewish people and thus the general community by doing social work among the newer arrivals.

Thursday, May 18, was spent in Baltimore, consulting with the various philanthropic workers in showing how the B'nai B'rith, by co-operation, could be helpful and of greater assistance. That night, in the Munsey Building, he addressed a splendid gathering of the leading Jewish citizens of Baltimore in which he emphasized the great part which the B'nai B'rith will shortly play in American philanthropy. The Order has upward of thirty thousand men, coming from among the best Jewish families. A large number of these are earnest and willing to volunteer in social work.

On Sabbath morning, Doctor Coffee occupied the pulpit of Rabbi C. A. Rubenstein.

Friday, May 19, he spent in Washington, meeting the Social Service Committee and explaining how the fundamental principles of this department can apply to work in the National Capitol. That Sabbath evening he occupied the pulpit of Rabbi Abram Simon, preaching to a large gathering of earnest people. At the conclusion of the sermon all members of the B'nai B'rith adjourned to the vestry rooms, where the practical working of the new department was very clearly set forth through questions and answers. Brother Simon Wolf concluded the evening's gathering by expressing his thanks and those of the audience to the speaker. The following afternoon, some forty of the most earnest and active members of the Order met the National Director and discussed the local problems concerning the Social Service Department. There are a number of gifted and highly intellectual Jews in Washington, occupying high positions in the government service. Too few of these men are affiliated with Jewish organizations. The one result of this conference was the determination to interest these men in intellectual and Social Service problems. Some of these officials have never been brought in contact with Jewish forces, and members of the Order pledged themselves to bring these government experts in touch with Jewish activities.

That night, the director left District No. 5 for Cleveland, Ohio, where the Grand Lodge of District No. 2 was then in session. He spent Sunday morning in Pittsburgh, where Saar Sholom Lodge held its regular monthly meeting. An enthusiastic gathering of friends were present and Doctor Coffee aroused the ardor of his hearers by telling the constructive work he had witnessed and the earnest promises he had received during his Southern experience. At the conclusion of his remarks, Brother L S. Levin, chairman of Pittsburgh Social Service Committee, told of the problems seeking solution in their very midst. He narrated a court scene of the preceding day, which showed that the Jewish youth in the "Hill" District was not being properly looked after.

In attending the Conference in Cleveland, the national director was able to meet many able and earnest social workers of District No. 2. This District prides itself on having paved the way toward the creation of the Social Service Department. One hour Monday night was devoted to a report by the national director, and his message called upon the Social Service Committees to organize the Big Brother Movement in their several Districts to aid in finding employment for all Jews out of work and look after parole and released prisoners.

Minneapolis was visited Thursday, June 1, and Duluth the two following days. The Social Service Committee in Minneapolis had already been appointed and this visit to the largest city in all the Northwest will focus activities of the Social workers into early fruition. Minneapolis is a thriving community. The Jewish people have fine opportunities. The Talmud Torah in the southern part of the city is testimony to the earnest zeal of resident Jews. All the workers conceded the great benefit which can come through the Big Brother Movement. The prison work is well in hand. There are very few Jewish inmates in the penal institutions. A growing problem is the finding of employment for Jews who desire work. New avenues of industry should be found, into which Jews may be called.

A splendid supper party of many earnest workers interested in Social Work preceded the regular meeting of Minneapolis Lodge. That night, all the older members had been specially brought in automobiles and the largest meeting of the year, as well as the most enthusiastic in many years, heard the message which the Social Service Director brought. Minneapolis should be one of the leading cities in Social Service work.

On Friday and Saturday, Doctor Coffee was in Duluth, where he occupied the pulpit of Rabbi Lefkovits, preaching on "The New Ideals of Our Order." That afternoon he had been taken to the "Model" city, which consists of over two hundred and fifty dwellings erected by the Steel Corporation for its working people. Precisely what is being done in this particular city by capital for labor, the better situated Jews of America must do for their poorer brethren. We must show the world that our one aim in life is not to make money, but to enrich by our lives, this blessed country which shelters and protects us. There are a number of smaller communities near Duluth on the Misaba Range where the large output of iron ore comes from. Here and in other parts of the state many opportunities await Jewish arrivals. Just because these communities have no poor Jews is proof that they should receive families from the crowded larger cities.

On Sunday, May 28, at the invitation of Rev. A. J. Patrick, chaplain of the Illinois State Penitentiary at Joliet, the director addressed the sixteen hundred male prisoners, and in the afternoon addressed the forty-five women prisoners, not one of whom, we are pleased to add, was a Jewess. In former years it was the custom for the prisoners to collect money and purchase food for the meal to break their Yom Kippur fast. Last year the good Jewish women of Joliet prepared a special meal and sent it to the prisoners. The national director is hoping that this custom will become a fixed one for all state and federal institutions in America. We ask God on the great Day of Atonement to forgive us our sins. As God pardons us, so shall we forgive our neighbor. Let us manifest this spirit of forgiveness by our deed.

Another very interesting fact comes from Winnipeg, Canada. Brother L. Rice, chairman of the Social Service Committee, organized the Big Brother Movement in April. So successfully have fourteen Jewish boys been looked after, that Judge F. J. Billiade, presiding over the Juvenile Court of that District, has asked our co-operation in organizing the larger Big Brother work for his entire Distict. What the Jew has so successfully started, the entire District now wishes to undertake.

The following event illustrates the work of the Big Brother Movement. Two months ago David ——— was a fifteen-year-old boy in the Parental School of Chicago. His parents were dead and he had not a friend in the world. According to custom, David would have been provided with a position and allowed to shift for himself. The Bureau of Personal Service interested us in this case and a Big Brother was provided for David, who found him a good position and called on him frequently at his boarding house. Through this Big Brother, David attended Synagogue, joined a circulating library and was enrolled in night school for the rest of the season. Within a month he had made such a favorable impression upon the Big Brother, that he gave him a position in the establishment which he controls. Last week the Big Brother informed us that if David continues his fine record it will be his personal pleasure to enter David in High School this fall and give him every opportunity to obtain a college education. Two months ago, David was absolutely without a friend. Today he is working industriously, has money in the bank, and sees his way toward obtaining a college diploma. The Big Brother Movement did this.

FOUNTAIN DEDICATED IN MEMORY OF HENRY GREENEBAUM.

On Memorial Day, May 30, 1916, District Grand Lodge No. 6, I. O. B. B., dedicated a fountain in the B'nai B'rith Cemetery of Chicago in honor and memory of the late Brother Henry Greenbaum, first president and founder of District Grand Lodge No. 6.

A special train chartered for the occasion conveyed a large number of members of the Order and their friends, including also members of the Greenbaum family.

The program of exercises consisted of opening remarks by the president of the District, Brother B. J. Samuels, followed by an address by Brother Julius H. Meyer, chairman of the committee having charge of this memorial. Brother Philip Stein, president of the Chicago B'nai B'rith Cemetery Association, then delivered the address of acceptance of the memorial in the name of the association. The principal address was delivered by Rev. Dr. Gerson B. Levi of Chicago, who reviewed the life and achievements of Henry Greenebaum, emphasized his noble qualities and his kind deeds.

The memorial is in the form of a drinking fountain hewn out of solid granite and on top of which is a bronze tablet bearing the inscription that the fountain was erected in honor and in memory of Henry Greenbaum.

A CARD OF APPRECIATION.

Owing to the practical physical impossibility of answering individually the very many letters and telegrams of congratulation that he received on the occasion of the celebration of the 25th anniversary of his ministry in Richmond, Rev. Dr. E. N. Calisch takes this method of acknowledging, and thanking them, and begs his friends to accept this expression of his appreciation.

THE KEHILLAH, XXIV

By PROF. GOTTHARD DEUTSCH, Ph. D.

Mordecai Benet. I.

Men may be great as writers, but it does not follow that all great men must be great writers, or even writers at all. Nor is there a unanimity of opinion on who actually is a great writer. Surely different generations have different opinions on this subject. This, however, does not concern us. I wish to repeat that the importance of a man, even in the field of theology, does not lie always in his writings. The power of personality is something that cannot be measured or weighed. It belongs to what Bismarck called "Imponderabilien." In this way we are able to understand the powerful influence which Mordecai Benet or, as he was officially called, Marcus Benedict, the greatest of the Nikolsburg Rabbis and Moravian Landesrabbiner of modern times, exercised on his contemporaries. Let us say something first about the name, for the study of names is an important piece of Jewish "Kulturgeschiechte." The name Benet probably comes from the French, Benoit, and is the equivalent of the Hebrew Baruch and sometimes of Yomtob. In the sixteenth century we find a physician to the Pope called Bonet Lattes. Occasionally the name will be pronounced Bendet, which is a corruption of the Latin Benedict. The Jews began in olden times already to adopt such names from their environment and using them as equivalents for the less popular and probably less pronouncible Hebrew names. Thus in the Midrash already complaint is heard that many a Reuben called himself Rufus, and many a Judah called himself Julian. In the Greek period, beginning with Alexander the Great's invasion of the Orient, the adoption of such names was certainly done for the purpose of what we might call today assimilation. Thus a high priest, Joshua, called himself Jason, evidently using, as still is the case, the alliteration as a suggestion for the secular name. This, however, is not always the case. The Maccabaean King Alexander was really called Jonathan. During the Middle Ages, however, it does not seem likely that a Jew, adopting a name taken from the language of the country, tried to dissimulate his Judaism. His purpose must have been simply to make it easier for his neighbors to pronounce or to remember his name. Medieval English documents from Norman times give us usually French names for Jews, which are a direct translation of the Hebrew, so Dieulecroisse for Gedaliah, Vives for Hayim. The latter name is also used in the Latin form Vivus and adapted to the German as Feibus, Feibusch, Feibisch, Fabisch, Feibel, Feis, and the like. So the name Benet undoubtedly points back to some ancestor who had this surname as equivalent for Baruch or Yomtob. Some branches of the family spelled it differently. Thus a relative and pupil of our hero, called by the same name, signed his name Baneth. He was Rabbi in Stampfen, Hungary, and died in 1849. His surviving brother, Ezekiel, who died five years later, was Rabbi in Neutra. A grandson of the latter, named for the grandfather, preferred to call himself Eduard, although he is professor at the rabbinical seminary of Berlin, and left his former charge, the rabbinate of Krotoschin, because of his orthodox views, being opposed to the introduction of an organ.

Enough about names. Mordecai Benet was born in Csurgo, Hungary. Between Moravia and Hungary there were many connections. The most important reason that so many Jews of Moravia emigrated to Hungary lay in the restriction of marriages. Owing to the enforcement of the rigorous law that limited the number of families, a great many young people went to Hungary, because this country, enjoying the benefits of a loose form of government, did not know these restrictions and therefore they could marry there. Another reason was the law of recruiting which also does not seem to have been so strictly enforced in Hungary as it was in western Austria. Thus it happened that there was hardly any Jewish family in Moravia which had not near relatives in Hungary. At the time of my childhood yet I could hear in every house a brother Berl or Mordche in Hungary spoken of.

This gives me the opportunity to relate some very interesting recollections of the stories heard from older people in my childhood, stories which will throw an interesting light on Jewish conditions. The most interesting of these stories I heard from a man named Mordche Loeb Deutsch, a brother of the pioneer of deaf-mute education among Jews, Joel Deutsch (1813-1889). This "Wachtmeister" Deutsch, as he was called, was the policeman of the Jewish congregation. It must be remembered that the ghetto formed not merely a secluded part of the town, but had its own municipal government, and Austria, the land of anarchronisms, has still twenty such congregations in Moravia, possessing the right of their own municipal administration. Wachtmeister Deutsch had any number of very interesting stories to tell, of which I can only remember two. It was a very difficult thing to get poor young men for conscription. There was up to 1867 no general conscription in Austria, but every town had to furnish its pro rata of soldiers who were drafted into the army. Other young men who were examined for service, but not needed, were free. It was natural, under these conditions, that the rich shirked the service by bribe or by other tricks which allowed them to put the poor in their place. Any one who could afford to buy a soldier, was free from all service. I remember a Jewish young man who had served his eight years in the army, and volunteered a second term, serving for a rich, by the way, a Christian manufacturer. Even in my childhood, up to the latter part of the sixties, it was permitted that one could pay one thousand florins in lieu of military service.

That young men under such conditions, were not willing to sacrifice their own lives for the sake of lightening the burden of the rich is quite natural, and therefore, they tried their best to hide themselves at the time of conscription, which, for this reason, was not definitely announced. It was then in the interest of the rich that these poor young men should be prevented from escaping. This again was one of the main objects of the police, who was paid for this purpose. The congregation had to furnish for this year, let us say, two and a half soldiers. Comical as this would appear, such a fraction of a soldier was actually demanded. It meant that either the congregation sent one man more, and had half a soldier to its credit, or sent one less, as was charged for the next conscription term with this half soldier again. It was in the interest of the "Wachtmeister," as was said before, to prevent the young men from hiding. He knew of Nota, a struggling young fellow, who would have made an excellent soldier, but it was absolutely certain that, if Nota knew, when conscription was held, he would be hiding somewhere or would be on the other side of the Hungarian border before the commission had a change to examine him. Thus the Wachtmeister devised the following trick: He met Nota on the street, and as if just thinking of it by accident, said to the young man, who was a horse dealer, 'Say, Nota, do you know of a fine saddle horse?" Yes, Nota knew of it. "Well," said the Wachtmeister, "the Amtmann is looking for one, and he does not care what the price is, if the animal will suit him. Go there quickly, and say Wachtmeister Deutsch sent you." Poor Nota went right away, just as he was, in his wooden slippers, and asked to see the Amtmann. Asked what he wanted, he said, "The Wachtmeister Deutsch sent me on account of the saddle horse". Very politely he was shown into an adjoining room, and before he knew it, he was handcuffed, to be sent with the next transport to Bruenn, where conscription was held, and he had to serve his fourteen years in the army.

Another case was still more fiendish. There were two brothers, the one named Zodek—the name of the other. I have forgotten, but let us for convenience sake call him Moshe. Zodek and Moshe had not waited to take any chances, but had gone to Hungary where they were working. The Wachtmeister had found out that they were in Budapest, or were at least supposed to be there. Expenses were of no account, because the rich young men, who wanted to see the quota of two and a half soldiers for the year raised, provided him with ample means. So the Wachtmeister came to Budapest. To find Zodek was not very difficult. He knew that the young man was a tailor and he would work at his trade. All he had to do was to go to the office of the Tailors' union, called guild, where all workers in that trade had to be registered and without difficulty he located the master for whom Zodek was working. To get Moshe was a more difficult problem. All the Wachtmeister knew was that Moshe had been working in a silk mill. If he went from one place to another, the chances were that before he would ever find his man, some good friend, who was up to that trick, would warn the intended victim and the latter would escape. The Wachtmeister, therefore, devised another trick. He got a warrant for the arrest of Zodek as having stolen a piece of silk goods at home. Officials, when paid their fees, and a little tip besides, asked no more questions. Just furnished with his warrant Mordche Loeb went to the tailor shop, where Zodek was working, but took care to hide himself behind the door while the two local policemen entered and made their arrest. The poor tailor was shocked to death, and naturally asked what the charges against him were. The policemen accommodated him, saying that he had stolen a piece of silk goods from a factory and had sold it to a merchant. Poor Zodek, who naturally was unsuspecting, said, "I could not have done such a thing, and I am sure my brother is meant, who, though I do not believe him capable of committing a crime, may have been suspected of having done that thing, because he is working in a silk mill." The officer who made the arrest said very calmly, "We shall see about it. Tell us your brother's address." Zodek naively furnished the desired information, and the second brother was arrested, too. After both young men were placed in Mordche Loeb Deutsch's custody, they were taken to military barracks, and sent handcuffed by convoy to Bruenn. It pains me to say that Mordche Loeb told the story like many others of similar nature, with absolute unconcern, and I am only sorry not to have availed myself of the opportunity to record more of these "pre-March" stories.

The related incidents should suffice to make everybody understand why so many Jews sought refuge in Hungary, and why up to this day the border towns of western and northern Hungary still have a very large Jewish population, though they have furnished a considerable portion of the nearly two hundred thousand Jews, now living in Vienna, most of whom are new settlers or children of such.

Mordecai Benet was the son of a Hungarian Jew, a poor butcher, but his mother, who was from Nikolsburg, brought him to that city, where he received his education. As a promising young man, he aroused the interest of Gabriel Markbreit, president of the congregation, who as the name indicates, was a native of Bavaria. From times immemorial, it was customary to send young men to different places for the sake of their studies. The Talmud already reports that Judah Hannasi sent his son from Tiberius to Cesarea. In the Responsa of Moses Sofer, a case is discussed in which a man in Amsterdam left a legacy for the purpose of giving a young man the opportunity of attending a Yeshibah in a different place. So young Benet was sent first to Oettingen, and then to Fuerth, where he studied under Rabbi Joseph Steinhart (1706-1776), one of the last Talmudic scholars of the congregation, known as early as the seventeenth century as Little Jerusalem. Steinhart, by the way, was somewhat of a modernist. One must not think that this means a reformer. By no means! He strongly denounced dancing, and tells the story that in his former congregation a little town in Alsace, some progressive members brought charges against him before the local authorities, because he threatened with strong disciplinary measures, if the young people would persist in this godless amusement. The governor threatened the Rabbi with legal procedure, but the latter remained firm, and said he would rather lose his position than risk the salvation of his soul by winking at godless practices of his parishoners. Still. Steinhart measured by the standard of his time, was a progressive. In his work, he discusses already strictly scientific problems on Talmudic archeology and philology. His nephew, Mendel Steinhart, was indeed a full-fledged reformer and acted as member of the consistory organized upon the advice of the great philanthropist, Israel Jacobson in Cassel, during the time of the Napoleonic regime in 1808.

At the time when Mordecai Benet was a student in Fuerth not a soul thought of any deviation from the traditional mode of worship, and methods of education. At the age of eighteen the young man came back to Nikolsburg, where he married Finkel, the daughter of Gumpel Prositz, evidently a prominent member of the congregation. There is in my possession a little illuminated manuscript written on vellum, a masterpiece of penmanship. It contains some of the exceptional prayers, used on special occasions, and is written in a booklet of small size for the purpose of being taken along while traveling. It was written in 1755, for this Gumpel Prositz. The way it came into my possession is interesting. I suppose Gumpel gave it to his son-in-law, and the latter bequeathed it probably to his grandson, Laemmel Teltsch, who, dying early, left it to his widow, and the latter marrying in a second marriage an uncle of mine, left it to me.

In those days the rabbinic statement that eighteen years is the time for a young man to marry was taken as seriously as the other statement that at the age of thirteen, he has to fulfill the ritualistic practices. Just as even in my boyhood days the Bar Mitzvah received his first Tefillin from his father, so in those days he received at the age of eighteen his wife, provided as was unfortunately the case in our country, the restrictive state law did not interfere. Such a young couple were cared for by the wife's parents, and in time Mordecai Benet was appointed member of the Beth Din. The minimum membership of such a rabbinical college was three, but Nikolsburg, as a large community, had usually five Rabbis. As member of the rabbinical college Mordecai Benet signed the approval of the ghost stories, of which a description was given in the last article. He signed this document modestly with a pun on a Biblical passage (Gen. 27:11), "I am a young man." Subsequently he was Rabbi in the neighboring congregation of Lundenburg, then an insignificant town but now as a railroad and industrial center, far more important than Nikolsburg. He was then called as Rabbi to Schossberg in northern Hungary, but through the influence of his protector, Gabriel Markbreit, elected as successor of the aged Gerson Chajoth as Landrabbiner of Moravia in 1790, at the age of thirty-seven, which was an unusual success for so young a man in those days. He held his position from that time on until his death in Karlsbad, at the age of seventy-six, August 12, 1829.

Karlsbad had then no Jewish congregation. Jews were permitted to come there during the summer season to use the waters, and some were permitted to stay during the whole season, doing business, such as the Jewish boarding-house keeper, whose services could not be dispensed with. The nearest congregation was that of Lichtenstadt, now reduced to a few families. There the Rabbi was buried. His congregation was very unhappy at the fact that the body of the sainted teacher should not rest in her own cemetery and moved heaven and earth to obtain permission for its disinterment. The objection came largely from the congregation of Lichtenstadt, who not only wished to retain the body of the great teacher, but had some materialistic motives, because so many visitors, especially patients seeking cure at the famous springs, would come to the grave of the Rabbi to pray. The congregation of Lichtenstadt had another strong argument. Under Joseph II some old cemeteries, situated within the city limits, were closed for sanitary reasons. There was great danger that they would be condemned, in spite of the rabbinic law, which does not allow that the rest of the dead should be disturbed. Lichtenstadt argued that if the body of such a prominent man would be removed, the government would find in it a precedent for the right to condemn any cemetery. The question was submitted to some leading Rabbis, among others Moses Sofer of Pressburg, who had received his rabbinical diploma from Mordecai Benet, though he was not his pupil. The legal condition was this: The Rabbi of Nikolsburg as Landrabbiner, had the right to submit any man, elected to a rabbinical position in Moravia, to an examination. Moses Sofer was a native of Frankfort am Main, and came in 1784 with his teacher, Nathan Adler, a relative of the London Chief Rabbi by the same name, as Rabbi to Boskowitz. His disciple insisted on accompanying his teacher, but when Nathan Adler, whose piety was too eccentric even for Boskowitz in the eighteenth century, returned again to his native city, Moses Sofer returned to Moravia, settling in Prossnitz, where he married a widow, whose family was to support him, while he was to devote all his time to the study of God's law. It was the highest ambition of a pious scholar, not to make of the Torah "a spade to dig with," but Providence willed it otherwise. Moses Sofer had to accept a rabbinical position and found it in the congregation of Strassnitz. This place in Moravia, being under the jurisdiction of the Landrabbiner, required that the latter give to the young man a diploma, which he issued in the most flattering terms. Meantime Moses Sofer who, born in 1762, was only nine years younger than Mordecai Benet, obtained a greater fame as rabbinical scholar, and was requested by the Beth Din of Nikolsburg to give his opinion on the very important question of disinterment.

(*Continued on page 12*)

NEWS FROM LONDON

By Our Correspondent Dr. M. Epstein

London, May 19, 1916.

"To put back the hands of the clock" is an expression often met with, and many are the people whose temperament and inclination urge them in that direction. But to put the hands of the clock forward is a new thing. The European war has upset so many standards and made so many cherished usages topsy-turvy, that nothing is really surprising in the way of novelties. For many a year past "time reformers" have preached their gospel in England. Why not obtain more sunshine in the summer? they asked. Introduce an artificial time for summer months only, put on the hands of the clock, play at make-believe in the matter, and you will enjoy the light of day an hour longer. They preached in vain. People called them impractical. And now, almost at a stroke of the pen, a large number of countries in Europe have adopted this very scheme. The old world has a new conception—Summer time. It may not be altogether unworthy of note that Germany, which has also adopted the scheme, calls it "German Summer Time!" There are indeed people who say that if the Germans were gifted with a sense of humor this war might never have been. But be that as it may, the new method of saving artificial light, as no doubt our readers are aware, is to put on the clock one hour at a certain given point of time; to retain the new summer time all through the warm months of the year; and to put back the hands of the clock one hour at a certain given point of time in the autumn. Thus in England the clocks will be put forward one hour at 2 a.m. on Sunday morning, May 21st, and will be put back an hour at 2 a.m. on Sunday morning, October 1st.

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The matter would hardly deserve attention in this column were it not that it has a Jewish aspect. Nineteen Sabbaths in the year are bound to be affected by the institution of summer time. In London, for example, in the summer months Sabbath normally commences at 7 o'clock on Friday. But 7 o'clock on Friday real time will be equivalent to 8 o'clock summer time. Similarly with the conclusion of the Sabbath. At the height of the summer Sabbath terminates at 9 o'clock and even later. But the corresponding summer time will be 10 o'clock. At first sight there does not seem to be any very great difficulty on the point. But one consideration had to be weighed. If you fix the commencement of the Sabbath at 8 o'clock, are you excluding children unnecessarily from participating in the Friday evening service? The ecclesiastical authorities took the common sense view that as summer time was one hour in advance of astronomical time, the Sabbath should begin and end one hour after the prescribed normal. The social and religious question of the influence of the change on the young did not seem important to them. And rightly so. If the truth must be told, the Friday evening services, certainly in the majority of London synagogues, is not greatly patronized, partly because of the general lack of interest in synagogue affairs and services, partly, too, however, because in a good many Jewish homes in England Friday night is a purely domestic institution, including not only Kiddush and the Sabbath meal, but the Friday evening prayers as well. There is much to be said for the custom, and where it prevails the introduction of summer time will hardly have any influence at all.

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The apathy to which we have just called attention was manifested once more at the annual meeting of the constituent congregations of the United Synagogue held last Sunday. Very few of the gatherings were largely attended; fewer still gave evidence of anything like enthusiasm. It should prove of great interest to a student of psychology to account for the seeming deadness of synagogue life in England. Is it the fault of the services? ("I shall die, as I have lived, a Jew; but I dislike the ceremonies and liturgies with which Jews have allowed their religion to become encrusted." So wrote Sir Nathaniel Nathan in his will, just published.) Are the Ministers not as capable as they might be? Is it the stress of modern economic life? Is it that we lack an ancient tradition? What is it? Readers of "The Children of the Ghetto" will recall the discussion on the United Synagogue in the first chapter of Book II. of that masterpiece. Not one whit of real improvement has shown itself since the days when that book appeared. More synagogues—yes! More members—certainly! Perhaps a greater turnover. But more public religious life, more interest in religious affairs, more devotion to knowledge, without which Judaism must die? He would be a bold man who could answer in the affirmative. And yet Judaism possesses eternal truths, the very highest moral teaching, the very noblest expression of social duties. Who is at fault?

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Questions such as these suggest themselves to the mind as one observes, calmly and dispassionately, the gradual and increasing drift. The war and its problems certainly call for immediate attention. But in solving these, in doing our duty which the day demands, those larger problems of life and thought are apt to be pushed into the background. The belligerent countries contain a very large percentage of Jews; the war and its influences will therefore affect Jews in Europe to a high degree. Everywhere the foundations are shaken; can we hope and expect that Jews and Judaism will remain untouched? It is not so much the question of whether services are provided for soldiers, or Jewish chaplains for the field. It is the question of lengthening the cords and strengthening the stakes. For a century perhaps our Jews' Free School has given religious instruction to its pupils on Sunday mornings, as an "extra," of course, i.e., the teaching was outside the prescribed code of the Educational authorities, and the cost of the special teaching was borne by the community. Some people may not have been satisfied either with the quality or the quantity of that Sunday morning work. But it was there, and it was something. Now, because of lack of funds, this Sunday morning religious teaching has had to be discontinued. Every loss of teaching means the diminution of opportunities for acquiring Jewish knowledge, and ignorant Jews are an abomination. It is contrary to all their feelings, contrary to all their ideals. George Bernard Shaw spoke true when, the other day, in "The New Statesman," he gave the Jews an excellent testimonial for their devotion to culture and their love of learning. In a time when "the things that are more excellent" are being scrapped, the ideal of the People of the Book can be usefully trumpeted abroad, and it is pleasing that a man like G. B. S., should be the trumpeter.

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There is little fear of the Jew losing his devotion to general culture. But it is Jewish culture that needs booming—not only for the Jews' sake, but for the sake of the world. When the social organism after the war comes to be set up anew, it is bound to be built on the foundations of social righteousness, and on social righteousness the Jew has much to say. But it is not said in the synagogue; rather does one hear of it in the B'nai B'rith Lodge, in the Literary Society, in the Study Circle, in the Sinai League and the rest. The Synagogue, as it is at present, has no living inspiration. It has not moved with the times—so it would seem. Possibly the general lethargy of the London United Synagogue is but an expression of the general phenomenon. That it existed one knew. But we hoped for improvement. We have been disappointed. Perhaps it was another illustration of Shakespeare's doctrine about the tide in the affairs of men which, taken at the flood, leads on to fortune, but if omitted, life continues in shallows and flats. The congregational life of Jewry in this country is certainly in those low levels.

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Shakespeare has been in our mouths of late, and we do not doubt that America has participated right worthily in the tercentenary celebrations. Of these celebrations in England a Jewish scholar has been Honorary Secretary—Professor Israel Gollancz, one of the foremost Shakespearean students. Among other things he also edited "A Book of Homage" to which men of letters all over the world have contributed, and it need hardly be added that Jews were of the number. Dr. Gollancz will round off his work in connection with the Shakespeare celebration by delivering a lecture on "Shylock" to his fellow members of the Jewish Historical Society of England.

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The Royal Academy of Arts opened its usual Summer Exhibition early this month, and a sprinkling of Jewish artists are represented in the show Mr. Solomon J. Solomon (now Lieut.-Colonel) is of course of the number, being himself an Academician. He has a portrait of Sir Edward Clarke. Of the distinctly Jewish production may be mentioned Mr. Pilichowski's large canvas, called "Sorrow." It is Jewish to the core; showing an old Jew as its theme. Mr. Pilichowski (who, by the way, is a member of the First Lodge of England, and we are proud to have him) is an artist not only of great promise but of great achievement. He came into our midst from abroad as a result of the upheaval caused by the war, and already he has a host of friends. It should be stated that beside being a first-rate artist, he takes a very lively interest in the Jewish question, and at the deliberations of the Council of the London Lodge on the great re-arrangements after the war his advice, especially on the Russian Jews, has been greatly appreciated.

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"It may interest you to know that I have here, fighting under my orders, a purely Jewish unit. As far as I know, this is the first time in the Christian era such a thing has happened.

The men who compose it were cruelly driven out of Jerusalem by the Turks, and arrived in Egypt with their families absolutely destitute and starving.

A complete transport corps was there raised from them for voluntary service with me against the Turks, whom they naturally detest.

These troops were officially described as the "Zion Mule Corps" and the officers and rank and file have shown great courage in taking water and supplies up to the fighting line under heavy fire. One of the private soldiers has been specially recommended by me for gallantry and has duly received from the King the Distinguished Conduct Medal."

So wrote General Sir Ian Hamilton to a correspondent, and the formation of the corps was noted in this column many months ago. The corps is now disbanded, but a record of its doings has just been published by its commander, Lieut. Colonel J. H. Patterson, in a vividly written book called "With the Zionists in Gallipoli." Possibly since the days of the Maccabees this was the first specifically Jewish unit, and Jewish readers will find the book interesting. Another volume, likewise of Jewish interest is also about to be issued. Its title, "Zionism and the Jewish Question," sufficiently indicates its scope.

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A little incident which some time ago occurred in Salford, Manchester's twin city, is worth chronicling. It shows that if to err is human, to be just is English. In connection with the enlistment of soldiers local tribunals have been set up all over the land (and Jews will be found on several) before whom appeals are heard of claims for exemption from service. Often the exemption granted may be for a given period, and on one occasion a Jew was granted such a temporary exemption by the Salford tribunal. On his expressing his dissatisfaction, the Chairman of that tribunal, who is one of the local stipendiary magistrates, remarked, "You are like a Jew, vexed because you have not asked for more." This was reported in the local press, and Mr. Nathan Laski, one of the most prominent citizens of Manchester, who is also on the bench of magistrates as a justice of the peace, wrote with characteristic energy to his colleague who was guilty of momentary bad taste. "As a Jew," wrote Mr. Laski, "as a citizen, and as a fellow magistrate, I must enter a strong and indignant protest against your remark, which was callous and uncalled for. We, as a community, have done, and are doing, our 'bit' for the welfare of this country of our adoption. There is hardly a Jewish family whose sons of military age are not shedding their blood. I do not for a moment say that there are no shirkers in our community, but not any more than in any other. As Chairman of a Tribunal you have no right to pick out a Jewish applicant to make remarks of an offensive character, which insult the whole community. Especially it is in bad taste coming from a gentleman of your learned profession, whose chief, Lord Reading, is a Jew."

The offending Chairman at once acknowledged his fault. "I made a remark which I regretted as soon as I said it," he wrote in reply. And he took an early opportunity at meeting of the tribunal to make a public statement to the same effect, saying that he frankly regretted his harsh remark, and expressed his sorrow to a community who were standing so loyally in this time of stress.

NAT STRAUSS.*

By Charles Rosen.

Nat. Strauss is no more. He, who for more than a quarter of a century was with us every year as Secretary of our District, is with us no more. On November 2 last, at the grand old age of eighty-one, he passed away. What that meant to us, what that meant to this District, the younger men here today for their first time cannot possibly know. They will read the simple chronicle of his story, simple facts of his life that he was born in Alsace on September 10, 1834; that he came to this country—which became to him, as it does every Jew, his very own—in 1852, a stripling of eighteen; that he lived at Port Gibson and at Clinton; that when the Civil War broke out, true patriot, though young immigrant, as he was, he joined the Confederate Army and served as adjutant-general on the staffs of General Miller and General Bragg in the Army of Tennessee and the Army of Northern Virginia, and proved himself a brave officer and soldier; that when the war was done, he located in Mobile, and afterward served in the legislature of Alabama; that he was elected in 1890 Secretary of District No. 7 and moved to New Orleans, the seat of the District, where he resided until he died on November 2, 1915; and that as his body was being consigned to the dust by loving friends, the sad notes of the buglers' taps of the Armies in which he had served were sounded, to show that the service he had rendered fifty years before and to which in all his life he had never thereafter referred, had not been forgotten.

These simple facts they will read. But will they tell his story? We who knew him—we who knew the touch of his vanished hand, the sound of his voice that is still—we know they will not. Only those who were with him for the past quarter of a century while he was Secretary of the District—who saw him here at these Conventions year after year—saw him at his desk—the familiar figure, the kindly smile, the gladsome greeting, the desire to serve each and all, can feel what manner of man has passed away, and what we have lost.

What wealth of personal affection he had won through the years, what treasures of personal love and esteem he had won, he was fortunate to learn during his life; for some measure of it was born in upon him, to his great joy, when at our last Convention—the last he was ever to attend—we testified our personal love in words of affection, first put on parchment, and later engraved on the loving cup given him on his last birthday—just two months before he was taken away—that "the members of District Grand Lodge No. 7 extend to Brother Nat Strauss their heartfelt congratulations on the 25th anniversary of his service as Secretary of the Grand Lodge and convey to him their personal love and affection for his work."

But Nat. Strauss was more than Secretary of District No. 7. He was part of its history. He was one of the pioneers who nearly half a century ago, organized it in this Empire of the South of then scattered Jewish communities, where such a bond was needed among Jews—one of the young men of the New South who in the dark days of reconstruction upheaval, and of poverty and epidemic, and of prejudice in small community and scattered town, organized the lodge, sustained it, fostered it, developed it, and carried it forward as a power for good among the Jews. He was one of those who, in early days of beginning and of struggle, made our District what it is—a District among Districts—a blessing to our people.

Others this year have passed away—of these leaders and pioneers few remain. The old guard are leaving us behind. From the past we evoke as our monitors their silent beloved spirits to lead us on, to point the way to duty—Leo N. Levi, Godchaux Levi, Robert Samfield, Henry Hanaw, Joseph Magner, Jacques Loeb, Nat Strauss—the mighty figures of our past—the pioneers, the builders of District No. 7. They died in harness, true to the District to the last, every one of them, working for it, loving it, struggling for it always, sacrificing for it, their last breath a sigh, their last wish a prayer for the District and the Order which they loved.

Nat Strauss was one of these—one of the men who really and truly bring credit to our people, who really and truly advance the interests of humanity, who really truly lift up and exalt the Jew.

God bless his memory and ever keep it green among us; so that we may preserve it as a light to lead us on that path of goodness and unselfishness, noble work for others, which all his life he trod.

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*A tribute spoken at the Convention at Little Rock, May 2, 1916.

Anti-Defamation League

The following circular letter was sent recently to the local managers of all the vaudeville theatres in the country:

"During the past two years we have had at least two hundred complaints in regard to vaudeville acts which, it is alleged, caricature and defame the Jew. We have made a careful investigation of each complaint and have found in many instances that the complaints have been justified.

"We believe that misrepresentation of Jewish character and characteristics upon the vaudeville stage is a powerful influence in arousing prejudice against the Jew. Many of these acts describe the Jew as a sneak, a mercenary egoist, a crafty materialist or a disreputable character of one kind or another. It is seldom that he is depicted as a man of honor or an idealist. The defamation which is practiced is usually masked with an attempt at humor. Witticisms in regard to fires, bankruptcies and mercenary marriages form their foundation; vulgar and indecent dialect songs constitute the background, and a dirty mis-shapen suit of clothes, or a vulgar over-display of jewelry are usually employed in the 'make-up.'

"We have complained to the booking agencies on numerous occasions in regard to these scurrilous acts, and in many cases have been successful in securing the modification of the act, or its withdrawal from the circuit.

"We do not believe that your theatre would knowingly present any act which slanders or defames any group of people on account of its religion or race. We believe that you are as anxious as we are to prevent the booking of acts which bring protests from the Jewish people. We believe that if the managers of the theatres will co-operate with us we shall ultimately eliminate from the circuits many acts that today belie the American reputation for fairness.

"We do not object to an act merely because the actor refers to the Jew or impersonates a Jew, but we do object most strenuously where it is apparent that his principal purpose is to cater to the antipathies and prejudices of his audiences. where he ridicules and slanders a whole people. where he ascribes ignoble characteristics or disgusting mannerisms to the Jew, where he ridicules Jewish customs, or where he makes the Jew a sneak, coward, a schemer, a defaulter, a fire-bug, a fence or a defective.

"The booking agencies are well aware of our attitude in regard to these acts. They do not seem to realize, however, the strong public opinion which exists in all sections of the country against acts that slander or defame the Jew.

"If you believe we are justified in our attitude, please send a letter to the booking agencies which supply your theatre, requisting them not to book acts for your theatre which come within the above category. We should appreciate it if you would send us a letter approving our position and offering such suggestions as may be helpful to us in this connection.

"We are mailing you. under separate cover, a copy of our annual report which sets forth, on pages 22, 23 and 24, the general scope of our work in connection with vaudeville acts.

"Trusting that we may have your assistance in this connection, and that we may be favored with an early reply, we are,

Very respectfully,
MANAGING BOARD."

The booking of vaudeville acts in practically all of the first-class theaters is controlled by a few large circuits. The managers of these ciccuits have been co-operating with the League in its efforts to drive out the scurrilous and malicious songs and jokes which so often form a part of acts caricaturing the Jew. Complaints made to them with reference to objectionable portions of individual acts have always elicited prompt and courteous response. Often, however, it is difficult for the booking office to reach the root of the evil, as a clever performer is constantly interpolating new jokes and songs and inventing new "stunts." What may be a perfectly proper act when the contract is signed may, therefore, be objectionable a few weeks later. When an actor finds that a defamatory joke will draw a big laugh, he is not easily dissuaded from repeating it. In such a case the booking office would never know the true facts with reference to this act, unless some representative of the League happens to be present. The above letter was sent to the local managers in order that they might act as a check. The many replies which we have received indicate a thorough willingness to co-operate and assist and an intelligent appreciation of the motive and necessity for our activity in this regard. The League is not dependent entirely on the good will of the managers as its representatives throughout the country will sooner or later be informed of the objectionable portions. In fact, the League is able to trace an act from town to town and to determine through its local representatives whether promises made by an actor to eliminate defamatory matter are kept.

Several of the replies expose a festering ulcer which must be cleansed thoroughly before complete success is achieved in this line of the League's endeavors. The following extract from a letter received from the manager of an Ottawa, Canada, theatre explains the situation:

"You state in your letter that you have appealed to various booking agencies in regard to these scurrilous acts, but did it ever occur to you that fully ninety-five per cent of the Jewish impersonators are Jews themselves, and I will further state that a majority of the songs and comedy of which you complain are written by men not of the Gentile race. While this theatre is always ready, as hundreds of our Jewish patrons in this city will verify, to raise the standard of its entertainment and eliminate as far as possible acts to which you refer, it strikes me, basing this statement upon my experience, that a direct appeal should be made to the members of your own race in the profession asking them to eliminate vulgarity and try to elevate the Jew instead of making him a character that is liable to arouse the prejudice of others."

Though somewhat exaggerated, no one can deny that the facts stated in this letter are in the main true. It is a sad commentary that we must restrain Jews from defaming Jews. We have found, however, that in many instances these actors do not realize the consequences. They do not know that they are contributing to the burden of prejudice which has been weighing down upon the Jew for centuries. Let it be said in justice to them that when convinced of this fact, they are always glad to comply with our requests. There is no people more passionately loyal to our country and its ideals of justice, liberty and equality than the Jew. There is no people which more quickly assimilates all that is best in America than the Jew. Vaudeville actors of the Jewish faith are no exception to this rule. They have no desire to create another hyphenated group. Like all of us, they desire the Jews of this country to be known as American Jews, not as Jewish-Americans. When the fact is impressed upon them that their act tends toward the latter result, they are always eager to work with us.

It is not an easy matter to decide what method to pursue in the case of any individual actor unless a detailed statement of the objectionable portions of an act are forwarded to the offices of the League. All representatives of the League are therefore urged to present as detailed a report as possible. It is only by constant and unremitting effort that we will finally succeed in removing from the stage this great source of prejudice.

THE KEHILLAH

(Continued from page 10)

Rabbinic law insists on the inviolability of the grave, making an exception, however, in the case of danger of desecration, or of destruction by flood, and finally in the case of a removal to what in our language might be called a family lot. Moses Sofer argues that in as much as some members of Benet's family are buried in Nikolsburg, and in as much as the congregation is the spiritual family of a Rabbi, the disinterment is permitted. Thus in March, 1830, the body was removed from Lichtenstadt, and buried with great ceremony in Nikolsburg. The honor of occupying the vacated grave was awarded to another Rabbi of Moravia, Meier Blatt, whose great grandson, Joseph Blatt, is now Rabbi of Oklahoma City. Whether he appreciates this fact, or whether he is even aware of it, I do not know.

The ideals change in the course of three generations, and I had ample opportunity to experience it in Mordecai Benet's family. One great-grandson of his was a fellow student of mine at the Gymnasium at Nikolsburg, and neither in learning, nor in religious observance did he do justice to his pedigree. Two other boys, one a great-grandson, and one representing the fifth generation, were students of mine when I taught school in Bruenn. They could barely read Hebrew. If one should have told the great Rabbi that sixty years after his death, his lineal descendants would present such a strong type of the decline of Jewish learning, he would hardly have been willing to accept such prophecy as true. But such is history.

NATIONAL CONFERENCE OF JEWISH CHARITIES.

A most interesting and largely attended convention of the National Conference of Jewish Charities was held at Indianapolis, Indiana, beginning Sunday, May 7, 1916.

The opening session was held at the Temple. Governor Samuel M Ralston, of Indiana; Father Francis H. Gavisk, president of the National Conference Charities and Correction; Rabbi Morris M. Feuerlicht and Miss Minnie F. Low, president of the Jewish Conference, were the speakers of the evening. After the formal addresses the president, Miss Low, read her annual report, tracing the history of the organization from the time of its formation in 1900 down to the present day.

Monday's sessions were taken up with various phases of Social Service. Dr. Rudolph I. Coffee of Chicago, director of the Social Service Department of the Independent Order of B'nai B'rith, read a paper on the Big Brother Movement, and the efforts of the members of the Order in the matter of securing work for released prisoners.

Mr. L. H. Levin of Baltimore gave an illustrated lecture at the banquet held at the Hotel Riley on Monday evening. His lecture dealt with his trip to Palestine as a member of the American Committee for Jewish Relief.

Tuesday's sessions were taken up by Dr. S. E. Goldstein of New York, speaking at the morning session on the subject, "Social Service in the Synagogue," followed by a general discussion.

At the evening session C. L. Sulzberger of New York spoke on "Co-operation Between All Groups in a Community." Fred W. Butzel of Detroit conducted the general discussion that followed.

Election of officers was held on Wednesday with the following result: President, Aaron Cohen of Pittsburg; Vice-Presidents, Fred M. Butzel of Detroit, Jacob Billikopf of Kansas City, and J. K. Hexter of Dallas Tex.; Secretary, Louis H. Levin of Baltimore; Treasurer, Bernard Greensfelder of St. Louis.

The election of the members of the Executive Committee, as well as the officers of the National Association of Jewish Social workers, marked the close of the four-day session of the conference.

More than 250 delegates and representatives from all parts of the country were in attendance at the seven meetings of the conference. A great number of them remained over in the city for the sessions of the National Conference of Charities and Corrections.

JEWS RECEIVE HONORS.

Among the birthday honors conferred by King George of England last week is included the name of Baron Reading, Lord Chief Justice of England, who recently visited the United States as chairman of the commission which negotiated the Anglo-French loan. He was decorated with the title of Viscount.

King George also conferred the Military Cross on Second Lieutenant Alan Edward Jacobs, for conspicuous gallantry on several occasions, notably when, after having been for the moment forced back by a superior number of the enemy, he rallied his platoon and led it in a counter attack, by which the enemy was driven back. Captain Lewis G. Harris, on whom the Military Cross had already been conferred, has been personally invested by the King therewith.

THE B'NAI B'RITH.

An event which will take place at Homrich Hall tonight should appeal with particular force to the Jewish people of Huntington. The B'nai B'rith, wherever it has been founded, has implanted the noblest of principles. Its conception of humanitarian duties and practices expresses the height of practical philanthropy. Service is its watchword, and the theory that it is more blessed to give than to receive finds every day exemplification among its members. It is an order highly dedicated to human uplift. It holds out the hands of friendship to the friendless and helps the helpless into the way of helping themselves. Leading Jews the world over are proud to belong to this order, since its tenets stamp upon character the finest and noblest things in Jewish tradition and reflect the splendid ideals that animate Twentieth Century Jewish philanthropy and brotherhood.—Huntington Herald-Dispatch.

JAPANESE SHIPS PROVIDE KOSHER FOOD.

Japanese steamship companies have agreed to install a kosher kitchen in the passenger steamers coming to Seattle. The first steamer with a kosher kitchen arrived in Seattle June 6, although it had only six Jews on board, three in first class cabins and three in steerage department.

700,000 JEWS IN NEED.

We publish herewith report of correspondent of the Associated Press of Berlin, as follows:

Of the normal total of about 2,450,000 Jews in Poland, Lithuania, and Courland, 1,770,000 remain, and of this number about 700,000 are in urgent and continuous want. About 455,000 of these are in Poland, and 50,000 of this number are persons who are without homes and in particularly distressful circumstances. The number of the needy is increasing from month to month. Opportunities to earn money are few, and thousands who are still living on their savings will, sooner or later, find these exhausted and become dependent on charity.

These estimates appear in the annual report of the German Hebrew Relief Association, which has taken upon itself the work of relieving its co-religionists in the occupied districts back of the battle line in Russia and Galicia. The sum of 500,000 marks (normally about $125,000) monthly is required to alleviate the distress of the most necessitous of the 700,000 sufferers, and even this sum, which is all that the relief association can devote to the work for the next few months can do little more than keep them from actual starvation.

With this sum 225 cities and villages in the occupied districts are being assisted. The Grand Lodge of B'nai B'rith in Germany has had a large share in the relief work, and more than a half million marks has thus far been received from America. Up to date nearly 2,250,000 marks has been paid out by the Hebrew Relief Association for Poland and Lithuania. Funds available have not been sufficient to afford relief to some 10,000 Jews in Courland, where the distress is not so great as in the other districts.

These activities have formed but a part of the work of the Relief Association. Quite as important and even more arduous has been its work as an intermediary between the residents of the occupied districts and the outside world. In this department no denominational distinctions were made, Jews and Catholics alike being aided. Chief advantage was taken of this work by relatives and friends in America of the Polish sufferers. About 8,000,000 marks has thus far been received from America for direct transmission, and the Relief Association handles as many as 100,000 letters monthly from and to America.

A slight alleviation of conditions may come from the recently secured permission of emigration from the occupied districts. Many families have already availed themselves of the permission, most of them going with tickets sent from America.

DR. BRANDES ON POLES AND JEWS.

The Copenhagen correspondent of a Lemberg Yiddish daily paper has had an interview with Dr. Georg Brandes, on the subject of the relations between the Jews and Poles. Dr. Brandes mentioned that the Poles, whom he had sharply attacked about a year and a half ago for their persecution of the Jews, were leaving no stone unturned in order to win him over to their cause, and although he had been prevailed upon recently to lecture to the Polish colony in Copenhagen on the Polish Question, he fully maintained his charges against the Polish people. The struggle between the Poles and the Jews, Dr. Brandes stated to the interviewer, should not be carried on with bitterness which must exclude the possibility of an understanding and lead to still further hatred on both sides. An understanding must be arranged, but this could only be brought about if the Poles, as the stronger body, treated the weaker body with humane methods, and if both Poles and Jews recognized certain basic principles. The Jews, on their part, would have to recognize that an independent Poland could not tolerate its political organizations being other than exclusively Polish; consequently the Jews would have to abandon all attempts to weaken this system. They would also have to admit the exclusiveness of the Polish national language, instruction in which they would have to cultivate intensively in their schools. The Poles, too, would have to understand that it would be impossible not to acknowledge the peculiar characteristics of a population numbering three millions. These characteristics in respect to language, culture, and religion would have to be taken into account, and every forcible repression of them should be avoided, as such a course could not but result in brutality and weakening. Only on the lines he had sketched out could an understanding become possible, an understanding which was so greatly to be desired in the interests of both oppressed peoples.

ACTIVITIES OF PROGRESS LODGE, PEORIA, ILL.

Inspired by the address of Dr. Rudolph I. Coffee, director of the Social Service Department of the Order, the committee of Progress Lodge No. 113, appointed to do Social Service, undertook the care of the 63 inmates of the Illinois State Hospital for incurable insane. For 25 years these people were neglected upon the theory advanced by some Rabbis that it was sacriligous to hold divine service for insane people. Many of these patients were devoid of even the conception of the terms or the ideas of the Jewish service. As an experiment, with a view of getting them out of their lethargy, the committee inaugurated services for them on Sunday afternoons. Rabbi Aaron Cohen volunteered to read the services, but it seemingly had but little effect.

The first attempt was followed by another service the following Sunday which included not only the religious service, but also singing by a choir of seven boys, and it seemingly aroused them to a realization of what the service meant and was intended for.

On the following Sunday the Committee induced a number of ladies and gentlemen to attend this service and furnish the patients with refreshments after the service, and to make their personal acquaintance. This was followed up further by having on the following Sunday some ladies, in addition to the choir, render vocal music, and after the regular service a lecture of hope and comfort was given by the Rabbi.

On the following Sunday, being the sixth service, not only were all of the Jewish patients there, but they brought their friends, and the attendance was more than double.

The patients have lucid intervals, and only such as are in fair health attend these services. Almost every one of them learned to appreciate the efforts of the Social Service Committee.

The general expense of carrying on these services is borne by Progress Lodge, while the refreshments are served to Jews and Gentiles alike. All of the members of the Lodge and their ladies who have attended these various services are satisfied that the inmates are being made happier and are learning to appreciate the service rendered them.

In addition to the Sunday services, which will be held regularly every Sunday, the monthly social and musical evenings for not only the Jewish patients, but any of the patients of the Hospital who wish to attend, will be arranged.

Brother Isaac J. Levinson, chairman of the Social Service Committee of the Lodge, has also been appointed chairman of the Committee of Charities of the Association of Commerce, and it will be his work as such chairman to inaugurate similar entertainment at least once a week in the Hospital.

The work of the Lodge is being viewed by the Catholic and Protestant ministers with much interest, and it may be expected that the efforts of the Committee on Social Service will result in similar attempts by the Associated Charities.

The ladies of Peoria have undertaken the work of providing each Jewish patient with a neat suit of clothes, so that when they attend services they may look respectable.

The Social Service Committee is under many obligations to the superintendent of the Hospital and to the Board of Administration for the many courtesies extended, and assistance given them.

The Big Brother movement and Free Employment Bureau, as well as Juvenile Court work, have been in existence in Peoria for over three decades, and while not directly under the care of Progress Lodge, yet the members of that Lodge have been most active in furthering this work.

The Social Service Committee of the Lodge has also taken care of two paroled prisoners from the State Penitentiary, and while it was disappointed in one case, the second case has proven most satisfactory, as the paroled man is conducting himself properly, working diligently, and giving satisfaction to all who come in contact with him.

The Lodge has had intellectual advancement meetings each month at which local talent participated. Various subjects were discussed, papers were read and debates were held and lectures delivered on subjects of interest to the Jew.

These meetings are open to the public and not only a large number of members of the Lodge and their families, but many non-members attend them. The meetings have become an educational center for a large portion of Peoria Jews. Social evenings have been arranged by the Lodge from time to time and at the last annual banquet held under the auspices of the Lodge all the Jews of Peoria were invited to attend.

BANQUET AND CLASS INITIATION BY COVENANT LODGE, DULUTH, MINN.

Under the auspices of Covenant Lodge No. 569, of Duluth, Minn., the annual banquet was held at Holland Hotel on the evening of May 10, 1916.

Preceding the banquet a meeting of the Lodge was held which was largely attended and at which a class of sixteen candidates were initiated by the Degree Team of the Lodge, under the direction of Brother Charles E. Oreckovsky.

The meeting, as well as the banquet, was graced by the presence of Brother B. J. Samuels of Chicago, president of District Grand Lodge No. 6, and Brother Hiram D. Frankel of St. Paul, chairman of the Propaganda Committee of the Grand Lodge. The guests of honor were entertained at a luncheon at the Duluth Commercial Club and in the afternoon they were taken on an automobile ride to the steel plant and the Model City.

Brothers Samuels and Frankel were the principal speakers at the banquet. In his address Brother Samuels urged the members and their friends present to enlist in a move to secure equal rights for Jews with all other inhabitants in the warring nations abroad. He emphasized the fact that the termination of the war will offer a favorable opportunity for securing relief for the Jewish people from oppression, particularly in those lands where the elementary human rights are denied to them. A move to have the Jews of America represented in negotiations at the end of the war is being made, he said. The importance of being organized when the close of the war comes was emphasized.

Opposition to the Burnett immigration bill, which includes a literacy test for immigrants, was voiced by the speaker. The bill was twice vetoed by President Taft and has once been vetoed by President Wilson, declared Mr. Samuels, but it is again pending in the Senate.

Mr. Samuel's talk was chiefly concerned with the Order, its work, and its aspirations.

Mr. Frankel, in his address, dwelt on the Social Service work recently instituted by the Order and urged the co-operation of all the members in this undertaking.

In addition to the addresses by Mr. Samuels and Mr. Frankel short talks were made by President Kapplin, L. S. Loeb, a director of the Cleveland Orphan Asylum, a B'nai B'rith institution; Dr. Maurice Lefkovits, B. Silberstein, I. Freimuth and S. M. Slonim, who spoke in behalf of the incoming class; and the following out-of-town visitors: Col. Edwin Romberg of Chicago, Leo Dietz of New York, Herman Baer and H. Rabinovitz of Virginia, and L. D. Coddon of St. Paul.

E. A. Silberstein was toastmaster. He was introduced by A. B. Kapplin, president of the Lodge.

E. A. Silberstein, Samuel Weinstein and S. B. Copilowisch comprised the committee in charge of the banquet and ceremonial.

MEMORIAL SERVICES BY SPRINGFIELD LODGE, SPRINGFIELD, MASS.

Members of Springfield Lodge No. 684, B'nai B'rith, gathered in Odd Fellows' Hall last Sunday night for the annual memorial exercises, and to honor departed members. The speaker of the evening was Charles M. Stern of Albany, deputy attorney-general for the State of New York, who paid tribute to the memories of men who had, while living, lived those lives which best illustrated the precepts of the Order of which they were members.

President P. L. Davison opened the exercises with a reminder of the solemnity of the occasion, and was followed by Henry Lasker, who spoke briefly of the departed brothers and told of the work they had done for the Lodge and the Jewish community. Rabbi Samuel Price spoke of their work and reminded the audience that from such a solemn thing as death a note of optimism rises and that there is no real sorrow in the death of those who lived fine lives. Mrs. P. S. Silbert, at the piano, provided the musical part of the exercises when the audience sang "Hatikvah."

BARNETT LODGE, FORREST CITY, ARK.

Barnett Lodge No. 754, of Forrest City, Ark., held a well-attended meeting on Sunday, May 7, 1916. Brother Sol Lewis, delegate to the recent convention of District Grand Lodge No. 7, submitted report as to the activities of the Order and proceedings of the convention.

The Propaganda Committee of the Lodge is arranging to visit Marianna for the purpose of securing additional members for the Lodge from among the residents of that town.

The entertainment committee is planning an outing early in June

DAN LODGE, CHARLESTON, S. C.

The rapid progress made by Dan Lodge in 1915 under the leadership of President W. J. Bernstein has been ably continued by the present president, Jos. Fromberg, during 1916. The Lodge is continually evolving, with new members regularly added, new features introduced, new movements attempted. At the present time its membership is the largest in its history, and its finances are in very satisfactory shape.

But what is more important, perhaps, is the fact that more interest in the work of the Order is manifested by the members. Due mainly to the efforts of President Fromberg, features of unusual interest have been provided for the members at regular and special meetings, and it may safely be said that the Lodge has never been more active.

Dr. Rudolph I. Coffee, director of the Social Service Department of the Order, visited Charleston on May 15, and delivered an address to a public gathering held under the auspices of Dan Lodge, at teh Beth Elohim Synagogue. After an introduction by the president, Dr. Coffee spoke entertainingly of the work of the Order in general and the work of his department in particular. He told of the Big Brother movement, and in a very interesting manner related a number of incidents illustrative of the good work done by the Social Service Department in the large cities.

His address, which was as instructive as it was interesting, was thoroughly enjoyed by his audience.

Dan Lodge has recently engaged in an experiment which has met with success. Once a week a meeting is held, mainly for the benefit of Jewish immigrants, whether or not they are members of the Lodge. At these meetings, which are well attended, short addresses are made in which the audience is lectured about the duties of American citizenship. Our system of government is explained, significant features in our history are related, and a deeper respect for the law is inculcated. In making better and more patriotic citizens this feature of Dan Lodge's work has proven popular and effective, and its success is due mainly to the zealous labor of Brothers J. Fromberg and E. L. Visnaska.

At the regular monthly meeting in May the Red Sea Degree was administered to a class of twelve candidates, and proved to be one of the most interesting efforts ever made by the Lodge. Elaborate preparations, including appropriate costuming, impressive scenic and lighting effects, and constant rehearsals, were made, and the largest regular meeting in the history of the Lodge resulted. The ceremony was enthusiastically received by the members, and the president received the thanks of the Lodge for his untiring efforts in making the degree a success. The initiating team in general was praised by the members, and it is expected that the Red Sea Degree will become a regular feature of the Lodge's initiation.

Dan Lodge holds no meetings during the summer months, but its work will continue, and from present indications its future progress is assured. Its opening fall meeting occurs in October.

ENTERTAINMENT BY MASSACHUSETTS LODGE, BOSTON, MASS.

On the evening of May 17, Massachusetts Lodge No. 27 held a stag smoker in Boston. The affair proved a most gratifying success. Each member was allowed to bring a guest. Fourteen new members were enrolled. A splendid series of musical and vaudeville numbers were offered. The very best professional talent was secured and it was the unanimous opinion of those present that never had they enjoyed a finer program. A wholesome atmosphere pervaded the affair.

Brother Judge A. K. Cohen favored the Lodge with his presence, despite the enormous demands now being made upon his time.

Massachusetts Lodge No. 27 advises sister Lodges to adopt similar methods to attract new members.

In the course of the festivities speeches were made by Brothers Leon R. Eyges, Jacob Kuhns, President Richard Hermann, Vice-President Jacob Wasserman (who acted the part of toastmaster most hospitably and wittily), chairman of the Membership Committee Warren J. Bloom and Judge A. K. Cohen.

Too much credit for the success of this entertainment cannot be given to Brothers Elias Friedman and Sumner Gordon, who labored untiringly for the good of the cause.

A very tasty dutch supper was served.

It might not be out of place to add a word of praise for Brother President Richard Hermann, who, by his engaging personality and conscientious efforts, has injected a new dash and ginger into the work of the Lodge.

INSTITUTION OF B'NAI B'RITH LODGE AT EAST ST. LOUIS, ILL.

Illinois Lodge No. 794 was instituted in the city of East St. Louis on Sunday, June 4, 1916. In view of the fact that all of the members of the newly organized Lodge were members of the Order belonging to Lodges in the city of St. Louis no formal institution ceremonies were held, and the institution assumed the form of a public meeting, attended by about 100 members and their friends.

Brother Dr. H. I. Davis of Chicago, first vice-president of District Grand Lodge No. 6, accompanied by Brother Albert F. Mecklenberger, member of the General Committee, and A. B. Seelenfreund, secretary of the District Grand Lodge, had charge of the ceremonies. The occasion was also graced by the presence of Brother Jacob Furth of St. Louis, member and treasurer of the Executive Committee of the Order; Karl M. Vetsburg of St. Louis, president of District Grand Lodge No. 2; Harry Simon of St. Louis, past president of District Grand Lodge No. 2, and a large number of officers and members of Missouri and Ebn Ezra Lodges located in St. Louis, Mo.

Addresses on the work of the Order were delivered by the Grand Lodge officers and distinguished visitors from District No. 2, and a musical program of vocal and instrumental numbers was delightfully rendered.

The new Lodge starts out with a membership of fifty and bids fair to become active in the Order's work.

After the institution of the Lodge, the installation of officers was held, and at the close of the meeting refreshments were served and a social hour was spent. The following was the program of exercises:

Address of Welcome by Brother Frank I. Marks, Illinois Lodge No. 793, I. O. B. B.

Institution of Illinois Lodge No. 793 by Grand Lodge Officers.

Installation of Officers of Illinois Lodge No. 793 by Grand Lodge Officers.

Instrumental Solo—Hattie Pogratsky.

Address—Brother Harry Simon, Past President District Grand Lodge No. 2.

Vocal Solo—Ruth Esserman.

Address—Brother A. B. Seelenfreund, Secretary District Grand Lodge No. 6.

Instrumental Solo—Leona Bernard.

Address—Brother Jacob Furth, Member of the Executive Committee Constitution Grand Lodge.

Recitation—Blanche Kaminer.

Address—Brother H. I. Davis, First Vice-President District Grand Lodge No. 6.

Instrumental Solo—Hattie Pogratsky.

Address—Brother Karl M. Vetsburg, President District Grand Lodge No. 2.

Vocal Solo—Ruth Esserman

Address—Albert F. Macklenberger, member General Committee, District Grand Lodge No. 6, I. O. B. B.

WINNIPEG LODGE NO. 650, WINNIPEG, CANADA.

At the annual general meeting held by Winnipeg Lodge No. 650 on Thursday, June 1, the following officers have been elected for the ensuing term:

A. J. Abramovich, president; Moses Haid, vice-president; Dr. John Grambergu, assistant monitor; John I. Stein, treasurer; Roy Rosenblat, secretary; Abraham Squires, Morris Cates, Moses Cohen, trustees; Arthur Levin, warden; Louis Leipsic, guardian.

The members of the Lodge ought to be contgratulated on the selection of their new board. The new executive is composed of men who have been identified with the work of the Lodge and other institutions, and if past experience is the criterion of the new board, Winnipeg Lodge will have a banner year.

One of the most important undertakings of the Lodge during the past year was the formation of a Social Service and Big Brother Movement Committee. Many Jewish young boys have been saved from long terms in the penitentiary through the influence of this department. Ninety-nine per cent of the little boys who are under the care of a big brother are progressing favorably, and in time they will make good citizens, of which privilege they might have been deprived if Winnipeg Lodge did not have such a committee to look after them. This department has been in existence only a few months, and over fifty cases have been reported and properly looked after.

The Ladies' Auxiliary is continuing to do good work. The auxiliary has also formed a Social Service and Big Sister Department, which is a great help to the committee of the Lodge.

What Our Lodges Are Doing

DACOTAH LODGE, GRAND FORKS, N. D.

Sunday, April 23, marked a new epoch in the history of Dacotah Lodge at Grand Forks, N. D. Jointly with the local Lodge of the I. O. B. A., a session in the nature of a Seder Service was held on the afternoon of that day in the Lodge room. The event was a further step in the direction of securing greater harmony and unity among the local branches of Jewry. In view of the fact that the brethren of the Lodge occupy the most prominent positions of leadership in practically every Jewish organization in this city, an event in the nature of the one mentioned above met with the most hearty approval of every brother of the Lodge.

The session commenced at 3 p. m. President Brother George Papermaster of the B. B. Lodge acted as master of ceremonies, and in his opening remarks explained the purpose of the meeting and ordered the Seder prepared. Brother Rabbi Benj. Papermaster began the service by reciting the Kiddish. Then followed a series of talks which in a witty way correlated the significance of the Seder idea with its symbols and ceremonies to the present day Jew and its bearing upon the lofty principles of harmony, peace and unity. The following speakers participated: Sig Wolf, Isaac Dimond, Max Rabinovitch, M. Fishman, John Fishman, Isadore Papermaster, past president of John Hay Lodge; Emil I. Pyes and Rabbi Benjamin Papermaster. Brother Moses Abromovitch concluded the program by entertaining those present with a song of peace.

Dacotah Lodge is planning on some active work to make its influence in the local Jewry felt by every member.

EZEKIEL LODGE, NEWARK, N. J.

Memorial services under the auspices of Ezekiel Lodge No. 90, of Newark, N. J., were held on Sunday evening, May 28, 1916, at Temple B'nai Jeshurun. The following was the order of service:

Solo Alto—"Why Art Thou Cast Down, My Soul"......Max Spicker
Mrs. Blanche Arnold.
Opening Prayer....................................Rabbi Charles I. Hoffman
Solo, Baritone—"Oh God Have Mercy"......................F. Mendelssohn
Rev. Maurice Cowan.
Introductory Address—
Mr. Fred Jay.
Solo Soprano (with Violin Obligato)—
"Humbly Before Thee"............................Harrison Millard
Mrs. Benjamin J. Sugarman.
Mr. Joel Sugarman.
Memorial Address—
Rabbi Eli Mayer of Philadelphia, Pa.
Solo Soprano—"Evening and Morning" ....Max Spicker
Miss Beatrice Epstein
Memorial Prayer and Kaddish—
Rabbi Solomon Foster.
Solo Alto—"Over The Stars There Is Rest" ....Franz Apt
Mrs Blanche Arnold.
Closing Prayer and Benediction—
Rabbi Julius Silberfeld.
Mr. Emil Bertl, Accompanist.

INSTITUTION OF B'NAI B'RITH LODGE AT STEUBENVILLE, OHIO.

Steubenville Lodge No. 789 was instituted with 29 charter members at Steubenville, Ohio, on May 7, 1916. The ceremonies were under the direction of Brother A. H. Kornhauser of Cleveland, president of District Grand Lodge No. 2, and Brother Edward Hemple of Pittsburgh, who was mainly instrumental in organizing the Lodge.

The degree work was conferred by Zion Lodge No. 62 of Columbus, Ohio. Following the installation ceremonies, a banquet was held at the private dining rooms of the Imperial Hotel.

At a public meeting held during the day fifteen additional applications for membership were secured and the new Lodge promises to become one of the live organizations of the community.

SAGINAW, MICH.

Under the auspices of Saginaw Lodge No. [illegible], of Saginaw, Mich., an open meeting was held on Sunday, May 7th. A large audience took advantage of the excellent program which consisted of a debate on "Zionism," affirmative Ellis I. Thal, negative David [illegible]. A [illegible] vocal solo was rendered by [illegible] Thal accompanied by Miss Levin-[illegible]. Short talks were also given by several members of the Lodge.

HERZL LODGE, HOUSTON, TEXAS.

Herzl Lodge No. 608, of Houston, Texas, acted as host to local B'nai B'rith Lodges at a joint meeting held on Wednesday evening, May 17, 1916.

The delegates to the recent Convention of the District Grand Lodge made their reports at the meeting of the proceedings of the Convention.

The Lodges of Houston are making preparations for an extensive campaign to increase their membership and to enhance the various Lodge activities. It will also be the aim of the B'nai B'rith of Houston to put forward results achieved as the best argument for securing the Convention of the District Grand Lodge in 1918.

At the close of the meeting, nomination of officers was held and this was followed by the serving of refreshments.

HOUSTON LODGE, HOUSTON, TEXAS.

One of the largest gatherings of members of B'nai B'rith Lodges of Houston, was held at the Concordia Club on the evening of April 27, under the guise of a "Smoker." There was a splendid representation from all of the locals.

The purpose of this meeting was threefold in its nature. First, as a smoker and "Get-Together" meeting; second, as a night of initiation of candidates; third, as a send-off for the delegates to the Convention of the District Grand Lodge at Little Rock, Ark.

The evening was ideal for the purpose of initiation and the ceremonies were more impressive than usual. The success of the social features of the evening were attested to by all those present. Expressions of pleasure for having attended the meeting and the opportunity to greet members of other Lodges, were heard on all sides.

Addresses for the good and welfare of the Order were made by Brothers Kahn, Schnitzer, Greenfield, Wagner and Schoenman.

VANCOUVER, B. C.

The monthly meeting of Samuel Auxiliary to Samuel Lodge No. 668, of Vancouver, held its regular meeting, on May 10. Reports were read on Social Service and literary section.

The Sewing Circle closed its work for the summer and the last sewing was held at the residence of Miss Fleischman, where an enjoyable afternoon was spent.

During the first part of the winter the Sewing Circle prepared and distributed sewing for the poor. The literary section also proved very popular.

President A. H. Fleischman read papers on Jewish history. The auxiliary is planning to hold a picnic during the coming summer and other functions are being arranged.

LOUISVILLE, KY.

Louisville Lodge No. 14, of Louisville, Ky., for the first time in its history conducted a Memorial Service in its Lodge room in the Y. M. H. A. on Sunday evening, May 28, in honor of its former members who have passed away during the past year.

The following program was carried out:

Opening Remarks—Louis Grossman, president Louisville Lodge.

Vocal Solo—"Draw Near All Ye People," from Oratorio of Elijah by Mendelsohn; Mr. Chester B. Solomon, accompanied by Miss Bertha Levenson.

Memorial Address—Rabbi A. Nowak.

El-Mole-Rachamim and Kaddish—Rev. Samuel Goldberg, Cantor B'nai-Jacob Synagogue.

Farewell (Schubert)—Miss Flora Marguerite Bertelle, accompanied by Mrs. Sidney J. Meyers.

Louisville Lodge now has a membership of about 400. The Lodge has arranged for many interesting events to be held in the near future, and is also planning to conduct another membership campaign this fall, as it is determined to increase its membership to at least 500 before the next meeting of the Grand Lodge.

At the Convention of District Grand Lodge No. 2, held in Cleveland, Brother Joseph Seligman of Louisville Lodge was elected to the office of second vice-president of the District. In view of the fact that this high honor was conferred on Brother Seligman, who is one of the most popular and influential members not only of the Lodge, but of the local Jewish community, it is expected that interest in B'nai B'rith work locally will be very much strengthened.

INSTITUTION OF SHOLEM LODGE OF CHISHOLM, MINN.

On Sunday, May 7, 1916, Sholem Lodge No 793, of Chisholm, Minn., was instituted with a charter membership of thirty-three. Brother Hiram D. Frankel of St. Paul, chairman of the Propaganda Committee of the District, and as its representative, called the meeting to order and requested Brother Chas. D. Oreckovsky of Duluth, member of the General Committee of the District, to act as temporary president.

After the initiation of thirty applicants by the Degree Team of Mesaba Lodge, of Virginia, Minn., under the guidance of the visiting Grand Lodge officers, election of officers was held with the following result: President, J E. Goldenberg; vice-president, Morris Peck; recording secretary, B. H. Craine; financial secretary, M. Sapero; treasurer, Max Wain; guardian, H. K. Goldenberg; warden, H. Bloom; and trustees, N. Nides, J. Lewis and S. B. Dubow. Brother Simon Sapero was appointed by Brother Frankel as monitor for the ensuing term.

The Lodge resolved to hold its meetings on the 2nd and 4th Sunday afternoon of the month in the vestry room of the Temple, and that the annual dues be $10, payable in four quarterly installments.

A committee was appointed to draft the necessary by-laws.

The officers of the Lodge were then installed by the Grand Lodge officers, after which addresses were made and the meeting was duly closed.

In the evening a public meeting of the Lodge was held, at which the visiting Grand Lodge officers delivered addresses and at its close an entertainment was given and refreshments were served.

The officers of Mesaba Lodge of Virginia and a large number of its members were present at the institution ceremonies, also representatives from Covenant Lodge of Duluth.

IBN GABIROL'S SOCIAL EVENT.

Large delegations from neighboring towns pilgrimaged to Pittsburgh to attend the minstrel show and vaudeville performance was by Ibn Gabirol Lodge No. 114, of Pittsburgh, Pa., at Moose Temple, on Tuesday evening, May 23. A special train was chartered to bring the guests and friends from the surrounding cities. The proceeds of the affair will be used for the furtherance of social service and philanthropic work of the Lodge.

The vaudeville and minstrel show were given under direction of M. Schonfield and I. A. Bernstein, who was in charge of the music. The performance lasted until about 10 o'clock in the evening, after which a dance was held until the early hours of the morning.

Ibn Gabirol Lodge is one of the old Lodges of the District, having been in existence nearly 48 years. Since its organization the Lodge has done much philanthropic work, particularly in the Hill district where the Lodge is located.

ISIDOR STRAUSS LODGE NO. 519, OF FORT WORTH, TEXAS.

An open meeting of Isidor Strauss Lodge No. 519, of Fort Worth, was held on Sunday evening, May 14, at the Hebrew Institute. The meeting was presided over by Rabbi George Fox. Bros. Victor Hexter, of Dallas, and U. N. Simon, of Fort Worth, delivered addresses. A musical program was rendered and at the close of the meeting refreshments were served.

A meeting of the Lodge was also held on Tuesday evening, May 9. Several reports were read by the delegates of the Lodge to the recent convention of District Grand Lodge held in Little Rock, Ark. The meeting was full of interest. The special order of business was the appointment of a committee to select suitable members for a Big Brother organization.

HAR SINAI LODGE, PHILADELPHIA.

An interesting and enthusiastic meeting was held by Har Sinai Lodge No. 8 on Thursday evening, May 11, 1916, when eight new members were initiated as a class. At the meeting of the Lodge in April, ten candidates were initiated, and arrangements are now being completed for initiation of a class of 40 to 50 candidates at the June meeting of the Lodge.

An appropriation was made by the Lodge for the furthering of the Prison Aid work on behalf of the Jewish inmates of penal institutions in the city.

LINCOLN LODGE, PHILADELPHIA.

A spirited and interesting meeting of Lincoln Lodge No. 780, of Philadelphia, Pa., was held at Hotel Walton on the evening of May 4. All committees entrusted with work made full report of their labors. The Committee for the B'nai B'rith Building reported that much data had been gathered for the Committee's consideration and that before long a well defined plan will be placed before the members of the lodge for their consideration.

The Committee on the reading of the Bible in public schools reported that it is working on the case and that a comprehensive report would be presented to the Lodge at the coming meeting.

The lodge was honored by the presence of Hon. Isador Sobel, of Erie, Pa., who addressed the meeting. Brother Sobel was accompanied by a number of well known members of the Order.

Lincoln Lodge gave its first May dance at Hotel Walton on May 23, 1916. Almost the entire floor of the hotel was given over to the affair. A buffet supper was served in the Indian Room.

Memorial service was held under the joint auspices of the Philadelphia Lodges on Sunday, May 28, 1916.

WORCESTER, MASS.

On May 9, 1916, Worcester Lodge No. 600, of Worcester, Mass., celebrated its 11th anniversary. The guests of honor were Judge A. K. Cohen of Boston, president of District Grand Lodge No. 1; Henry Lasker of Springfield, member of the General Committee, and Deputy Hyman Adesbin, all of whom delivered addresses.

An excellent history of the Lodge was read by Brother David B. Isenberg, past president and charter member of the Lodge.

During the month of May a membership contest was inaugurated between two teams of ten each, one captained by the president, Adolph Hirsch, and the other by the vice-president, David Goldstein. Up to the date of the meeting of the Lodge on May 9, thirty-four applications were presented. Arrangements are being made for a class initiation of about fifty to be held at the first meeting in June.

B'NAI B'RITH MEMORIAL.

Among the various exercises at the East Boston Cemetery of the Temple Ohabei Sholom, on Decoration Day, the one at the grave of Isaac Rosnosky was of special interest.

These exercises were in charge of a special committee appointed by District Grand Lodge No. 1 at its last convention in Boston, to honor the memory of the late Isaac Rosnosky, at one time the president of District Grand Lodge No. 1, I. O. B. B.

This committee consisted of past-President Jacob S. Kuhns and Levi Herman, and President Albert K. Sheldon, all of Amos Lodge No 121, who, together with past-President Brother Rabbi M. M. Eichler, also of Amos Lodge, conducted the exercises in a very impressive and eloquent manner, placing a very handsome wreath of immortelles on the grave, which was witnessed by the family of the late Brother Rosnosky, as also many members of both Lodges of the Order and many friends.

A similar service was recently rendered in Wakefield, Mass., at the cemetery of Temple Israel, by the same committee, in conjunction with Brother Rabbi Harry Levi of the Temple, at the grave of Brother Edward S. Goulston, who was also president of the District Grand Lodge during 1879, and one of the most prominent members of Temple Israel, in fact, its president for many years.

JOSHUA LODGE, PHILADELPHIA.

Fifty additional new members were added to the list of membership of Joshua Lodge, No. 23, at the regular meeting on May 17, at the Hotel Majestic. There is no doubt but that the total membership will reach the 1000 mark before July 1, as there are still over 300 on the waiting list and another special meeting will take place in the near future for the purpose of initiating these candidates in a body. The social service work, in which the lodge is particularly interested, was discussed at length; reports of committees received and additional committees appointed so as to cover the ground thoroughly; officers were nominated to serve for the ensuing term, also representatives to the District Grand Lodge, the convention of which will take place at Erie, Pa., in July.

What Our Lodges Are Doing

OFFICIAL VISIT OF PRESIDENT SAMUELS TO THE TWIN CITIES.

Brother Benj. J. Samuels of Chicago, president of District Grand Lodge No. 6, took advantage of his presence in the northwest section of the District, where he had gone to attend the class initiation and banquet in Duluth, to pay an official visit on his return journey to St. Paul and Minneapolis

Upon his arrival at St. Paul on May 11 he attended a conference at the office of Brother Sylvan E. Hess, in which a number of the members of Minnesota Lodge and workers of the Twin City Council participated. At noon he was entertained at luncheon at the Commercial Club, at which there were about twenty members present, and general talks were indulged in with reference to propaganda campaign in that city.

In the afenoon he proceeded in company with Brother Hess to Minneapolis, where a meeting was arranged by Brother Jonas Weil lasting for several hours and attended by twenty-five leading members of the Lodge. Minneapolis Lodge has undertaken a number of activities during the past year. Their Social Service work is being well taken care of and is divided into various departments with special committees in charge, among the committees on amelioration of vice, juvenile offenders, juvenile courts, etc. The Lodge is arranging for an important conference at the end of the month, to which Dr. Rudolph I. Coffee of Chicago, director of the Social Service Department of the Order, will be specially invited. The program being arranged calls for an address by Dr. Coffee in the morning before the student body, a noon public meeting at the Commercial Club, also to be addressed by Dr. Coffee; in the afternoon a session of the Ladies Council, and in the evening, in as much as it is to be the annual Pioneer Day of the Lodge, a large meeting, which it is hoped will be attended by all of the members of the Lodge.

B'NAI B'RITH OF PORTLAND

Before a special meeting of Portland Lodge No. 416, held on May 2, 1916, in B'nai B'rith Building, Mr. W. D. Wheelwright delivered a strong plea on behalf of the League to "Enforce Peace." Rabbi Jonah B. Wise presided.

On Tuesday afternoon, May 2, 1916, Daughters of the Covenant Auxiliary to B'nai B'rith Lodges gave an enjoyable card party in the B'nai B'rith Building for the benefit of the Fruit and Flower Fund for the Sick. Mrs. N. Mosessohn was hostess.

Theo. Herzl Lodge No. 416 and its Ladies' Auxiliary, the Daughters of the Covenant, are arranging a picnic for the benefit of the B'nai B'rith Building.

B'nai B'rith Kiddies' Day was celebrated on Sunday, May 21, 1916, when members of Portland and Theo. Herzl Lodges acted as host for children of poor parents, and took them for an automobile outing on the Columbia River highway.

An unusually well attended meeting of Theo. Herzl Lodge No. 314 was held on Tuesday evening, May 9, 1916. Several novel features were introduced during the meeting. Bro. Sig. Lipman read a splendid paper on "Jewish Loyalty."

A musical program consisting of violin and piano solos was rendered by three Russian refugees and was highly appreciated. During the musical the members of Daughters of the Covenant were admitted. After the program was concluded refreshments were served and cards were played.

JULIUS HOUSEMAN LODGE, GRAND RAPIDS, MICH.

Under the auspices of Julius Houseman Lodge No. 238, the third annual debate was held on Sunday evening, May 21, 1916, in the vestry rooms of Temple Emanuel. The subject for the debate was:

Be it resolved, that an army and navy of sufficient size and strength to enforce international demands and contentions, as well as to repel invasion, is necessary and requisite to the continued peace and safety of the United States.

The teams participating in the debate were the following:

For the affirmative: Mr. Gustave A. Wolf, Mr. Hirsch Hootkins.

For the negative: Mr. Julius H. Amberg, Mr. Henry A. Ely.

At the conclusion of the formal talks, dinner was served by the Ladies' Auxiliary.

GOLDEN ANNIVERSARY CELEBRATION OF JOSEPH LODGE, ST. JOSEPH, MO.

Joseph Lodge No. 73, of St. Joseph, Mo., very fittingly celebrated the 50th anniversary of its institution on Sunday, April 16.

Joseph Lodge No. 73 was instituted on April 15, 1866, and of its charter members there are two who are still members: Samuel Levy of King City, Mo., and Samuel Hess of St. Joseph, Mo. Owing to his advanced age Brother Levy was unable to attend the celebration.

A very impressive service was held in the afternoon at Temple Adath Joseph, which was very well attended. The program was as follows:

Organ—Suite Gothique .... Boellman
.... Mr. Rowley
Invocation—"Our Golden Jubilee"...
Rabbi Louis Bernstein, Pres. Joseph Lodge
Solo—"I Will Lay Me Down in Peace"
.... Buck
Miss Steiner
"The Future of Our Order"..........
S. R. Kornhauser, Pres. Dis. G. L. No. 2, Cleveland, O.
'Cello Solo .... Frank George
Greetings .... Nathan Bernstein
Nebraska Lodge, Omaha, Neb.
Evensong .... Johnston
Venezia .... Nevin
Mr. Rowley
In Memory of Our Departed Brethren.
Solo—"Fear Ye Not, O Israel".... Buck
Mrs Gore
Cantilena .... Golterman
Mr. Rowley
Benediction.

In the evening the members and their families attended a supper dance at Prinz's Academy.

Joseph Lodge presented to each of its charter members a beautiful Menorah, the emblem of the Order, suitably engraved, commemorative of the occasion.

Brother S. J. Kornhauser of Cleveland, Ohio, then president of District Grand Lodge No. 2; Brother Nathan Bernstein of Omaha, Neb., as well as representatives of the Kansas City, Leavenworth and Topeka Lodges, were present.

The event was one that will long be remembered by the Jewish community of the city.

INSTITUTION OF B'NAI B'RITH LODGE AT HUNTINGTON, W. VA.

On Sunday, June 4, 1916, Huntington Lodge No. 795 was instituted at Huntington, W. Va., with a charter membership of 41.

The institution ceremonies were conducted by Brother Isador Sobel of Erie, Pa., past president of District Grand Lodge No. 3, assisted by Brothers Leon B. Stein, member of the General Committee; Rabbi A. H. Silver of Wheeling, W. Va.; Ben Nathan of Parkersburg, W. Va., and Edward Hemple of Pittsburgh, member of the General Committee.

The ceremonies were open to the public and the largest gathering Huntington Jewry ever had responded to the invitation to attend the institution of the Lodge. Large delegations from sister Lodges situated near by, also all visitors from Parkersburg, Ashland, Catlettsburg and Ironton were in attendance.

The ceremonies were presided over by Rabbi Samuel Meyerberg and Rabbi A. H. Silver delivered the principal address on the subject, "The Future of B'nai B'rith."

A great deal of enthusiasm was manifested by the new members and their friends, and Huntington Lodge promises to become a valuable link to the Lodges of District No. 3.

B'NAI B'RITH OF CHICAGO.

The Big Brother movement under the auspices of Chicago Lodges has made steady progress within the past few months. Members of local Lodges were asked to and did volunteer in large numbers to act as Big Brothers, and from among those who so pledged themselves, twenty-two are today in charge of little brothers.

A manual for the Big Brother Movement, issued by the Social Service Department of the Order is of much service and benefit to the Committee. The Chicago committee is composed of five representatives each from the three local Lodges. The officers of the Committee are Israel Cowen, president; Milton R. Hart, vice-president; Joseph Finer, secretary, and Benj. Samuels, treasurer.

CLEVELAND B'NAI B'RITH.

The Junior Circle I. O. B. B. Auxiliary to Cleveland Lodge held a well attended meeting on May 31. Arrangements were made for a tennis tournament to begin the first week in June at the University school tennis courts. A huge outing is also being planned for the month of June by the Social Committee.

Under the auspices of Cleveland Lodge No. 16, a dancing party was held in B'nai B'rith Club Building on Sunday afternoon, May 14, 1916. Admission was free to all the members of the Lodge.

An entertainment of a very high caliber was presented before an appreciative audience of the Junior Circle at the B'nai B'rith Building on Saturday evening, April 29, 1916. The entertainment consisted entirely of club talent.

At the regular meeting of the Lodge held on Thursday, May 12, at the B'nai B'rith Building, an election was held to fill the office of vice-president and recording secretary. The Lodge gave a dance also on Sunday, May 7, which was largely attended.

TACOMA, WASH.

Not since the organization of Tacoma Lodge No. 741 has there been so much interest displayed either socially or otherwise as is now had. At every meeting members are being initiated as a result of the campaign inaugurated some time ago by the officers of the Lodge.

At the last social meeting of the Lodge held on May 25, it was clearly demonstrated the advisability of having occasionally "open nights" and public meetings. The hall was filled to its capacity with the members of the Lodge and their families, and the program rendered was thoroughly enjoyed. A feature of the program was the address of Lieut. M. Swartzkopensky, a former officer and member of the body guard of the Czar of Russia. He recited the suffering of the Jewish people in that country and enumerated the causes of their persecution as he personally observed, and he also related his experiences while effecting his escape from Siberia. Others included in the program were Dr. Joseph in an address, "The Importance of the B'nai B'rith Lodge"; musical numbers by Brother Bach and Miss Goldman, and closing remarks by Brother Karp. At the close of the meeting refreshments were served and a delightful evening was spent by all present.

THE SAN FRANCISCO B'NAI B'RITH.

San Francisco Subcommittee of the District Social Service Bureau of the Order met on Thursday evening, May 4, 1916, to consider a number of cases which had been reported during the previous fortnight. Dr. A. E. Cerf, local chairman, presided. The members of the local committee are busy visiting hospitals and other institutions in pursuit of their work.

Rabbi Martin A. Meyer, Grand Orator of District Grand Lodge No. 4, gave the second of a series of lectures on "The Modern Interpretation of the Bible" on Wednesday evening, May 24, 1916, at B'nai B'rith Hall. This was a public meeting and was largely attended. The lecture was given under the auspices of the Committee of Fifty representing the San Francisco Lodges.

The May dance held on the 28th ult. under the auspices of the Committee of Fifty of the San Francisco Lodges, included many novel features. The proceeds of the affair will be used to further the philanthropic and intellectual activities of the Committee.

Columbia Auxiliary No. 1, Daughters of the Covenant, held a Shakespearean evening the first part of May, and an interesting program was presented.

DISTRICT NO. 1.

New York Isaiah Lodge No. 1, the Mother Lodge of the Order, has been very active of late both in increase of membership and literary and benevolent activities. It has now also a very efficient Degree Team which expects to be very busy next fall when the usual Lodge activities are resumed. Brother Myer L. Victorius, president of the Lodge, is in charge of the bowling alley which has been installed in the new headquarters of the District for the use of members.

Brother I. B. Scheiber, vice-president of Henry Jones Lodge, has organized a Chess and Checker Club. The club expects to have several tournaments. There are some very fine chess players in the club.

There has also been formed at the headquarters a Tennis Club, headed by Brother Sidney L. Fibel, vice-president of Jordan Lodge.

Jordan Lodge has appointed an employment committee which has secured positions for a number of applicants. Jordan Lodge is devoting much time and energy this year to social service.

The Ladies Auxiliary Society of the Home at Yonkers, an organization of prominent women who are interested in the welfare of the old people, held its annual meeting Sunday, May 14, at the headquarters of the District. The meeting was well attended. The report shows the society to be in a flourishing condition. The society is doing splendid work for the Home, and its services are greatly appreciated. Brother Myron Sulzberger, president of the Home; Brother Edward Sander, one of the governors; Brother Isidor Metzger of Mount Sinai Lodge, and District Secretary Bernard M. Kaplan addressed the meeting. The officers of the society are: Mrs. Edward Loeb, president; Mrs. David Wile, vice-president; Mrs. George Bruck, treasurer, and Mrs. Emanuel Marx, secretary.

Chiefly through the efforts of Brother Rabbi Mann of New Haven, Conn., and Brother Joseph H. Ullman and several other leaders in B'nai B'rith circles, "The Merchant of Venice" has, by a decision of the board of education, been barred from the public schools, the reason being that the work holds up Jewish people to ridicule and that children of grammar and high schools are easily impressed.

Maccabee Lodge No 71 was addressed Tuesday, May 16, by Brother Rabbi Ludwig Roeder of New Brunswick, N. J., who spoke on the Books of the Prophets.

Zion Lodge No. 2 presented a substantial check to the Home at Yonkers to be used for the benefit and the comfort of the old people, $125 of which was the contribution of Brother Meyer Katzenberg. Bernard M. Kaplan, vice-president of the Lodge, in the absence of President Dr. Richard M. Stern, presided over the last meeting. The meeting was addressed by Brother Rabbi Dr. Marius Rasinsky of Paterson, N. J.; Brother M. Brodsky, the well-known Jewish journalist; Brother Myron Sulzberger, president of the Board of Governors at the Home at Yonkers, and others. Several candidates were initiated. District Secretary Bernard M. Kaplan had the pleasure of initiating an old public schoolmate of his, Brother A. W. Levi.

Brother Herman Asher, past-president of the District, who is chairman of the Committee on Headquarters, sent out circular letters to the members of the Metropolitan District, asking for contributions toward furnishing the headquarters. The circular received a hearty response.

Jordan Lodge No. 15 visited the Home at Yonkers Sunday, June 4. An interesting program was rendered which the old people and the many guests present enjoyed very much. After the program, refreshments were served.

Edward Everett Lodge No. 97 held an interesting sociable at its last meeting which was very much enjoyed by the members and friends present. Edward Everett Lodge will celebrate its 50th anniversary next year, for which it is already making extensive preparations.

Chananiah Lodge No. 165 will celebrate its 45th anniversary next fall by a special entertainment to be given at the Home at Yonkers, in which Chananiah Lodge has always been especially interested.

Hillel Lodge No. 28, through Brother I. B. Schmidt and other active members, expects to initiate shortly a large class of candidates.

Flatbush Lodge No. 753 was addressed at its last meeting by Second Vice-President Brother Joseph Rosenzweig, who dwelt upon the great work of the Order which he said ought to appeal not only to every member of the Order but to every loyal and thoughtful Jew all through the world.

Brother Charles Hartman, member of the Executive Committee; Brother Dr. Herbert S. Goldstein and the secretary of the District, Brother Bernard M. Kaplan, local representative of the Anti-Defamation League, were invited by the Universal Film Company to witness "The Marriage Broker" before releasing it. The manager of the company invited criticism, which he said the company would be glad to take cognizance of.

Secretary Dr. Bernard M. Kaplan occupied the pulpit of the Park Street Temple in Bridgeport Friday evening, May 19, and spoke on the principles o

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What Our Lodges Are Doing

(*Continued from page 15*)

the Independent Order B'nai B'rith as being identical with those of Judaism generally.

Manhattan Lodge No. 156 visited the Home at Yonkers on Sunday, June 11.

The newly organized Ladies' Auxiliary of Jordan Lodge No. 15 gave an afternoon bridge on May 18. Proceeds of the affair will go towards the fund of the Auxiliary for social service activities. The affair was a succcss from a social as well as financial standpoint.

DISTRICT NO. 2.

Steubenville Lodge No. 787 was instituted at Steubenville, Ohio, on May 7, the installation ceremonies being conducted by President S. J. Kornhauser, of District Grand Lodge No. 2.

The dance given by Toledo Lodge No. 183, of Toledo, Ohio, on Monday evening May 15, 1916, at the Woman's building, was a success both socially and financially.

At the recent Convention of District Grand Lodge No. 2, held in Cleveland, Missouri Lodge No. 22, of St. Louis, elected twenty delegates as its representatives.

Cleveland Lodge No. 16 gave a reception at Hotel Statler on Saturday evening, May 20, 1916, to the visiting delegates and their ladies. Jointly also with the Council of Jewish Women, various entertainments were provided for the guests. There were auto drives, entertainments at the Oakwood and Excelsior Clubs, and dinners in the private homes of various prominent members.

Under the auspices of the Social Service Committee of Zion Lodge No. 62, of Columbus, Ohio, services were conducted by Rabbi Jashenoski at the Ohio Penitentiary.

The officers, boards of trustees and members of the National Jewish Hospital for Consumptives of Denver, Colo., have arranged for the dedication of "The William S. Friedman Building" on Sunday, June 18, 1916. The ceremonies will be followed by a banquet in the evening at the Albany Hotel.

DISTRICT NO. 3.

Saar Sholem Lodge No. 154, of Pittsburgh, Pa., held its first meeting in its new quarters, Moose Temple, on Sunday morning, May 7th. Prominent members of the local community made brief remarks and at the close of the meeting refreshments were served.

New Castle Lodge No. 609, of New Castle, Pa., held memorial services at the lodge rooms on Sunday, May 7, 1916.

Ezekiel Lodge No. 90, of Newark, N. J, was honored by the presence of Bro. Jacob Singer of Philadelphia, member of the Executive Committee of the Order for District No. 3, at a well attended meeting of the lodge held on April 26, 1916. The occasion was also the annual Ladies' Night of the Lodge and the attendance was unusually large and much appreciated the able address of Brother Singer. At the close of the meeting a social hour was spent and refreshments were served.

At a well attended meeting of Wilmington Lodge No. 470, of Wilmington, Del., held on May 14, 1916, a class of five candidates was initiated by the degree team of the Lodge.

District Grand Lodge No. 3, comprising the states of Pennsylvania, New Jersey, Delaware and West Virginia will hold its biennial session on July 23, 1916, in the City of Erie, Pa.

Rabbi A. H. Silver, of Wheeling, W. Va., delivered an address before New Castle Lodge No. 609, of New Castle, Pa., at its meeting held in its religious school.

Dr. Rudolph I. Coffee, of Chicago, Director of Social Service Department of the Order, delivered an address upon the activity of his department before Saar Sholem Lodge No. 154, at a well attended meeting of the lodge on Sunday, May 21, 1916. The meeting was open to the public.

Homestead Lodge No. 586, of Homestead, Pa., furnished an interesting and pleasant evening to its members and to those of the Ladies' Auxiliary on Sunday evening, May 14. The speakers of the evening were Hon. A. C. Stein, whose subject was "The Jewish Citizen"; Bro. Richard Paul, on "Jewish Preparedness"; Mrs. B. Davis, on "The Jewish Woman's Influence in her Community," and Bro. Geo. M. Levy, on "The B'nai B'rith."

The Propaganda Committee of District Grand Lodge No. 3 is actively at work laying the foundation for a Lodge to be instituted at Charleston, W. Va., after the summer vacation. The membership committee is expected to secure at least one hundred applicants for the [illegible]

[illegible] meeting attended by Brothers Isador [illegible] Leon B. Stein, Ben Nathan and [illegible] Hemple, all members of District Grand Lodge No. 3, with the leading citizens of Charleston, was held, at which all necessary arrangements for a successful campaign and institution of the Lodge were discussed and agreed upon.

Memorial services in commemoration of the departed brethren of the Order were held on Sunday morning, May 28, 1916, at the Century Building, Pittsburgh, Pa. The services were under the auspices of the Pittsburgh Lodges, and the speakers for the occasion were Hon. Josiah Cohen and Brothers A. L. Solomon and H. O. Rosenbaum.

Under the auspices of Moses Montefiore Lodge No. 308, of Altoona, Pa., a public meeting was held at the Hebrew Reform Temple on Sunday evening, June 11, 1916. The meeting was addressed by Rabbi Rudolph I. Coffee of Chicago and Mr. Edward Hemple of Pittsburgh.

A well attended meeting under the auspices of the B'nai B'rith of Johnstown, Pa., was held on Sunday afternoon, June 11, 1916. The principal speaker was Rabbi Rudolph I. Coffee, of Chicago, director of the Social Service Department of the Order, who spoke on the subject, "The Elevation of the Jew" The arrangements for the public meeting were made by Brother Edward Hemple of Pittsburgh, one of the most active workers of the District and who was largely instrumental in organizing the Lodge.

DISTRICT NO. 4.

Fresno Lodge No. 723, of Fresno, Cal., gave a delightful dance on Monday evening, May 1st, in which a large number of the members of the lodge and their families participated.

Oakland Lodge No. 252, of Oakland, Cal., held a "Sports' Dansant" on Tuesday evening, May 16th, at the Covenant Hall. About 350 members and their friends made merry upon that occasion.

Abraham Geiger Lodge No. 423, of Spokane, Wash., held an unusually well attended meeting on May 18th, at Knights of Pythias Hall. As was usual the Ladies' Auxiliary of the Lodge entertained the members after the close of the regular order of business.

In the notice to the members of the Lodge to attend the meeting, Secretary Bro. A. W. Hertzka emphasized the necessity of the members devoting at least two evenings a month to the interest and welfare of the lodge and that their loyalty to the Order and interest in its affairs can best be demonstrated by regular attendance at the meetings of the Lodge.

At a recent meeting of Hope Lodge No. 126, of Stockton, Cal., a class of seven candidates was initiated by the degree team of the Lodge. The membership is now 105, making it the highest in proportion to all the other Lodges of District No. 4.

Paul A. Sinsheimer, stock and bond expert, addressed the members of Oakland Lodge No. 252, of Oakland, Cal., in its Club rooms on the evening of May 23, on the subject "Finances and the Public."

Bro. Henry Newburgh, of San Francisco, President of District Grand Lodge No. 4, paid an official visit to Fresno Lodge No. 723, of Fresno, Cal., on Thursday evening, May 18, 1916. The Lodge had a big attendance and the guest of honor made a splendid impression with his address.

President Newburgh also paid an official visit to Lasker Lodge No. 370, of San Diego, Cal.

A joint meeting of Los Angeles, San Diego and San Bernardino Lodges was held in honor of Brother Newburgh on Tuesday evening, May 16, 1916, which was also addressed by Brother Newburgh.

Emma Lazarus Auxiliary Daughters of the Covenant gave a delightful musical and dance on May 18, at which a good program was carried out and a large attendance of members and friends was present. The proceeds of the entertainment will be devoted to the benefit of the Social Service Fund.

DISTRICT NO. 5.

Congregation Beth Ahabah celebrated its seventy-fifth anniversary of its organization and the twenty-fifth anniversary of the ministry of Rabbi Edw. N. Calisch, Ph. D., on May 26th, 27th and 28th, 1916, at Temple Beth Ahabah, Richmond, Va.

Under the auspices of Argo Lodge No. 413, of Washington, D. C., Dr. Rudolph I. Coffee, of Chicago, Director of the Social Service Department of the Order, delivered an address at the Eighth Street Temple on Friday evening, May 19, 1916, on the subject of "Judaism and Social Service."

Columbus Lodge No. 77, of Columbus, Ga., celegrated the golden anniversary of its organization at Wildwood Park, Columbus, on Monday evening, June 5, 1916.

Under the auspices of Rimmon Lodge No. 69, of Richmond, Va., Dr. Rudolph I. Coffee, Director of the Social Service Department of the Order, delivered an address on May 17, 1916.

Menorah Lodge No. 771, of Baltimore, Md., was addressed by Bro. Rudolph I. Coffee at a meeting of the Lodge held on May 18, at the City Club. The subject of his address was "Social Service." The meeting, which was open to the public, proved of much interest to all those interested in social welfare.

The officers and members of Gate City Lodge No. 144, of Atlanta, Ga., tendered Dr. Rudolph I. Coffee a delightful supper Saturday evening, May 12, at the Standard Club. Dr. Coffee discussed the plans of the Social Service Department of the Order, and offered the members of the Lodge a number of interesting and practical suggestions relating to social service work.

Dan Lodge No. 593, of Charleston, S. C., was paid an official visit by Brother Dr. Rudolph I. Coffee of Chicago, director of the Social Service Department, on May 15. He delivered an address at a public meeting held under the auspices of the Lodge at the synagogue. His address, which was instructive as well as interesting, was enjoyed by the audience.

DISTRICT NO. 6.

Pisgah Lodge No. 34, of Detroit, is arranging for a class initiation and open meeting to be held during the month of June. A class of candidates has been secured for this purpose and the propaganda committee is actively at work increasing the number of candidates. The President of the District, Bro. B. J. Samuels, accompanied by another Grand Lodge officer, will honor the occasion with his presence.

At the regular meeting of Minneapolis Lodge No. 271, of Minneapolis, Minn., held on May 4th, the Intellectual Advancement Committee arranged a Shakespearean program. "The Merchant of Venice" was the subject of an interesting discussion by Dr. S. N. Deinard, of Minneapolis, and Dr. M. Barron, of St. Paul.

Menorah Lodge No. 769, of Stevens Point, Wis., gave a benefit ball for the European War sufferers, on Sunday evening, June 11, at Empire Music Hall, which proved a financial as well as a social success.

At a well attended meeting of Gilead Lodge No. 41, of Milwaukee, Wis., held on May 11, 1916, a class of seven candidates was initiated by the degree team of the Lodge. Short talks for the good and welfare of the Order were indulged in by various members.

Mr. Marcus Hyman, Honorary Secretary of Winnipeg Lodge No. 650, of Winnipeg, Canada, was appointed lecturer on international law under the joint board of the University and the Law Society of Manitoba.

Dacotah Lodge No 731, of Grand Forks, N. D., held its Seder services on April 23rd. This is an annual affair of the Lodge since its institution and has always proved a great success.

Bro. Morris Friend of Lincoln, Neb., member of the General Committee of District Grand Lodge No. 6, is active in the mater of making propaganda for the Order in the smaller Jewish communities of the State. He recently visited Grand Island, where he secured three applications for membership and at Hastings he called a meeting of Jewish residents of the city and secured eight applications. All these candidates will be initiated as members of Lincoln City Lodge, of Lincoln, Neb., and a committee from the Lodges of Omaha and Lincoln will make a special trip to Grand Island and Hastings to do the initiatory work.

At the May meeting of Isaac Lodge No. 87, of Milwaukee, Wis., a class of four candidates was initiated by the degree team of the Lodge.

A spirited discussion was held on the syllabus submitted by the Director of Intellectual Advancement, viz: "Should the B'nai B'rith cease to be a secret Order?"

Refreshments were served following the close of the meeting which was attended by large numbers.

John Hay Lodge No. 634, of Fargo, N. D., lost a valuable member and the poor a good friend in the death of Brother Mandel Naftalin. He was a fine type of the old school of Orthodox Jews. He was generous to a fault, ever ready to assist the poor stranger who needed help.

Under the auspices of Covenant Lodge No. 569, of Duluth, Minn., Brother Dr. Rudolph I. Coffee of Chicago, director of Social Service Department of the Order, delivered a lecture at Temple Emanuel on Friday evening, June 2, 1916. Dr. Coffee's subject was, "Ideals of Tomorrow." Following the services Dr. Coffee met with the officers of Covenant Lodge and the members of the Social Service Committee for the purpose of explaining and discussing the Big Brother movement in all its details.

DISTRICT NO. 7.

Deborah Lodge No. 161, of Greenville, Miss., held a well-attended meeting on Sunday, June 4. Interesting reports were made by Brothers N. Goldstein and M. Goldstein, delegates to the recent convention of District Grand Lodge No. 7. A class of candidates was initiated, bringing the membership of the Lodge up to 70, an increase of eight members since the beginning of the year.

A well attended meeting of Gulf Lodge No. 221, of New Orleans, was held in the Y. M. H. A., on May 18, 1916. Bros. A. Steege, R. J. Schwarz and E. Mayer rendered reports of the Convention of the District recently held at Little Rock and an interesting round table discussion followed.

Little Rock Lodge No. 158, of Little Rock, Ark., celebrated its 45th anniversary at the Concordia Club, on Sunday, May 28, 1916. Mr. Lazarus Ehrenberg, one of the two remaining charter members, delivered an interesting address full of reminiscences. The other charter member, Mr. Jos. Pfeifer, Past President of the District Grand Lodge, was prevented from attending the celebration. Short talks in the nature of birthday offerings were made by several of the members.

The recent convention of District Grand Lodge No. 7 held in Little Rock, was instrumental in arousing a most enthusiastic spirit among the members of the Lodge, with the result that it is getting to be a badge of good standing to be known as a Ben B'rith in Little Rock.

Isidor Strauss Lodge No. 519 of Ft. Worth, Texas, held an open meeting on Sunday evening, May 21, 1916. Mr. U. M. Simon submitted report as to the accomplishments of the recent convention of District Grand Lodge No. 7, held at Little Rock, Ark. The evening was brought to a close with the rendition of a musical program.

At the special request of the officers and delegates to Louisiana Lodge No. 107, of Shreveport, La., Bro. E. R. Bernstein, who has been honored with the election as President of District Grand Lodge No. 7, delivered an address at B'nai Zion Temple on Friday evening, May 12th, on the subject, "B'nai B'rith Ideals." In addition to the formal address reports were also submitted regarding important matters which engaged the attention of the recent convention of the District held in Little Rock. Brother Bernstein's address was the means of stimulating the endeavors of the members of the lodge and was in the form of an initial message as President of the District to his local community and Lodge.

At the recent meeting of District Grand Lodge No. 7, a resolution indorsing the forming of a $250,000 corporation to colonize Jewish farmers was adopted. The matter was referred to the agricultural committee, which is to start a movement for soliciting funds for the colony and make other necessary plans. The report of the success of the movement will be made at the 1917 convention.

The Golden Anniversary of founding of Beth Zur Lodge No. 84, of Mobile, Ala., will be appropriately observed during the coming fall. This was decided at the recent meeting of the Lodge.

At a recent meeting of the Y. M. H. A., of Waco, Texas, held at the Temple, the Waco plan encouraging agriculture, endorsed by District Grand Lodge No. 7 at its recent Convention at Little Rock, Ark., was thoroughly explained by Dr. I. Warsaw, who represented the B'nai B'rith Lodge at Waco at the Convention.

Before a deeply interested audience, Dr. Rudolph I. Coffee, Director of the Social Service Department of the Order, delivered an address on April 21, 1916, at the Temple, "Church of Israel," Memphis, Tenn., on the subject, "Judaism and Social Service," dealing with the aims of the Order and the program of Social Service.

In the afternoon of the same date, at Chisca Hotel, a number of prominent members of Memphis Lodge No. 35, entertained Dr. Coffee at luncheon.

An interesting and well attended meeting of the joint committee of B'nai B'rith Lodges of New Orleans, took place on Thursday evening, May 11. Among the more important matters that were discussed and acted upon at the meeting was the passing of two resolutions—one by which a Social Service was appointed with Dr. J. W. Newman as chairman, and the other by which a B'nai B'rith Memorial Committee was created with Dr. M. Silver as chairman.

JEWISH SOLDIERS DISTINGUISHED.

According to Dr. Bloch's Wochenschrift, 5868 Jews serving the German army have received the Iron Cross up to the end of March, 1916.

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JEWISH LEADERS
A SERIES OF HISTORICAL PORTRAITS
By RABBI SAMUEL S. COHON, Chicago

Introduction.

Through the centuries Israel has stood out as an enigmatic people. Numerically smaller than most other nations, and physically weaker, Israel has surpassed them all in its imperishable and far-reaching influence on the destinies of civilization. The kingdom of the spirit which Israel established has weathered the storms of the ages. The catastrophies which ruined other peoples only roused Israel to earnest heart-probing and to firm determination to live and sing God's song on earth. From each misfortune Israel rose purer and stronger. Out of the depths of its own soul the nation ever drew the healing balm for its rejuvenation. Thus Israel has been the "Am olam," the people as enduring as the stars in heaven, radiating light unto the world.

If we are to fathom the deep spirit, and comprehend the creative ideals which have energized and vitalized Israel—and all mankind through Israel—then must we turn to the lives of Israel's great leaders, to the "fire-pillars" which have moved before us in our dark pilgrimage through history, and which are still our guides in our journey through life, ever-living witnesses of the reality of the ideals that religion creates in our consciences.

The great benefactors of humanity are not always those who supply mankind with new machinery, or with great wealth, but rather those who show us the worth and the dignity of life, who show us how to redeem our years on earth from misery and sorrow, and who teach us to make our existence sweet and beautiful. Poverty, ill-health, and misfortunes do not always break man. Many people perish in wealth and the best of health, because of lack of ideals. In full comprehension of the dangers of the weakness of the spirit the Psalmist exclaimed: "Give me understanding, that I may live."

At no time in our sad Golus career has there been sorer need of the spirit of our great leaders of the past to inspire the spokesmen of the day than at this hour of twilight, of indecision, and or moral confusion. We need men who, filled with true Jewish idealism, could take us by the hand and lead us out of the darkness, whose manly voices should renew the holy convictions of our hearts, who, by personal example should call to life the dormant faculties of heroism in the Jew, as the rising sun awakens the sleeping flowers. We need men, humble and strong, courageous and tender, men of faith in God and in the future, men of heart and of vision, men who should again reveal to us the genius of the Jewish people.

The presentation of the lives of our great men (this tracing, to their sources, of the creative ideals that have been operating in the life of our peaple)—always a difficult task—was comparatively easy in older times, since all that was required was a re-statement of the facts narrated in our historical books about them. With the progress of the critical studies, and with the new light that the re-discovery of the ancient civilizations of Egypt and Assyro-Babylonia are shedding upon our past, the picturing of the leaders of Israel becomes increasingly more difficult. The re-awakened generations rise from the tomb of silence to whisper to us, in broken syllables and in strange tongues, of glories that are no more. And it is our task, at least in some measure, to revive them in order to give color and atmosphere to the stories of our heroes. With due recognition of the limitation of our task, we tremblingly approach "the corridors of time" to catch the echo of "the distant footsteps" of the dreamers, kings, prophets, and singers of Israel.

I. MOSES, THE FOUNDER OF ISRAEL.

There is a legendary flower which, for a hundred years, grows unobserved and trampled under foot but suddenly blooms forth, expands, and unfolds into matchless beauty. This glorious condition of the flower is supposed to last only three days, then its splendor vanishes, and it returns to its former state. Such is the history of the children of Israel. Trodden under foot for centuries, the flower of Israel suddenly sends forth, out of its heart, a most wondrous blossom in the person of a Moses, David, Elijah, Isaiah, Ezekiel, Hillel, Jehuda Halevi, Mimonides, Spinoza.

Great souls appear at wide intervals. They spring from chaos, and disappear into the void. Somehow they do not seem to be part of ordinary humanity. They tower so high above us that we can only look on and adore in silence. We may be able to explain the conditions under which they labored, but for their genius we have no explanation. It is as mysterious as the star's twinkle and the lily's beauty. Some claim that great men are the products of circumstances. History knows, indeed, of little men who in an hour of peculiar conditions were elevated to prominence. Circumstances, however, only made men important, but they never made any one great. Caruso's voice and Spinoza's luminous mind are not the products of circumstances. They are gifts of God. The genius is not merely the creature, but also the creator of his environment. He tunnels a way for himself through mountains of difficulties. He is a builder of new eras, a creator of new values, and a molder of a new world order. Of such nature was the life and work of the founder of Israel, Moses ben Amram.

The descendants of the world's first iconoclast, Abraham, driven by a severe famine out of the land of Canaan, settled in Egypt. The Asiatic Shepherd Kings, or Hyksos, who were then in control of Egypt, received them kindly, and assigned to them the pasture lands of Goshen, on the eastern delta of the Nile. There the Israelites lived for many years in peace, preserving their old language, customs, and—at least in part—the religion of their fathers. About the year 1700 B. C. E., the native princes succeeded in breaking the power of the Hyksos, and in driving them back to Asia, through Palestine. Naturally, the former friends of the Hyksos, the Israelites, who formed an alien element on the eastern border of Egypt, aroused the distrust of Thothmes III, now ruler of the land, and declared enemy of the Asiatics. Fearing that, in case of an invasion, the Israelites might join the enemy, this Pharaoh decided to break their power. He robbed them of their independence and impressed them into state slavery. "And they built," so writes the old historian, "cities of fortification for Pharaoh: Pithom and Raamses." Their lives were thus embittered, and their spirits crushed by the heavy burdens laid upon them. And they filled the heavens with their cries of anguish.

In this hour of stress a deliverer arose unto Israel in the person of Moses. He was a man of such overtowering personality that some modern critics, unable to interpret him, have vainly tried to relegate him to the realm of myths and legends. He was a veritable giant, the greatest hero not only of Israel, but of all nations and of all times. Later ages, musing lovingly over the popular hero, and recalling his mighty achievements, adorned his head with wreaths of fancy. However, these legends do not diminish his historicity. No one disbelieves in the existence of George Washington or of Abraham Lincoln because of the tales that cluster round their names. Neither would any one doubt the historicity of Sargon I or of Cyrus the Great because of the miraculous accounts of their childhood days. The wonderful stories that are woven into the biographies of Moses, if properly read and interpreted, show the love with which men of later times treasured the memory of him who

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The Problems of the Small Jewish Community
By E. J. LONDOW

There are evidences in American Jewish journalism of a growing interest in the problems of our smaller communities. The importance of this attention is evident if we but consider that at least several hundred thousand Jews live in cities and towns having a population of fifty thousand or less. Scattered through every state in the Union, these settlements, often far removed from the strongholds of Judaism, are outposts in the forward movement of our people on this continent, where they are seeking to establish peaceful homes for themselves and their children. But these people, like all pioneers in their struggle for existence, have very often been unable to provide for their communal needs. The chaotic condition in which their organized or rather unorganized social life finds itself presents a situation calling for the earnest attention of our leaders. We who love Judaism and its fair name must understand these problems and work for their proper solution. We should remember that the character of these country Jews and of their institutions will often determine the opinion of the general American public of the Jew, for the provincial Jew usually comes in more direct contact with his Christian neighbors than the city Jew. If, for instance, the impression which the rural Christian forms of the peddler or the town merchant is that of an honorable and self-respecting Jew, we shall win and deserve the goodwill of the American people.

But we must be concerned not so much with the traditional fear "Lomo yomru hagoyim" as with the preservation of Jewish life where the powerful forces from without and the disorganization within operate against Jewish culture. Besides, American Judaism as a whole must suffer from the materialism which besets those who are distant from sources of inspiration.

This strengthening of the cultural interests of our brethren merits the support of those especially who desire to deflect part of the great current of immigration which is expected after the war to the South and West. They must remember that the immigrant often chooses his new home where Jewishness is prevalent. The problem then is to organize the social life of our co-religionists in the towns and even rural districts so that the necessary appeal can be made to the newcomer who must be given the opportunity of preserving his Judaism as well as becoming a thorough American.

True it is that the large cities where the majority of our people dwell have problems of their own. New York, for instance, is providing religious instruction for but a part of its children. Yet it must be borne in mind that these centers contain the headquarters of institutions and organizations which are concerned with Jewish education, culture, and relief. Here, again, we find many prominent workers who give their energies to their people, some devoted to one cause, some to another, but all, the sort of leaders without whom progress is impossible. In the third place, the very size of the Jewish population makes the preservation of Jewishness less difficult—thousands of Jews are born, bred, and have their being in the Jewish atmosphere created by synagogues, clubs, newspapers, lectures, theaters, language, and what not. Here there are being built for the proper handling of the manifold problems of the community remarkable institutions such as federations of charities, and what is more to the point. Kehillahs, which, to judge from their early achievements, will produce beneficent results in the future for American Judaism.

The main difficulty of the small congregations lies in their size, which in turn is responsible for the lack of efficient leadership. In a population of fifty thousand or more there can be found many enterprising and gifted men and women, who, with the diversity of their interests, foster the various movements necessary to a healthy social life. Anyone who has had any experience in small cities has realized the immense difficulty of securing volunteers for communal work, and when they are found, their task is so great and so varied that their results cannot be entirely satisfactory. In the absence of paid workers, the importance of their achievements cannot be overemphasized, but it should not be forgotten that it is this same small band of elect that carries almost all the burdens in all the organizations, and it is only the spare moments which they can devote to what often appears, in the face of disheartening criticism, as a thankless job.

There are other important factors which must be reckoned with in a study of our local problems. Chief among these is the estrangement between the so-called Reform and Orthodox elements. This differentiation is caused not merely by differences in religious views and practices, but also by the assumed sense of social superiority on the part of one element in its attitude toward the other. On the one side we find Reform Jews who are either native born or descendants of German settlers. The German Jews in the main, have become well established throughout the land, and are enjoying material prosperity and influence in public life. With a knack for organization, they have built institutions of remarkable usefulness. Spiritually, as well as physically, they feel at home in America.

Side by side with many of these well established and flourishing communities there have been appearing for the last twenty years groups of Orthodox imigrants. They are chiefly Russian Jews from Lithuania and Poland, occasionally from Galicia and Roumania. In many places, particularly in the East, they are forming the major part of the Jewish population. Concerned as new settlers must be with the problems of livelihood, they have failed as yet to bring order out of the chaotic condition of their communal affairs. In saying "theirs," I have in mind the separation existing between the recent Jewish immigrant and the old settlers in religious and social life. The Reform element it must be confessed have in many instances refrained from assisting their brethren in their pitiable efforts to realize their social aims. A sympathetic understanding of the nature of their problem has been wanting. Men who have been reared in a Reform atmosphere and find themselves comfortable there, often fail to understand the religious problems of their neighbors. Coming from lands where traditional Judaism is in unabated force, they seek here to perpetuate at least some of the customs to which they are bound in feelings and training. It is idle of the Reformer to contend that, their environment being different here, they should adjust their religious forms to modern life, that in practice they are radically unorthodox in that many do not observe the Sabbath, and violate many other important practices of our faith. The truth is that pure logic rarely appeals to the masses of men in religious discussion. The life of the Temple with its abbreviated prayerbook, the minimized Hebrew, the church-like organ, the mixed and only too often Christian choirs, the subdued atmosphere, are not only too foreign and too cold but un-Jewish as well. To them a radical departure from the teachings of the Fathers amounts almost to conversion. To go into the logic of their point of view is futile.

This is not an argument for Orthodox Judaism. That view of Judaism will always have its noble adherents and brilliant defenders. To the writer it seems that the time has come when those who wish to see Judaism preserved

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breathed the spirit of national unity and of self-assertion into the enslaved masses, who revived their faint hearts, and who fired their minds with holy zeal for freedom and for God.

Tradition tells that at the time that Moses was born the Israelite mothers were compelled by the Pharaoh to throw their infant sons into the river. One mother refused to destroy her child. For three months she kept him in the house. When she could hide him no longer, she placed him in a waterproof basket ,and "laid it in the rushes by the river's edge," where the daughter of Pharaoh was accustomed to bathe. The scheme worked admirably. The princess, on seeing the crying babe, was moved to pity. At this point the child's sister, who had stood watching from a distance, ran forward and offered to call a Hebrew woman to nurse the infant. When the princess consented, the girl called the baby's mother. With the milk that the child drew from his mother's breast he imbibed her deep love for her unfortunate people, her attachment to the religion of Abraham, and her dreams of rosier days. When he grew up, she brought him to Pharaoh's daughter. The princess adopted him and gave him the Egyptian name: Moses (Meshu—"child"). In the court of the Pharaohs the boy had access to the knowledge, to the sciences, and to the religious mysteries of ancient Egypt. Here he grew to manhood. And then, with a brilliant future before him, with the limitless opportunities of an Egyptian prince to rise to the pinnacle of power and of influence, he turned his back on all this and devoted himself to his suffering brethren. The prayers of his mother lived in his heart. He would cast his lot with the oppressed rather than with the oppressors!

Love in all its hidden wealth and power manifested itself in his big heart—a love that knew no bounds, and that defied the powers of death itself. One day he found an Egyptian taskmaster beating a Hebrew. Filled with moral indignation, he looked around and, seeing nobody, he struck the Egyptian, and killed him. The following day he found two Hebrews fighting. Upon his attempt to make peace betwen them, one of them angrily exclaimed: "Who made thee a prince and a judge over us? Intendest thou to kill me, as thou didst kill the Egyptian?" Moses was filled with fear. His secret was divulged and—what was most painful—divulged by a brother Israelite. When the king was informed of the murder of the taskmaster he ordered the execution of the murderer. To save himself the young Moses fled to the land of Midian, in the desert of Sinai. Here a beautiful romance adorned his life. As he rested by a well in the oasis, the seven daughters of the priestly chieftain of Midian came to fill the troughs with water for their flock. But rude shepherds drove the girls away. Thereupon Moses, the strong champion of the weak, chased the intruders away, and helped the girls water the sheep. His chivalrous act was appreciated by the priest. He was invited to the tent and given a home and wife. Moses settled with his father-in-law, but his heart was with his people far away. It is significant that his first son he named Gershom, to express the idea that he was a "stranger in a strange land." The name of the second son, Eliezer, is indicative of the faith that lived in his heart. "The God of my fathers," he said, "has been my help, and he has saved me from the sword of Pharaoh."

How to redeem his people from the degrading bondage of Egypt became the consuming passion of his soul. This was the thought which dominated his mind when, as shepherd, he spent his days with the flock of his father-in-law in the desert. There is something awe-inspiring in the desert atmosphere, in its wide range, its unbounded expanse, its pure and invigorating air. In the wilderness round Sinai, "the oldest rock known to geology," the spirit of Moses took wing. A spark of God's sacred fire flashed through his soul. The God of his fathers revealed Himself to him in all His glory, as "Eh'ye asher Eh'ye," the eternal God of justice and of love. A holy resolve now took possession of his heart. He perceived the power by which his people could be delivered from bondage. He would, therefore, go and, in the name of the God of justice remove from them their shackles of slavery. Upon receiving the information that a new Pharaoh sat on the throne of Egypt and that his former enemies had died, he left his wife and children with his father-in-law, and set out for Egypt to execute his great [illegible].

In Egypt he was confronted by the double task of arousing the latent manhood in the crushed Israelites, and of [illegible] Pharaoh's good-will. But his [illegible] spelled success for him. Having [illegible] the confidence of the elders of his [illegible] people, he, with Aaron, his brother, went to Pharaoh and appealed, in the name of Yahweh, the God of Isarel, to permit his brethren to go for a feast in the wilderness. "And Pharaoh said: Who is Yahweh, that I should obey His voice, to let Israel go? I know not Yahweh; neither will I let Israel go." And Moses and Aaron said: "He is the God of the Hebrews, to whom we are dedicated.* Let us go, we pray thee, three days' journey into the desert, and sacrifice unto Yahweh, our God, lest He strike us with the pestilence or with the sword." Pharaoh turned a deaf ear to their entreaties. "Why," he said, "do you disturb the people? Get you unto your burdens. You are idle; that is why you want to celebrate." To punish their impudence he increased their labors. Thereupon the Israelites turned against their leaders, saying: "May God punish you, for you have made us abhorrent in the eyes of Pharaoh and of his servants. You have placed a sword in their hand to slay us."

The heart of Moses was now riven with anguish. He had meant to help his brethren, but had only brought great evil upon them. However, his spirit was not broken. He saw that a new mode of procedure was necessary. He was going to convince Pharaoh that he was no imposter. Profiting by his rearing in the Egyptian court, he met the Egyptian magicians and priests on their own ground, answering their "miracles" with jugglery yet more astounding. Such sleight of hand performances were, in those days, effective credentials of truth. He thus established his authority in the eyes of his own people as well as in the eyes of the Egyptians. Tradition enlarged upon these events, and created the story of the ten plagues which were supposed to have induced Pharaoh to let the people go, to celebrate in the desert.

The magic veil of legend obscures the historical course of the following events. All that we know is, that some fifteen hundred years before the common era, during the reign of Amenophis II or Thothmes IV, on the eve of Pesach, the Spring festival which they had preserved from nomadic times, the children of Israel, under the leadership of Moses, left Egypt. Pharaoh, according to our narratives, was under the impression that after the three days' festival, his slaves would return. How great was his surprise when he was told that the Israelites had escaped, and were stranded in the wilderness! He immediately dispatched his charioteers to bring the renegades back. The Egyptians overtook the Israelites at their encampment, some ten miles north of Suez, called Yam Suf, "the weedy sea" or the "Red Sea." At the sight of their pursuers behind them, and of the sea in front of them, the Israelites turned to Moses, crying: "Is it because there were no graves in Egypt, that thou hast taken us away to die in the wilderness?" Their undaunted leader allayed their fears by calling upon them to wait for the salvation of God.

Here a great marvel of nature took place. The waters of the narrow channel (about two miles across) by which the lakes then discharged into the sea, were driven back by a strong wind. We are told that "in 1882, Sir Alexander Tulloch saw the waters of Lake Menzaleh driven back more than a mile by the East wind." We are also informed that the mouth of the river Kishon, where a shoal exists, is "dry with a West wind, but under water and impassable when the wind blows down the river." (C. R. Conder, art. Exodus, in Intern. Stand. Bible Encycl.) Thus as the shallow waters of the channel were divided, a shoal was formed, "the waters being heaped up, so that when the wind ceased, they rushed back." The Israelites took advantage of this fortunate occurrence, and crossed the channel, the waters being walls of defence on their right and on their left. The Egyptians pursued them. As the place was unsuited to the employment of a force consisting largely of horses and of heavy chariots, the Egyptians were thrown into confusion, and began to retreat, hoping that the land wind would hold out. But as they returned, the wind changed, and the waves rushed back and covered horse and rider in the bed of the sea. (Ibid. v., also Kittel, Hist. of the Hebrews, I:p. 226-7.) Perfectly natural as the phenomenon of the drying up of the arm of the sea may have been, people saw in the opportuneness of the event, a direct sign of God's intervention. "And the people feared God," adds the old historian, "and they believed in God and in His servant, Moses." In one accord, the Israelites sang, with Moses, the great song, the sweet melody of which has filled the centuries since, with gladness: "Who is like unto Thee, O Yahweh, among the gods; who is like unto Thee, glorious in holiness, fearful in praises, working wonders!" And, with the music of the words: "Adonoi Yimloch l'olam voed"—God will be King forever—a new nation was born.

To escape the further pursuits of the Egyptians, Moses led the people toward the southern end of the Sinaitic peninsula, thus interposing the broad arm of the sea between Egypt and Israel. His destination was Mt. Sinai, where the friendly tribe of Midian dwelt, and where he hoped to be reunited with his family. Amid his troubles to find water and food for the people, he was attacked by the desert tribe of Amalek. Fearing that the oasis of Sinai would not be large enough to support the Egyptian refugees as well as themselves, they tried to check the advance of the Israelites. A successful battle was fought under the generalship of Joshua, while Moses stood with uplifted hands, inspiring the people with courage. With the Amalekites out of the way, Moses led the people forward to where the most important event in the world's history was soon to take place.

At Mt. Sinai, amid "the waste and howling wilderness," Moses promulgated the Ten Commandments, mankind's first and most important charter of liberty, the first Bill of Rights, and Declaration of Independence. Moses did not proclaim a new religion. He appealed to his brethren in the name of the God of Abraham, of Isaac, and of Jacob. But he vitalized the old faith, and applied it to the fresh circumstances of the day. He also deepened the knowledge of God. The patriarchs had worshipped Him as "El Shaddai," the almighty God; Moses learned to know Him also as Yahweh, as the Creator and the Eternal, who not only demands homage, but who also extends His love and help to His faithful servants. He was Israel's protector and ruler; but He was not a tribal God, like Kemosh, the god of Moab and Milkom, the god of the Ammonites. Those deities were supposed to favor their tribes in right or wrong, whereas God, as Israel was taught to look upon Him, favored His people only as long as they followed righteousness. He loves the good, and He hates the evil. This was the greatest service of Moses to religion: he established the worship of God on a moral basis. Henceforth, mankind should know that justice and righteousness are the habitation of God's throne, that mercy and truth greet His countenance.

At the time of the Exodus, the world had already reached a high stage of civilization. The Babylonians had long possessed the laws of Hammurabi, those marvelous regulations, the discovery of which in 1902, by DeMorgan, justly took the world by storm. Though they were far advanced in the arts and the sciences, they were childishly simple in religious thought. They believed in a whole brood of gods, each pushing and elbowing his way to get a seat in the Pantheon. At Babylon, Marduk was worshipped as the chief god; but there was also Ishtar, the liscentious goddess, whose love-intrigues would make more sensational reading than the confessions of a modern Parisian demimonde. Beside her, there were also other deities, reeling drunken through the hall of the gods. In Egypt, a few chosen spirits may have already freed themselves from the curse of polytheism, but they kept their speculations to themselves. The masses still wallowed in mire and degredation, kneeling before the cat and the ibis, and prostrating themselves before the bull and the crocodile.

To what heights did Moses take his slave people, when he taught them to proclaim: Adonoi echod—God is one! The arid wilderness resounded with the new message of God: "Thou shalt have no other gods besides me." The very word for goddess is missing in the Hebrew language. Subordinate deities were never tolerated by the religion of Israel. God was to receive an imageless worship. No likenesses in wood, stone or brass, were to be made of Him. This commandment, perhaps more than any other, helped to keep the religion of Israel pure, and to raise it above the religions of all other nations. God is to be worshipped in the spirit of truth: "Thou shalt not take the name of Yahweh, thy God, to deceive." His worship demands a Sabbath of rest, and six days of honest labor. The family must be united by ties of reverence for parents, and of unstained conjugal purity. The neighbor's home, his life, and property, are sanctified in the commands: "Do not kill; do not commit adultery; do not steal; do not bear false witness against your neighbor; do not covet that which belongs to him."

These were the principles of the religion which Moses taught the people of Israel. They formed the terms of a contract between God and Israel, a covenant based on a "reciprocity of obligations." God, the lover of righteousness, shall be Israel's protector, on conditions that Israel be faithful to His commands. Under the weight of this moral responsibility, the former slaves became spiritually free men.

In the spirit of this religion, Moses labored for many years among his people. At the advice of his father-in-law, he organized simple courts, and placed able assistants over them. The judgments which were thus passed by the courts, formed the basis of that remarkable system of legislation which we now find in the Torah. He also erected the first tabernacle, a movable sanctuary, which consisted of a spacious tent with an ark holding the tablets on which were inscribed the Ten Commandments.

On one occasion when Moses entered the tabernacle, two of the elders began to prophecy in the camp. When the report was brought to Moses, his servant, Joshua, exclaimed: "Forbid them!" But Moses showed the true spirit of leadership in saying: "Art thou envious for my sake? Would God, that all the Lord's people were prophets, and that the Lord would put His spirit upon them!" The corroding acid of jealousy, which has destroyed many a great man, was strange to his nature. Even when he was degraded by the people, and when he was insulted by the self-seekers, he remained magnanimous. He was indeed a "Ro'eh Neemon"—a faithful shepherd, who untiringly bore the burdens of his people. There is a story that, on one occasion when the sin of the people was very great, God wished to destroy it, and to build up a new nation out of Moses. But Moses, in his infinite pity, prayed that if God would not forgive the deluded people, his own name, too, should be wiped out of God's book. Self-sacrifice characterized his whole life. In the desert around Sinai, and at Kadesh Barnea, Moses worked quietly, instructing and guiding the people, and instilling his great soul into their religion. On more than one occasion, he learned what all true leaders of humanity later realized: that stones are often the reward of services rendered. Such is the strange psychology of the people: one day they extol, and the next day they damn their leaders. Hence, without depending upon the approval or disapproval of the masses, he toiled on, leading his people, against their own will, to the land of promise. Self-poised as a star—to paraphrase Matthew Arnold's words—he joyfully poured all his powers into his tasks, not demanding that all around him yield him love, amusement, sympathy. This sincere self-effacement and absorption in his work made him a unique figure in the world's history. Thus he earned the great tribute of the sacred historian: "And the man Moses was very meek—above all men which were upon the face of the earth." This meekness made him truly great. And when he died, advanced in years, a whisper ran through the camp, that God himself had taken away the breath of their beloved leader. "And no man knows the place of his burial." How fortunate for the higher interests of mankind! Thus his spirit and not his dead bones became the center of Israel's religion.

The genius of Israel has manifested itself clearly in the people's attitude towards their greatest national and religious leader. Founders of religions among other nations were raised to the rank of divinities. The Jews honored Moses, they loved him, and gloried in him, but they never spoke of him as anything but man. The highest title they gave him was "Ish ho-elohim"—a man of God, devoted to God, but a man withal. "There arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face." Thus wrote the author of Deuteronomy, some thousand of years later. Succeeding generations spoke of him not only as the Liberator and Lawgiver, but also as the Father of Prophecy. As the ages come and go, his gigantic figure rises ever higher in the esteem of mankind. We now see that there has been but one and only one Moses for a whole humanity. Heine well said of him that he dwarfed Sinai when he stood upon it. Out of a band of slaves, he created Israel, a great, eternal and holy people, destined to outlive the centuries, and to serve as the pattern to all other nations.

This great artist of life was concerned primarily with the upbuilding of Israel as a kingdom of priests and a holy nation. But he built better than he could have dreamed. In an age when the religious practices with their crassness, their sensuous orgies, and sacrifices of children, degraded the dignity of human nature, Moses raised the spirit of man by proclaiming that the visable God, the Giver of life, demands purity, justice and kindness. This revolutionary thought has been mankind's pole-star of spiritual freedom. Thus Moses became the founder not only of Israel, but also of the universal religion of truth.

(Continued on page 11.)

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*The idiom "Nigra al" expresses the sense of dedication. cf. Jer. VII:10—"the house dedicated to me." v. also Buttenweiser's "Prophets of Israel", page 12

JUSTICE TO THE ROUMANIAN JEWS

By EDWARD HERBERT

A committee of Roumanian Jews, headed by Dr. F. A. Siegelstein, Chairman of the American League of Roumanian Jews, met the Hon. Adolf Kraus, President of the Order, at the Hotel Astor, on June 23d, where they held a conference in regard to the deplorable condition of the Jews in Roumania.

Mr. Kraus came especially from Chicago on this mission. Important documents were sent to him from Roumania and these he turned over to Dr. Siegelstein. While the contents of these documents cannot be made public, their character, however, is such that requires action without delay. $30,000 is needed for immediate use, to be sent to Roumania. Unfortunately, neither Mr. Kraus nor the committee which met him was in a position to meet the demand on such short notice.

No true American can read of the conditions of the Jews in Roumania and the treatment they receive at the hands of that government without being touched to the innermost of his heart. While economically the country is at present in a better condition than it ever was, the oppression of the Jews, however, is going on as usual, but in a more cruel and heartless manner. To the average liberty loving American it is inconceivable that such a state with a medieval policy could exist today in this enlightened age. A country in the heart of civilized Europe and surrounded by enlightened nations; she, herself, only yesterday emerged from serfdom; a people, which for centuries felt keenly the iron hand of the oppressor; a nation, whose kin is still suffering in Transilvania and in Bessarabia from the plague called "inequality"; still this very same people, this barbaric race, is viciously persecuting and oppressing her helpless Jews. They ignore the fact that these Jews, whom they treat as strangers, have as much claim as, or more than, the Roumanians have to that soil.

Origin of Roumanians.

The Roumanians claim that they are Roman descendants, but they are not History tells us that they are a mixture of Bessian, Slav and Gypsy blood—mostly the latter. The nearest claim they can have to Roman ancestry is, that Rome, having made the conquered territory of Dacia a penal institution. Roumanian territory was to Rome what Siberia is to Russia. In order to repopulate the devastated territory she forced her criminals to settle there. Every convict was sent there and was not permitted to return, as is the case in Russia today. If there is any doubt as to that ancestry, the policy of the Roumanian government ought to be sufficient proof of the character of their noble antecedents. But if it could be proven that the Ziganii (Gypsies) are descendants of that great Latin race, I would then readily concede that the Roumanians are of Roman decent.

Ethnologically, the two are very similar to one another; their physiognomy, the color of their eyes, the shape of their nose, forehead, chin, lips, teeth even have a strong similarity. So also are their characters very strongly alike. The Roumanian has as little conception of honesty as his kin the Zigan; deception is as natural with the one as it is with the other. Cunning is the specialty of both. The two profess Christianity, but neither goes to church; the music of the one is the adaptation of the other. In every respect they are so close to each other in their savage nature that even the broadest or narrowest principle of human right is foreign to them. The two match one another so perfectly that by seeing the Gypsy vagabond one recognizes the noble descendants of Rome, and vice versa. The reason why they emancipated the Ziganii and not the Jews is obvious—blood is thicker than water.

Again, if any one can claim Roumanian citizenship by reason of Roman invasion, the Jews of Roumania by right certainly have such a claim. History will sustain them. They lived there before the Roumanians ever came into existence. When the Roman legions invaded the regions which are now called "Roumania," the Jews, in following the Roman flag (as they were wont to do), also came there. If the Romans stayed there but one day the Jews remained with them that long. But in addition to that we also know that the Jews enjoyed full citizenship under the Roman empire. The latter recognized the merits of their Jews and the emperor entrusted them with the highest offices. Everywhere the flag was planted, the Roman citizen, the Jew also settled. Every Jew who came with the Roman legions to Illyria, Moesia, Istria, Pannonia, or old Dacia, if you chose to call it so, came as a Roman citizen. The Roumanian Jews, therefore, were citizens in that territory ever since the Romans landed there. That the Jews continued to live in Roumania during the course of its troublesome history, and after the formation of the principalities, even the basest of the Roumanian historians who have prostituted science, by garbing their history with the cloth of libel and falsehood, have admitted.

Two hundred and eighty thousand Jewish souls are at present living in that enlightened country. As I have just stated, they have been living there for centuries, even before the world has ever heard of that savage race. They were certainly there before the present state was formed. They have shared in the suffering of their country, and have lavishly contributed to its development. The Jews, more than any other nationality in Roumania, bear willingly the burden of the government. In time of peace they serve in the army, though the possibility of any advancement is closed to them. In the war of independence they have shed their blood on the battlefield like true, loyal Roumanians. During the present European conflict, and while Roumania was about to draw the sword against one or the other of the belligerents, her Jews have more than once proclaimed their readiness to sacrifice all they have, even their lives, for the honor of their country. Yet, in the eyes of the law they are strangers.

They are classed as strangers because it suits the purpose of a small class of cunning politicians, who have at their disposal an army of unscrupulous officials, and these two live in oriental indolence in their villas or abroad, on the sweat of their ignorant peasants and the persecuted Jews. Most of the Roumanian nobility do not live in their country. They find it more attractive to spend their ill earned money in the palatial hotels in Paris, Italy, Venice or England. There they live the lives of debauchery, while peasant and Jew are made to foot the bills at home, the greater part of which for obvious reasons falls on the latter.

If the position of the two—the peasant and of the Jew—would be compared, it would be found that they both stand on almost an equal basis. Ignorance and superstition being the rock on which the Roumanian structure rests, the Boyars, assisted by the government with the aid of a corrupt clergy, see to it that the population be kept in ignorance.

They have an elementary compulsory law, but the educational budget is always so skimpy that as a direct result therefrom, over 70 per cent of the population is illiterate.

The Jews are not admitted to the public schools, except on pay. The private schools which the Jews are maintaining at their own cost and expense for the education of their children, are only permitted to exist under rigid restrictions and also under the strict supervision of corrupt public officials. Justice is a myth for the peasant as it is for the Jew—neither the one nor the other can find it.

Political rights the peasant cannot enjoy. The laws are so framed that the vote of the one of the privilege class counts 100 as against one of a peasant. By this fraudulent arrangement the peasant has as little to say regarding his government as the Jew who has no vote at all. Whatever the tyrant government fails to squeeze out, the cunning villain, clothed with official authority will, and where the latter fails, the corrupt clergy will succeed.

Thus, in this triangular iron cage of tyranny, fraud and superstition, the Roumanian peasant is held in bondage, like his neighbor the Jew, although their fictitious constitution says that all citizens are equal before the law. As a further expedient, so that the peasant may not see the villany of his oppressors, the Jew is held out as a leech, a usurer, an exploiter—the enemy of his country.

A systematic propaganda of persecution against the Jews has been conducted by the Roumanian anti-Semites in two ways, one by enacting oppressive laws and the other by poisoning the minds of the population through the press, the school and the church. This two-fold diabolical work they carried on with all the vigor and force they could command. The result of this noble campaign is, that not only Jewish property but Jewish life even is beyond the power of the law for protection.

They barred every avenue of advancement or opportunity to the Jew. Every branch of commerce or industry they cut off, the school door is closed to the Jewish child. Extermination is the full program of the tolerant Roumanian government. They tried to drive out the Jews from Roumania but the European countries protested. "You cannot unload the wretches you have created by your treatment of them on us," said the neighborly powers. "Why not place the Roumanian Jews on an equal basis, as they are in other countries?" asked the French ambassador at the congress of Berlin, in 1878. "Give us such Jews as you have in France, Germany and in England, and we will do it," replied Bratiano. "Treat them as we do," retorted Bismarck, "and you will have such Jews. The wretches you have are your own creation. The Jews reflect the character of the country in which they live."

In Roumania the Jews are not permitted to exist, nor can they leave the country. The police will not issue the necessary passport. The frontier is absolutely closed to the Jew. Nor will the neighbor governments permit Roumanian Jewish emigrants to pass. They have already served such notice on the Roumanian government.

Since the present European war broke out the situation of the Jews assumed a still more graver character, namely:

The Roumanians were always friendly inclined towards Russia. As soon as the Moscovite stepped on the battlefield, Roumania, as a sign of sympathy to her belligerent neighbor and kin, began to persecute more vigorously her Jews. Later, however, Roumania carried on a flirtation with Germany. In order that the pro-Russian anti-Semites may not take offense, the screws of persecution were more tightened on the Jews.

The Roumanian Jew lies now stretched on the wheel of torture. His bones are broken, his limbs forced out of joint by his tormentors, his muscles are strained, his heart flutters, he gasps hard for air; his life hangs in the balance; his eyes are turned westward—to the United States. Should he be released he may live yet. If the torture continues the last spark of life which is left in him yet will be extinguished, he will expire and pass away. What will the Jews of the world do? How about the Jews of the United States? What will the Roumanian Jews in the United States and in Canada say or do? Will they remain indifferent to the agonized cries of a persecuted people in its moment of despair? The opportunity is now at hand. The present European ebullition will be over some day. The nations of the world will meet in congress to again bring order out of the present chaos. The question of Roumanian Jews must not only be brought up, but forced, if necessary upon the calendar of the day. The enlightened diplomats will surely look upon the question from a human standpoint and treat it in the 20th century spirit.

But meanwhile there is another course open, which must be taken up at once. The Roumanian King must be appealed to. He is a broad minded and highly cultured man. As the monarch he has the power, the prestige, the influence, the prerogative to grant justice to his unfortunate smarting but loyal Jewish subjects. Why not present a petition to the King in behalf of his Jews? It must not necessarily come from the victims themselves. Any people, any nation, particularly humanitarian America, can do it with so much more grace.

There is still another course open, and that is publicity. Let the civilized world know the truth—the actual truth. The nations of the world should know the conditions of the Jews in Roumania as they are, and not as the Roumanian politicians explain them.

A propaganda should be started and vigorously conducted through the press of the United States and in Canada. Public sentiment, and the public conscience must be awakened to a wrong which is the crime of the age. Every right-thinking man and woman must be brought to realize that this scandalous outrage perpetrated by the Roumanian government against its Jews is an insult, an outrage, a crime against humanity. The Jews, especially Roumanian Jews, must unite and organize in the United States and in Canada, in their respective localities and prepare to send delegates to a world congress of and in behalf of Roumanian Jews, which will be held shortly. In France and in Switzerland associations have already been formed with that object in view. Roumanian-American Jewry must not remain behind their confreres abroad. It is for that scope and purpose that the American League of Roumanian Jews has been formed. "To Further Defend and Protect the Rights of the Jews in Roumania."

The mission of the Hon. Adolf Kraus in coming especially to New York from Chicago, the conference held at the Hotel Astor is the first step taken in that direction. $5,000 was cabled to Roumania the same day after the conference. The decision at the conference that a propaganda must be started and an appeal be issued to the American people for its moral support is a wise one. Every man or woman of prominence in the nation; whether in public or in private life; the judiciary of the United States and of every State in the Union; the professions and the clergy of every denomination will be appealed to help break the chain of tyranny which holds so tight the helpless Roumanian Jews. The appeal is not for funds. It is an appeal to every American pure heart, to every lover of liberty, to give the moral support to a movement to free the Roumanian Jewish slaves from bondage.

The North, with Lincoln at the head, fought to free the blacks from the bondage of the white man. America, all America—All mankind—must fight the black Roumanians and once for all break the chains of vicious bigotry and selfish savagery and place the long-suffering and bleeding Roumanian Jews on an equal footing with their fellow men.

There is every indication that the different factions of Roumanian Jews in the City of New York will unite in the common cause to help their unfortunate brethren. Let all Roumanian Jews get together, and now or never make this sacred cause their cause—the cause of liberty for humanity's sake and now or never secure Justice for the Roumanian Jews.

ANNUAL MEETING OF NATIONAL JEWISH HOSPITAL FOR CONSUMPTIVES, DENVER, COLO.

Sunday afternoon, June 18, was made memorable at the National Jewish Hospital for Consumptives, at Denver, Colo., by the dedication of the William S. Friedman Building.

Officers and trustees of the hospital from many States were present, as well as Jewish citizens of Denver and representatives of other faiths.

President Samuel Grabfelder, in the name of the National Jewish Hospital for Consumptives, dedicated the original building of the hospital, to be known as the William S. Friedman Building in honor of the distinguished service of Rabbi Wm. S. Friedman during the past twenty-five years.

The annual meeting of the hospital was held Monday, June 19, in the Joseph E. Shoenberg Memorial Building of the hospital. There was a large attendance at the meeting, and among those present were Lucius L. Solomons, of San Francisco, first vice-president of the Executive Committee of the Order; Karl Vetsburg, of St. Louis, president of District No. 2; Sidney G. Kusworm, of Dayton, Ohio, and Alfred A. Benesch, of Cleveland, Ohio, representatives of District Grand Lodge No. 2.

Samuel Grabfelder, the honored president of the hospital, was given an ovation when he opened the meeting.

It was with the greatest regret that the resignation of Martin A. Marks, of Cleveland, O., from the Executive Committee, was accepted. Mr. Marks has been one of the most valued workers of the hospital, but was compelled, because of ill health, to sever his official connection with the institution.

Lucius L. Solomons, in addressing the meeting, spoke of the remarkable work the hospital had accomplished and of its far-reaching benefits. He emphasized the relationship existing between the National Jewish Hospital for Consumptives and the Independent Order of B'nai B'rith, and stated that the hospital is "an inestimably valuable and indispensable philanthropy."

The officers of the institution are as follows:

Samuel Grabfelder, President, Philadelphia; J. Walter Frieberg, First Vice-President, Cincinnati; Rev. Dr. Wm. S. Friedman, Second Vice-President, Denver; David May, Third Vice-President, St. Louis; Harmon August, Fourth Vice-President, New York; Mrs. S. Pisko, Secretary, Denver; Ben Altheimer, Treasurer, St. Louis.

Executive Committee: Samuel Grabfelder, Philadelphia; J. Walter Frieberg, Cincinnati; Rev. Dr. Wm. S. Friedman, Denver; David May, St. Louis; Harmon August, New York; Ben Altheimer, St. Louis; Louis D. Shoenberg, New York; Nathan L. Dauby, Cleveland; Rev. Dr. J. Leonard Levy, Pittsburgh; Sol S. Kiser, Indianapolis, Adolf Kraus, Chicago.

Milton L. Anfenger, of Denver, was elected a member of the National Board of Trustees.

The annual report of President Grabfelder was of great interest and importance and dealt with matters of great moment.

B'NAI B'RITH OF AUSTRIA

Report on the Special Relief Activities Undertaken by the Lodges of District No. X on Behalf of the War Victims of Galicia and the Bukowina.

The conditions in Galicia and the Bukowina have required the most earnest attention and the hardest work from the members of this District. In regard to the care of the orphans a material improvement has been secured by the fact, that the Austrian government has assumed the obligation to contribute to the maintenance of such orphans at the rate of K. 1.— per day for each child placed into the care of a private family, and K. 1.50 per day for each child maintained in an orphan asylum. Thus, as tar as our financial liabilities are concerned, we shall only have to supply such amounts as might prove necessary over and above the government contribution. For this purpose we have decided to found a special society to be under the patronage of the Order, the Board of Directors of such society to be composed of members of the Order to the extent of at least two-thirds of the number of Directors. The Society is to be called: "Society for the Rescue and Preservation of Deserted and Orphaned Jewish Children of Galicia and the Bukowina"

Our Brothers feel that it is incumbent upon them not only to provide for the maintenance and physical care of these children, but also to furnish them the advantages of a Western cultural education. The Society will be organized within a few days and the general appeal to be published in our daily press on this account shall be forwarded in due time.

We hope to obtain liberal contributions toward this fund and we have no doubt that large sums will be obtained from parties not within the membership of our Order. We have learned from many sources that no other war relief measures enjoy the same amount of popular and general sympathy as does the work on behalf of the deserted and orphaned children. This is but natural! For we are not providing for aged people, having already one foot in the grave; neither are we aiming to sustain invalids, as it is the sole duty and privilege of the State to provide for these war victims. We are supporting children, young people who innocently and through no fault of their own have had to undergo want and misery, and whom we intend to raise and educate for the work and the welfare of the coming generation, for the benefit of the State and of our religious community! There can be no difference of opinion that it is our sacred duty to protect and provide for these unfortunates.

It affords the greatest satisfaction to learn how all religious differences are forgotten in this common distress, how all elements of the population, the government and private citizens, are united by a common bond in the efforts to care and protect the unfortunate children.

Brother Simachowitz, of the Austrian Lodge, has furnished a shining example of noble devotion to the cause. He donated his large landed estate in Ernsdorf near Bielitz for the purpose of there establishing an extensive agricultural Jewish Foster Home. The Austria Lodge has agreed to look after the maintenance of the institution.

The Silesia Lodge also has undertaken to provide for a number of war orphans by placing them in the care of respectable families, and for this purpose the lodge has immediately raised the sum of K. 10,000.—.

The District has devoted from the collections heretofore made: for the care of orphans, K. 100,000.—, for the relief of the war sufferers, K. 160,000.—.

We have before reported as to the progress of our institution for Jewish trained nurses. It might be of interest to add that some of the young women trained in that school have so distinguished themselves by their bravery in the field and tireless devotion to duty, as to gain the government decoration of merit.

The Foster Home, organized by the Eintracht Lodge, celebrated the tenth anniversary of its existence on April 16th. In keeping with the general solemnity of these days, the event was celebrated in private by a general meeting. The retrospect of the career and activity of this society gave general satisfaction. In comparison of the past and the present the society shows an immense and steady growth The war has more than doubled the number of children cared for in the Home. Many hundreds of Galician fugitives were cared for regularly were clothed, fed and received instruction. For those already beyond school age there were instituted three courses of instruction—in stenography, typewriting and bookkeeping—so that many of those attending these courses were placed into position to find well paid employment.

The war has also strengthened the ties uniting the Brothers in the entire District. The sorrows and joys of all individual members were shared by all the members of the Order. It hardly needs to be added, that there was more of sorrow than joy, for of course nothing different could be expected in these serious times. Within our entire Fatherland there is hardly a house, hardly a family, that does not have to mourn the death of a near relative or of a dear friend. But it would be ingratitude were we to make no mention of the joys we have been favored by in these great days. In particular we should here make mention of the bravery of our brothers in the war zones, of the devotion to public welfare and charitable work of those remaining at home and the noble deeds of our wives and daughters.

The annual reports of the several Lodges of our District furnish the best evidence of the foregoing statement. There is not a single Lodge in the entire District that has not furnished some of its members for army duty· not a Lodge that has not had to share the vicissitudes of the war. Neither is there a Lodge whereof some member or members have not distinguished themselves by meritorious deeds for which they have secured government approval and decorations.

In the lead of all others was our worthy Grand-President, who volutarily and without remuneration undertook the management of two military hospitals. For these extraordinary and most strenuous services he received the decoration of the Officers insignia of the Red Cross Society. Many of the Brothers were favored with the Medal for Bravery, a Brother of the Eintracht Lodge even received two such Medals, one the Large Silver Medal, the other the Large Gold Medal.

The number of sons of our members who have received decorations for bravery in the field is extremely large. But not the men alone have contributed to gain general esteem and approbation for our Order; the women have done their full share in their own special spheres of action. You will receive full details thereof in the by-monthly publication, so for the present it will suffice to mention a few special instances:

The Union Lodge of Pilsen, having but 91 members, has paid out for philanthropic and charitable work, the sum of K. 96,000.—, besides distributing clothing, underwear and food to the value of K. 144,000.—. Certainly a most exceptional and remarkable preformance, that was rendered possible only through the enthusiastic work of the entire membership under the direction and guidance of the worthy District Vice-President, Bro. Dr. Schanzer, who was most ably assisted by the entire organization. Brother Liebstein and the wife of Brother Eckstein deserve special mention in this connection for the help they furnished Brother Schanzer in organizing the several activities.

The two Prague Lodges, the Bohemia and the Praga, always in the lead in all philanthropic undertakings, have exceeded all their prior records and established for themselves a new high water mark of good deeds. Whoever is familiar with the conditions existing among the Prague Jewry, cannot help wondering how our Brothers in that city ever managed to raise within a short period the magnificent sum of K. 500,000.— for the relief of the war fugitives. The small number of members of those two Lodges, residing in Saaz, have expended the sum of K. 25,000.— for the purchase of clothing and underwear for the fugitives.

It goes without saying that the two Vienna Lodges have accomplished great deeds and are still continuing their meritorious actions. One of the members of these Lodges, Bro. Dr. Schwarz-Hiller, is at the head of the combined institutions for the care and maintenance of the war fugitives in Vienna, and it is universally admitted that he is directing the work in a masterful manner. His merits have been repeatedly acknowledged and recognized by the government and among all his fellow-citizens, regardless of their religious or political affiliations, there exists but one opinion of praise and approbation for his unselfish devotion to a most difficult task.

The number of members doing military duty differs materially among the several Lodges. The Lodge furnishing the largest number to the armies is the Allianz, which from a total membership of 68 has contributed 33 of them to the service of the Fatherland. It is to be regretted that one of these members has found his death upon the battle field.

Owing to the exceptional severity and the long duration of the war, it need not be wondered that some of our Brothers have fallen into the hands of the enemy as prisoners of war. Let us hope that they may all be permitted to return to their homes and to their friends and loving relatives in good health and spirits.

We are living under abnormal conditions and these are bound to produce abnormal results. Ever since the existence of our Order within the Austrian Empire, this is the first time that the membership, instead of showing a healthy growth, has actually declined in numbers. The same condition has been experienced by our neighboring District —Germany—with whom we are united in the closest amity. Even if our loss is but small—the net loss being but 16 members, hardly worth mentioning—we must still recognize the German saying, "that standing still means retrogression." The worthy Grand Master is considering measures to improve this condition. He is now trying to hasten the organization of a third Lodge in Vienna.

The annual meeting usually taking place in the beginning of May of every year, was not called for during last year on account of the war troubles. As the same conditions prevailed this year, the meeting was again postponed to some time in the fall. Should, by that time, the political situation be improved, the meeting will then be called. Should, however, the war continue and thereby prevent the possibility of successful cooperation, then the annual meeting will have to be dispensed with for this year, too.

For the present this short review of the doings in our District will present a fair picture of our activities, but the printed reports to follow at a more opportune moment will give more complete details.

Report of Commission on Superannuated Ministers Fund

The Special Commission on Superannuated Ministers' Fund, appointed in 1915 by the Central Conference of American Rabbis, submitted its report to the Conference at Wildwood, New Jersey, through Rev. Dr. Joseph Stolz, of Chicago, the Chairman. This Commission had been appointed to act in conjunction with a similar commission of the Union of American Hebrew Congregations.

The report starts out with the suggestion that the name "Commission on Superannuated Ministers' Fund" be changed to "Commission on Synagogue Pension Fund," and that "the scope of the Commission be so enlarged as to apply ultimately not only to members of the Central Conference of American Rabbis, or to rabbis serving Congregations belonging to the Union of American Hebrew Congregations, but to all rabbis serving congregations in the United States, who are graduates of theological seminaries, or have been otherwise ordained, as well as to the professors of the Jewish theological seminaries."

The Commission gives as a reason for the change of name that the pension contemplated is not to be construed "as a charity to be administered by the goodwill of some committee, but is the obligation which justice imposes upon every congregation and theological seminary to make adequate and dependable provision for the old age, or disability, of every rabbi and theological professor serving the cause of Judaism."

The report then continues:

There are about six hundred accredited rabbis serving congregations in the United States, and about twenty-five professors serving in theological seminaries and Yeshibahs. It is likely that, after the war, learned and worthy colleagues will come to this country whose congregations abroad have been completely wiped out by the devastations of war. And it is quite possible that the actuary will decide that an initial reserve fund of a million dollars will be necessary to cover the so-called "accrued liabilities" of the rabbis and teachers of this generation who otherwise could not become participants in the benefits of a plan which ought to insure every rabbi and theological professor a minimum pension for himself, or his widow, or his minor orphans. And what a great thing it would be for the Union of the Jews of this country for the dignity of our ministry, for the increase of the efficiency of our spiritual teachers, by the alleviation of their anxiety for old age, if all of our congregations and seminaries would unite in the collection of this initial reserve fund and in the adoption of some feasible plan of self-taxation to provide an annuity for old age, for disability at any age, and for the widow and minor orphans, not only of this generation, but also of all subsequent generations of rabbis and professors.

In spite of the extraordinary demands now made upon the Jews of our country for the relief of the war sufferers, this seems an appropriate time nevertheless to bring this obligation home to the conscience of our people, because just now the Protestant churches of America are setting themselves the task of raising an initial reserve fund of $50,000,000 for the pensioning of their clergy. They have already collected $20,000,000 towards this fund; and their respective pension commissions have just held a joint conference at Atlantic City to devise means for raising $30,000,000 more within a year.

The Presbyterians have over $4,000,000 in their treasury, the Methodists $6,000,000, and Bishop Lawrence, of the Episcopalian church, who is devoting a whole year of his time to the exclusive task of raising $5,000,000 within his denomination, reports that he has already collected $3,000,000 in sums ranging from $250,000 to ten cents. One party (Mrs. D. Willis James) has this year given the magnificent sum of $2,500,000 to the retired misisters' fund of the Methodist, Congregational and Presbyterian churches. And in this connection it might not be superfluous to recall that another party (Mrs. Elizabeth Sprague Coolidge) has recently given $200,000 in memory of her father and mother toward the fund for pensioning the members of the Chicago Symphony Orchestra, who number altogether less than 100.

Now, in the face of this growing consciousness of a social duty to provide for the old age, disability and misfortune of all classes of working people and public servants, shall we, the teachers and advocates of social justice towards all, make or countenance a distinction within our own profession and creed between reform and orthodox rabbis, between the graduates of one or the other seminary? Shall we presume that the Jews who so emphatically insisted upon the pursuit of justice Zedek, Zedek Tirdof, and who so beautifully taught reverence for the rabbi, Moro Rabboch K'moro Shomayim, will not respond to the same kind of call to which other denominations are now responding so generously, and so enthusiastically? Shall we presume that the Jew who in ancient times taught such tender care for the Levite and showed so much solicitude for old age will, in our day, give a deaf ear to the call for justice toward those who, with a great material sacrifice, are giving themselves to the service of their religion?

We feel assured that, when the test comes, American Israel will not be found wanting, although it may be necessary for a very able man to give up a whole year of his time exclusively to the one big task of stirring the conscience and loosening the purse strings of our people in the interest of this laudable cause.

However, before any appeal is made to the piety, conscience and generosity of our people, it will be necessary:

(1) To gather complete and accurate statistics.

(2) To get the most eminent of actuaries to devise a system of providing adequate annuities which will be scientifically sound and which can be absolutely guaranteed against disintegration.

(3) To put the whole enterprise upon a business basis approved by the most stringent insurance department in the country.

(4) To interest some people of means to defray the expenses of a preliminary study and investigation.

(5) To select at the very outset, as trustees of the fund, such rabbis and laymen in whose judgment and integrity American Israel will have the utmost confidence and the most implicit trust.

(6) To get the people to understand and agree that the pension is not a charity, but a deferred salary, to which the retired rabbi, or his widow, or his minor orphans, come automatically, as a matter of right, and not as a matter of sentiment, which they receive as an act of justice and not as alms.

Accordingly, we would recommend:

(1) That the name "Commission on Superannuated Ministers Fund" be changed to "Commission on Synago Pension Fund."

(2) That the Executive Board of the Union of American Hebrew Congregations be requested to appoint some one to present forcibly and enthusiastically to the next Council, American Israel's imperative duty to provide as soon as possible an adequate pension for its rabbis and theological teachers.

(3) That the Commission on Synagogue Pension Fund be continued and be instructed to submit a report to the next Biennial Conference of the Union of American Hebrew Congregations, in the spirit of the above suggestions and, after due consultation with the Union's representatives on the Commission on Superannuated Ministers' Fund.

Annual Convention of District -:- Grand Lodge No. 6. -:-

The 48th Annual Convention of District Grand Lodge No. 6 was held at Hotel Ottawa, Ottawa Beach, Mich., on July 3, 4, 5 and 6, 1916. The attendance was large, nearly 100 delegates and Past Presidents of the District Grand Lodge answering the roll call. The Convention was opened with prayer by Dr. Jacob Feuerlicht, and the delegates were welcomed by the President, Brother B. J. Samuels. After the Convention was organized President Samuels delivered his message, which was listened to with marked attention. Reports of the officers and chairman of standing committees were then presented, showing the District in a most flourishing condition, the membership of the District having passed the 6,000 mark, showing a gain during the past year of over 900.

The activities of the various philanthropic institutions maintained and supported by the Order, such as the Jewish Orphan Asylum of Cleveland, the National Jewish Hospital for Consumptives at Denver, Leo N. Levi Memorial Hospital at Hot Springs, Educational League of Cleveland, and B'nai B'rith Free Employment Bureau of Chicago, were commended, and the lodges of the District and their members were urged to continue to the full measure of their ability, their contributions towards these worthy causes.

The uniform observance of Memorial Day, in honor of the departed brothers on a date to be fixed by the General Committee, was approved.

The holding of lectures, debates and discussions in the lodges and the observance of B'nai B'rith Day was strongly recommended.

The work of the Anti-Defamation League was commended and the lodges of the District urged to present to their members at their meetings, all communications and bulletins issued by the League so that the members may become conversant with the results achieved.

The maintenance of employment bureaus in all the larger communities and employment committees in each lodge in the smaller cities, and the centralization of their work to establish an intercommunal relationship was recommended.

The work of the Social Service Committee of the District in co-operation with the Social Service Department of the Order was approved, and it was resolved that for the ensuing year the work of the District along social service lines should be limited to the Big Brother movement, to the establishment of Free Employment Bureaus and the securing of co-operation between various Free Employment Bureaus in the different cities of this District.

The Grand Lodge resolved to hold its annual conventions at a summer resort in the month of July.

The lodges were urged to devote more attention to the causes of Intellectual Advancement, to arrange a series of meetings for intellectual purposes, to which meetings other Jewish organizations and the general Jewish public shall be invited to participate; and to endeavor to develop debating teams.

The desirability of memorizing the ritual was emphasized to the end that the initiates shall be duly impressed with the significance of the obligations which they assume.

The lodges and their members were urged to continue their contributions in a liberal manner to the relief of war sufferers in Europe.

The Grand Lodge approved the proposition of rebuilding the Jewish Orphan Asylum of Cleveland, but with special emphasis, however, that no money shall be expended for grounds or buildings until the full amount necessary for grounds and buildings in District No. 2 and also for the branch asylum in District No. 6 shall have been raised; and, furthermore, that one of the conditions of the approval by the Grand Lodge to the rebuilding plan shall be that at least $250,000 shall be spent upon the erection of the branch asylum in District No. 6.

The work of the Central B'nai B'rith Councils in the District was commended, and it was resolved that the General Committee of the District canvass the field with the object of encouraging the formation of other Councils where practicable.

The following appropriations were made:

For Propaganda and Intellectual Advancement purposes	$1,500
For B'nai B'rith Free Employment Bureau, Chicago	1,250
For Leo N. Levi Memorial Hospital, Hot Springs	750
For Central B'nai B'rith Councils.	750
For Educational League, Cleveland	100
For Social Service purposes	1,500
For moving picture devices for propaganda purposes	300

Various amendments to existing laws of the District were enacted, among the important ones the following:

"Each lodge of the District shall require of each of its members the payment of uniform dues not less in amount than $8.00 per annum."

"The Grand Lodge will hereafter have a lien upon all the funds and property of the lodge for the purpose of securing the Grand Lodge in respect to the prompt and full payment of dues and assessments which may be owing by the lodge to the Grand Lodge."

On Monday evening, under the auspices of the Intellectual Advancement Committee of the Grand Lodge, Rev. Dr. Leon Harrison of St. Louis addressed the Convention and its friends on the subject, "The Wandering Jew." His masterly address evoked much applause at its conclusion. Brother Adolf Kraus, President of the Order, presided at the gathering and introduced the speaker.

On Wednesday evening, July 4, a patriotic dinner was arranged, with Brother Edward Sonnenschein as Chairman. The following delivered addresses: Brothers Charles L. Aarons of Milwaukee, Albert F. Mecklenburger of Chicago, Henry Monsky of Omaha, and Rev. Dr. Leon Harrison of St. Louis.

During the session of the Convention, the President of the Order, Adolf Kraus, delivered an address reviewing the work of the Order since the convention held in San Francisco. Brothers Israel Cowen and Dr. Rudolph I. Coffee, Directors of Social Service Department of the Order, also addressed the Grand Lodge on the work of Social Service. Brother Otto G. Finkelstein, Superintendent of the B'nai B'rith Free Employment Bureau of Chicago, read a paper on the work of the Bureau. Short addresses were also made by Brothers Judge Samuel Alschuler and Sol Levitan.

The following were the officers elected to serve the District for the ensuing year:

President—Dr. Haim I. Davis, Chicago.

First Vice-President—Edward Sonnenschein, Chicago.

Second Vice-President — Hiram D. Frankel, St. Paul.

Secretary—A. B. Seelenfreund, Chicago.

Treasurer—Benjamin Braun, Milwaukee.

Sergeant-at-Arms—Sol Levitan, Madison.

Members of the General Committee—Philip Stein, Benjamin J. Samuels, Albert F. Mecklenburger, Julien J. Gusfield, and Dr. Harry Kraus, Chicago; Eugene Mannheimer, Des Moines; Charles D. Oreckovsky, Duluth; Lester Rice, Winnipeg, and Samuel Levin, Danville.

During the Convention a testimonial was presented to the retiring president, Brother Benjamin J. Samuels, by Brother Alphonse Lefkow, in the name and on behalf of the Chicago lodges, in appreciation of the valuable services rendered by him during his administration.

The Convention was brought to a close with prayer by Dr. Rudolph I. Coffee.

SIGNOR LUZZATTI ON RENEGADE JEWS.

In an article on "Religions in Italy," by Signor Luzzatti, published in the "Courriere delle Sera," the following passage appears:

"The Protestants are increasing, the Jews are decreasing in numbers; for whereas in 1901 they numbered 35,617, ten years later they were only 34,324. Part have undoubtedly gone over to those who are of no religion; another part may not have described their religion; but there must be many more Jews in Italy. Why do they conceal their faith? There are Jews who are ashamed to acknowledge themselves as such. I hope I shall not be the only one who, estranged by deep conviction from the ancestral faith, again becomes a Jew when it is a question of fighting minor dangers or contempts, or of taking one's place by the side of the oppressed. This immortal people has saved itself through persecution; through it has been created the power of maintenance and eternal youth."

Biennial Convention of District -:- Grand Lodge No. 3 -:-

The fifteenth biennial gathering of District Grand Lodge No. 3 was held in the city of Erie, Pa., beginning July 22, 1916.

The convention was held in the ballroom of the Hotel Lawrence and was called to order by the President, Mr. Abraham Weil, who, in a few well chosen words presented his Honor, the Mayor of Erie, and Justice Emery A. Walling, of the Supreme Court of the State of Pennsylvania to extend greetings of welcome to the delegates and visitors.

His Honor, the Mayor, in his remarks, bid the delegates to come again and often.

Honorable Jacob Singer, of Philadelphia, member of the Executive Committee of the Order, responded to the Mayor's welcome, expressing the pleasure of the convention at the reception accorded its members and friends.

Justice Walling, in his welcoming remarks, among other things said: "We are glad to have you here. Many of you have come from a great distance, but you have come for a good purpose. We welcome you because we know you stand for good things, the same good things we all want to stand for. You love the same country and the same flag we love. You are good Americans and as such we are glad to have you here."

Judge S. Straus, of Wilkesbarre responded in a very happy manner, expressing deep appreciation for the sentiment and hospitality expressed by Justice Walling.

The remainder of the forenoon was given over to the organization of the convention, appointment of standing committees, and the presentation of the president's message.

President Weil, in his message, called attention to the fact that during his administration twelve new lodges were instituted in the district and to the material increase in its membership. Regarding the work accomplished, he called attention to the district's participation in the work of the Western Educational League and the Prison Aid Committee. We emphasize the fact that during his administration one of the district's greatest accomplishments was brought to life, viz: the Orphanage at Erie.

Orphanage Day.

At 2 p.m. on Sunday, Orphanage Day was celebrated at the Home for Friendless and Orphan Children at Erie, Pa. Fully 1500 men and women crowded the grounds of the Home where the exercises were held. Dr. A. H. Silver, of Wheeling, made a plea for the support of the Home. The opening words were: "No light that you have kindled, no fire that you have brought into existence is so sacred and so holy and so nearly represents the divine fire as that life you have kindled in the souls of these little ones. No success we will ever achieve, in numbers, finance and buildings will equal the love you have engendered in the hearts of these children."

Dr. B. S. Pollack spoke of the credit that is due to the men and women of the Board of Governors who have given so generously of their time and attention to insure the success of the institution. His address was followed by that of Deputy Attorney General, Joseph Kun, of Philadelphia, who in closing his address, said: "Not the bricks, the granite, nor the building itself will constitute the future of this building, but it is the children themselves. Each should go out from here a messenger of love and fraternalism that should exist in every Jewish fireside."

Mr. Marcus Feuchwanger, of New Castle, spoke of the financial needs of the institution. He noted that at the present time there is a debt of $46,000 on the property. He urged that funds be given to pay off this indebtedness.

Besides the foregoing addresses, the following program was carried out:

Prayer: Rabbi M. C. Currick.

Address: "How We are Trained for Efficient Citizenship," by Mr. Harry Davidson.

Address: "Big Brothers and Big Sisters," by Mr. Jacob Feinstein.

Various musical numbers.

The program was brought to a close with the singing of "En Kelohenu" by the children.

Monday's Session.

Monday morning's session was the outstanding feature of the convention, when $30,000 was pledged and collected on the floor by individuals and lodges to help lift the debt on the buildings of the Home.

Honorable Isidor Sobel, President of the Orphans' Home Board, submitted an exhaustive report covering the period of the past two years. His appearance on the platform was the signal for vociferous outburst. He made an earnest plea, not only for the support and maintenance of the institution, but for a liberal response to eliminate the existing indebtedness on the Home and to provide for a sinking fund.

At the suggestion of Mr. Stein, of Wheeling, Dr. A. H. Silver made a forceful plea for contribution, pledging his home lodge to start the fund by the donation of $6,000.00. He was followed by Judge Straus, who made a personal contribution of $1,000.00. Mr. Chas. Kline, of Allentown, pledged $1,000.00. Following in quick succession were pledges from all the lodges of sums ranging from $200 to $3,000. Every person at the meeting contributed something. The ladies' auxiliaries pledged substantial sums. It was one of the most exciting and inspiring occurrences in the history of the District Grand Lodge.

Banquet in the Evening.

About 400 delegates and visitors to the convention and their ladies gathered in the ballroom of the Lawrence Hotel on Monday night for the banquet which featured the sessions of the second day. For nearly three hours the banqueters ate and made merry. American flags decorated the walls of the banquet hall, parodies on popular songs in which had been inserted the names of prominent members of the Order, were sung.

The banquet was opened by prayer by Rabbi Max C. Currick.

"B'nai B'rith" was the subject of the address by Brother Jacob Singer, the first speaker called upon by the Chairman, Brother Isidor Sobel, to address the gathering.

"I have visions of a greater order before me. This great Jewish union, now 73 years old, is undergoing a re-birth tonight. Who would think that is the age of the order when they see the youthful faces about this room tonight?

"It was the union formed by the B'nai B'rith 73 years ago that made gatherings such as this possible. When I think of the advances of the twentieth century, when I think of the task of the Jews to form this organization, I look back with affection on the band which taught us to look with the highest philosophy, affection and love on the flag of this country.

"The orphanage is but an incident in the future of the B'nai B'rith. We stand together today as we never stood before the flag of our country. We are striving to gain recognition in those countries across the sea where our co-religionists are still persecuted. This is the present mission and work of the Order."

Other speakers were Mr. Joseph W. Salus, whose subject was "District No. 3, the Present"; M. S. Meyerhoff, who spoke on "Reminiscences"; Judge S. J. Straus, whose theme was "Our Activities," and Samuel W. Salus, speaking on 'Pennsylvania."

The Chairman, Brother Isidor Sobel. brought the speaking to a close with happy remarks, expressing the gratitude on behalf of the Jewry of Erie that the District Grand Lodge accepted its invitation to convene in that city.

Tuesday's Session.

Various amendments to the constitution and by-laws were considered and acted upon. Reports of standing committees as well as reports of officers were presented and considered.

The election of officers resulted as follows:

President, Frederick Jay, of Newark. N. J.

First Vice-President, Marcus Feuchtwanger, of Newcastle, Pa.

Second Vice-President, David Bortin. Philadelphia, Pa.

Treasurer, M. S. Meyerhoff, Philadelphia, Pa.

Secretary, Louis Sulzbacher, Braddock. Pa.

The general committee consists of the following:

Morris Schaffner, Erie, Pa.
H. S. Platowsky, Philadelphia, Pa.
Frank Kaplan, McKeesport, Pa.
David Phillips, Philadelphia, Pa.
Mark Alexander, Pittsburgh, Pa.
Dr. B. S. Pollack, Jersey City, N. J.
Leon B. Stein, Erie, Pa.
Adolf Edles, Pittsburgh, Pa.

Preceding the convention the delegates and friends were entertained on Saturday afternoon with an excursion to the "Four Mile Creek" for a fish dinner and general entertainment. Meetings of the general committee as well as some of the standing committees of the convention were likewise held.

The convention was brought to a close with the adoption of a resolution of thanks and appreciation to the Jewish citizens of Erie, as well as to the entire community for the magnanimous hospitality offered the delegates and their friends during the days of the convention.

NEWS FROM BERLIN

By Our Special Correspondent, DR. I. ELBOGEN

It is not necessary to emphasize the fact that the activity of the German lodges and of the Grand Lodge is being influenced by the war. In a country where general conscription is the rule, no other way can be thought of. A great many of the brethren find themselves in that age in which they must take up arms and serve the fatherland, many have offered their services voluntarily, even before they were summoned, and the older brethren have their sons, grandsons and other near relatives in the field. There is hardly a family that is not being forced by the war to share in the duties and hardships. It is pleasing to be able to state that in spite of all this the lodges keep up their activity and have also not neglected their spiritual interests. Quite a number of the lodges, although they are not being spared from cruel losses, have increased their membership by means of new initiations. And of still greater importance is the fact that they have also augmented their inner strength, their very achievements during the war time have exercised a strong recruiting power.

A catastrophe like this mightiest of all wars causes all social arrangements to face new problems. Our lodges never wait until they are called; they offer their help wherever they perceive urgent distress. So have they right in the first days of the war declared themselves ready to participate in the general duties, such as the care of those who are personally engaged in the war and of the needy soldier families.

Right in the beginning of the war the Grand Lodge placed all its nurses at the disposal of the fatherland. Up to date fifteen nurses have been distinguished with the Red Cross medal.

During the first months of the war it has also established the Hospital Train of the German B'nai B'rith lodges, for which the lodges raised the sum of 120,000 mark, and which they abundantly supplied with friendly gifts the value of which up to date has reached the sum total of 80,000 mark. The Hospital Train of the German B'nai B'rith lodges made twenty-five trips during the first year of its existence. The physicians, keeper of accounts and the nurses belong to the Order. The B'nai B'rith News has already reported about the Hospital Train in an article headed "First Trip of the Hospital Train of the German B'nai B'rith Lodges," which appeared in the October issue, No. 2, 1915, and also in an article entitled "Report of Brother Berthold Timendorfer," published in the February issue, No. 6, 1916.

The Berlin lodges have turned their magnificent building, which was only dedicated in 1912, into a hospital, and they themselves wandered into a modest exile. Management, physicians, nurses consist exclusively of voluntary forces furnished by the circles of the brethren and their families. The fact that our co-religionists participate prominently in the work for the care of the sick no doubt repeats itself in all Jewish communities in Germany. But in addition to these general duties the local needs too soon pointed out their special obligations to the individual lodges. In some places there are special garrisons in which many Jewish soldiers are serving. The lodges interested themselves in these soldiers and promoted their welfare; they placed the lodge rooms at their disposal for their free hours on Sunday, and there they offered them amusement, suggestions for spiritual thought and refreshment.

On Hannukkah and on the high Jewish Holidays they entertained them in a festive manner, and in the midst of the earnestness of their military service and the oppressive thought of living among strangers, they conjured up for them scenes of "home, sweet home," and prepared for them a real festive hour. By its excellent work the Jewish Soldiers' Home in Metz, which was fitted up by Lothringen Lodge already in time of peace, it set a high standard which served as a model and was the gathering center for Jewish soldiers. The number of Jewish warriors in this border fortress and its vicinity is now much higher, nearly all of them have at one time learned to know the care and hospitality of Lothringen Lodge and are without exception full of praise of the friendly unselfish treatment and the cordiality of the brethren of that place. The entire German district considers it a duty of honor to contribute to the enormous expenses of this blessed institution.

In other places again it was necessary to care for the great number of refugees from abroad, or mostly expelled Germans. Here a public kitchen had to be arranged, there a sheltering place, at another place a kindergarten. But before all it was necessary to procure work and a livelihood for many unemployed. Much could be accomplished in this department as the demand for laborers became constantly stronger. Also relatives who were foreigners from hostile countries, who were kept here securely interned, were, upon the request of the authorities, provided with employment.

It will especially surprise and give delight that about 2,000 Jews from Russian Poland could be placed as laborers in mines and in the industries where hard labor is required. The hope exists that other hosts will follow. The lodges not only assume the trouble to create the opportunity for work, but they also bear the cost of clothing, first shelter and Kosher board of the workmen. Greater demands were also made upon the lodges in their own midst.

Even if the conditions of commerce and industry in Germany have assumed a brilliant aspect, which was above all expectations, the war has nevertheless shifted things about with its mighty and violent hands. A world war is a bad opportunity for regular business. In many branches of industry conditions have suddenly changed for the worse, we only need to be reminded of the discontinuation of the German transatlantic trade, through the calling out of their head the source of support has been drained for many families, old people and widows who till now have been maintained by their children, were all at once robbed of this support. It therefore became necessary that besides the regular allowances for relief, special war funds should be held in readiness. The demands for aid were not nearly as great as it was feared in the beginning of the war, still until the end of 1915 the Berlin lodges, for instance, have expended $10,000 of their war fund.

For the time of peace, which we hope is near, beacon the obligations of the care of soldiers' widows and orphans, of the restoring of health, of the renewing of the ability to earn a living, and to re-establish an existence for the home-returning brethren, of whom we hope there will be many. Far reaching care has partly been effected already, but much more still remains to be done.

If the Grand Lodge is the heart that regulates the blood circulation of the individual lodges, then it cannot remain untouched when the organs are heavily burdened. All the sufferings and oppressions of the lodges impart painful sensations to it. But above this it has also its own cares. There are the lodges in the border towns which are hard hit by the war. Eger Lodge in Ostrow and Gabriel Riesser Lodge in Thorn, for instance, have many members from Russian Poland, and in consequence of the war they are all ruined. And what shall we say of the unfortunate east-Prussians? The cables of the entente powers were too busy spreading the lies about the German atrocities and forgot to inform the world about the "great deeds" of the Russians in East Prussia, about the devastation of the country, about its destroyed cities, its burned down villages and its annihilated prosperity. It is not the German nature to fill the world with complaints and lamenting reports, but rather to go to work energetically and rebuild what has been destroyed.

Also the lodges in East Prussia made an attempt to resume their activity, after they have suffered so very much, and in places like Allenstein, Tilsit, Insterburg, nearly all the brethren were forced to flee with their families in order to save their lives. There is much to rebuild here, the Grand Lodge is not only called upon to help with advice, but also with deeds. This is only one of the duties which make a direct intervention necessary, but there are many other duties next to it, and more are waiting in the background, the carrying out and the financing of which demand consideration. The necessity to create new means for the Grand Lodge is becoming imperative. The much debated suggestion of the President of the Order, Brother Kraus, to create an emergency fund has been extraordinarily strengthened through the war, the urgency of such a reserve to which one can take refuge in the moment of direct distress is being recognized on all sides.

Already today the Grand Lodge has only to thank the assistance which it received from the presidency of the Order for being able to satisfy the demands which are made upon it.

The many demands which came to the Grand Lodge from abroad caused it to overstep the limits of its resources: "Whoever has something, to him more is given; whoever gives, of him more is demanded." It is generally known that the Grand Lodge is always ready to help and never refuses, its assistance is therefore demanded by persons far beyond the circle of our brotherhood and our district.

The frightfully distressing condition in the countries visited by the war is well known, wide circles of our co-religionists are exposed to hunger and misery. This is not only the case in Russia, of which we will speak directly, but no less in Galicia and the Balkan lands. Since a long time Galicia belongs to the children who are in the care of our district. The conditions of that country, which were always unendurable, have become still worse through the war, help with money and clothing is urgently required. We have also always kept a watchful eye over the provinces of the Turkish empire, but nobody had expected to see such a misery as exists there at present. Until now very little has been said about it; since the arrival of Brother Morgenthau in America this has also become known that not only in Palestine but also in other parts of the Turkish empire unattainable prices of provisions prevail, while incomes have fearfully diminished.

It was to be expected that when commercial cities like Constantinople or Smyrna are suddenly cut off from the sea the source of livelihood is closed for tens of thousands of their inhabitants. But when we now learn from authentic reports that of 50,000 co-religionists who before the war lived in prosperity in Smyrna, 40,000 are unable to obtain even dry bread by their own means, the misery is one that cries to heaven and demands quick, direct action of relief

And conditions are not much better in other large cities of the Orient; the Grand Lodge has spent some of its means specially for the feeding of the starving school boys and girls. The distress in Servia is also frightful. The Grand Lodge has not denied its aid also to the co-religionists there.

But this is the fate of war; it hits the whole land in the same manner, our co-religionists as merchants and city dwellers it hits harder than the farming population, but cruel as war is, it spares nobody. How different is the case in Poland and in Russia, where the commanders of the army carried on a systematic Jew-baiting, where the vanquished generals proved their strategic art in battles against the defenseless Jewish population. Who could describe the Russian horrors more impressively than it was done in the memorable December meeting in Carnegie Hall, who could raise harder accusations against the Muscovite rulers than were hurled at them in the Duma in the "Discourse pronouces a la Douma et au Conseil d'Empire sur la situation du peuple juif en Russie" (Speeches delivered in the Duma and befor the Imperial Council on the condition of the Jewish people in Russia), which were also circulated in America?

Yet every day propagates a report of new cruelties, every mail brings information of new crimes! How could it be different when czarism has the mandate to fight for freedom and the scourge of God, its cossacks, to combat for the rights of man! Against this misery which is caused by the fury of the war in league with Russian rapacity and lust of murder, the strongest organization remains impotent and helpless.

In union with the Hilfsverein der deutschen Juden and the Frankfurter Kommittee fuer die Osteuropaeischen Juden the Grand Lodge has arranged a collection through which nearly two and a half million marks have until now been realized. To this were added relief amounts sent by the interconfessional Relief Committee for Poland. But before everything the enormous sums must be mentioned which the American Jewish Relief Committee was able to send over from the copious collections in the United States. Yet all these millions suffice to render the most urgent help only, for the distress of the Jews in the war zone is as boundless as the sea, who is able to offer a thorough remedy for it?

From here we naturally can only care for the Jews in the territory occupied by the German army, the care of the Jews in the Russian provinces must be left to our co-religionists in England, to whom the opportunity is now offered to best convince themselves of the humane principles of their allies. The Hilfsverein has the advantage over other Jewish institutions by building up its activity everywhere upon a personal knowledge of conditions which it studies in each respective locality before it finally acts. So has the directory of the Hilfsverein undertaken a journey nearly every month into the occupied territories, and with the advance of the German arms it has extended the journeys, which first only reached to Lodz, always farther over entire Poland, Lithuania and Courland, there it came in touch with all circles and parties of Jewry, and to not less an extent also with the newly installed civil and military authorities, thereby building up a wonderful relief work. The Jews cannot show enough gratitude to the presidency of the Hilfsverein, especially not to the indefatigable Brother Dr. Paul Nathan, and to the General Secretary, Brother Dr. Bernhard Kahn, for the sacrificing assiduity and the self-denying devotion to duty with which they came to the aid of the poor Russian co-religionists, for the ability and care with which they extended the relief work in all directions.

According to the report of the Hilfsverein issued in the beginning of April. 1915, one-fifth, about 340,000 of the 1,700,000 Jews of Poland went voluntarily to Russia or were forced to go there: of the remaining 136,000, one-third. about 455,000 souls are starving and freezing. Fifty thousand of these were "evacuated from the front"; they find themselves without a home in a deplorable condition. Of the 700,000 Jews of Lithuania, 175,000 were driven out, while 125,000 went away voluntarily with the Russians; of the remaining 400,000, at least 250,000 find themselves in the most pinching distress.

Out of the 50,000 Jews of Courland 40,000 were driven out and 10,000 remained, mostly in Libau. In the occupied territories there are in all 700,000 Jews in need of assistance, whose number is growing from day to day. Until now 2,000,000 marks have been expended in the relief work in Poland and Lithuania, but from April 500,000 marks will be needed monthly for the alleviation of the very greatest misery only. With these funds 225 places were assisted in which there are 90 public kitchens, 25 tea halls and numerous other public arrangements for the benefit of the starving people.

Another difficult task was also settled by the Hilfsverein and the Grand Lodge through the systematically organized exchange of information and transmission of money between the Jews who emigrated to America and other neutral countries from Poland, Lithuania, Courland, and their relatives who remained behind there.

From the beginning of October, 1915, up to April, 1916, more than 120,000 letters and single inquiries were transmitted to Russian Poland, Lithuania and Courland, and more than 100,000 from these territories to America and other countries.

On account of this the office of the Hilfsverein is looked upon as the central place for this work, also for letters to non-Jews. The American embassy, the other embassies and all the consulates make use of its interposition; this is often done also by the Polish Catholic societies, other non-Jewish institutions, as well as by the commandries and police officials in the occupied territories. On March 22 alone it received 2,300 letters, among them 900 registered ones. Through its activity the Hilfsverein has also become known as the one that can best attend to the sending of money, so that even the banks in Germany, in America, and in other places abroad turn to the Hilfsverein with the request to forward the money which they send to it to Russian Poland and to Lithuania.

The money which passes monthly in this manner in very small sums through its hands amounted during the last few months to about 400,000 marks, and it is constantly on the increase. It frequently receives and forwards in one day 100,000 marks in very small sums of 10 to 100 or 200 marks. No more detailed statement is needed to demonstrate the fact that the material help which one relative is in this way enabled to extend to other relatives, thereby rejoining the broken family ties, is of the highest value.

The emigration problem was also drawn into the circle of the relief work. On February 21, 1916, a conference took place in Kovno under the presidency of General von Ludendorff, which occupied itself with this question. The military authorities have declared themselves ready under certain conditions to permit at least those persons to go to America who receive prepaid ship's tickets from their relatives in America, a thing which has no equal in history.

In spite of the vast extent of the activity of the Hilfsverein, sundry matters still remained for the Grand Lodge to attend to. The Hilfsverein can only fulfill the general obligations, but it can by no means enter into all the local sufferings. But such things frequently become known to the Grand Lodge, where, like in Lodz and Warsaw, brethren live or where brethren come in the capacity of their military service. So, not to mention other deserving cases of distressed conditions, it became known that in

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The Problems of the Small Jewish Community

(Continued from page 1.)

must help conserve Jewish ideals and customs among every element of our people. When the Orthodox Jew loses his grip on his faith, Reform Judaism is not the gainer, for one of the purposes of our existence is seriously affected when religious indifference grows apace. Rarely do the pious Orthodox abandon their practices to become pious Reformers. Reform may have an unquestionable raison d'etre as the only type of Judaism that appeals to many of our brethren, but one will have to admit that it is the universality of Orthodox practices that makes for the unity of our faith and people.

Lack of understanding of the immigrant's ideas and ideals is not the only cause of the estrangement referred to above. There is that subtler and less eradicable cause in the feeling of social superiority on the part of the German or Reform element. By reason of their Western manners, their standing in the communities in which they live, and principally, their wealth they look down upon their Russian brethren and their peculiar ways. I shall not attempt to discuss here whether there is any justification for this feeling of superiority. Even if we accept the European test of aristocracy-birth, we may well wonder how one set of our co-religionists, irrespective of learning, achievement, or public service, should occupy a higher social rank than another set. That is perhaps a proper theme for a Woman's Club that is interested in heraldry and genealogy. To the American of democratic tastes it appears as the height of absurdity that Solomon Levy from Bavaria should assert himself superior to Isaac Goldstein from Kovno. Yet those who are anxious for social equality should remember that even with the extension of the principles of democracy snobbery has not been eradicated.

This much can be said, that if any real superiority rests with the Reform element, it must use for its motto "Noblesse oblige." Theirs is the duty, because of their larger opportunities, to assist their brethren in their spiritual as well as their economic struggles. What splendid opportunities they have to use their quiet business-like methods and skill in the problems of organization that beset Jewry! Mention must be made of only the proposed Jewish Congress, over which there has raged such bitter controversy. Is it not the course of sanity, as it becomes evident that the Congress will be held, that the opponents of this idea should accept the inevitable, and by taking a sympathetic part in the work of the Congress, thereby help to make this organization of genuine value to our people? And their leadership would be acceptable, if it were offered in the spirit of true co-operation. The desire to impose authority is unhealthy in a country such as ours. Even large-scale philanthropy is not all that is required, however essential that may be.

Now let us proceed to the consideration of the specific ills of our communities. The problem of the synagogue is of the utmost importance even though we may not accept religion as the only raison d'etre of the Jew. Synagogues and Temples will be built. Very often, however, a town is blessed with too many congregations, none at all, or one that is a poor excuse for a synagogue. The Reform congregations usually have less difficulty in preserving harmony and maintaining a respectable place of worship, although with the growth of Conservatism or modern Orthodoxy, there has appeared the possibility of disagreement over ritual and prayerbook even in more fashionable quarters. But the problem here is much simpler, particularly as regards the Rabbi, who can be secured if sufficient funds are available, and whose duties, such as holding Sabbath services and conducting religious classes, in the main, follow a normal course. Our Orthodox brethren's communal politics is far more complex. Their religious wants are greater. There must be, for instance, a Schochet, competent, according to Jewish law, to kill fowls and to slaughter and inspect cattle. Moreover, the character of the Orthodox ritual requires a cantor. Again, the children must be taught Hebrew and given religious instruction. To be able to do all this work, and at the same time, be all that is expected of a religious leader —these are indeed tremendous requirements. Yet the numerous advertisements for such men do indicate that our congregations do not accept the theory of the division of labor either from principle or because of its expensiveness. The result is some fundamentals are sadly neglected. Children are growing up in the densest ignorance of their religion and the history of their people. Even the knowledge of Hebrew, to the few who have studied it, is negligible, as it amounts to little more than the ability to sound words, the meaning of which, has not been learned. The Bible, the Talmud is out of the question, is merely a name seen in literature or heard in school. With the organization of modern Talmud Torahs and Sunday Schools, a beginning has been made in the struggle for educational light. It is evident, however, that the Sunday School cannot give the child Jewish culture. The far cry from the all-day Cheder to the one-hour Sabbath School cannot be answered to the satisfaction, least of all, of those who were saturated in the atmosphere of the old days. Certain it is that if we desire to develop a normal Jewish self-consciousness, and a devotion to our spiritual heritage, we must devote earnest consideration to this, the foremost of all problems—education.

Whether it be for the education of the children, in the religion and history of Israel, or of the adults in a consciousness of their obligations to their people, the crying need is for Rabbis who can handle this big task of pedagogy. To be called a teacher in Israel had always been a distinction, but one that the modern Rabbinate must seek to deserve if it be worthy of the precious traditions of the Sages. It is theirs to point the way to a catholic love of all that is truly Jewish, whether of a modern or ancient, Eastern or Western character. A way must be found whereby there can be greater co-operation between the Orthodox and Reform congregations. Even though they cannot unite for services, they can at least strive for union in this particular, that he who officiates at the Temple should superintend the religious education of all the children of all the Jewish people. And this co-operation is possible if the Rabbi is liberal enough to give Orthodox children a sympathetic view of the practices of their parents. The layman, ignorant of philosophical distinctions, but loving Judaism more than reformation, cannot conceive why a Reform Rabbi should not be able to interpret Orthodox conceptions and practices in a big-minded and sympathetic manner. Even though it may be unorthodox to eat trefah, it should not be heretical for the Reformer to eat Kosher. In view of the unfortunate narrowness too often displayed in the Temple, cannot we understand why the hearts of some of our intelligent Orthodox brethren should bleed when they must send their children, in the absence of proper Orthodox instruction, to the Temple, where the minister is at times over-zealous as a missionary of Reform Judaism?

In this as well as in other matters of general concern we must learn to work together. The striving toward co-operation that is so characteristic of modern social and economic life, should be in the program of all our leaders, for is it not true that the one deadly tendency among us is that toward division? Perhaps we are not the only people who suffer from the evils of disintegration, but so much of our trouble is due to this cause that every movement working for harmony, co-ordination, and centralization needs encouragement. How unpleasant to contemplate the quarrels into which the discussion over the proposed Congress has developed. Surely some of our leaders have displayed a woeful lack of statesman-like vision in their unwillingness to respond to the needs of a new day. No sooner do we have an American Jewish Relief Committee but there must be a Central Committee and a People's Committe. In local matters lack of harmony is of a more serious nature, for the differences arising in the larger movements are often due to natural and intelligible disagreements on principle and policy, whereas in our individual communities discord prevails over personalities and often over trifles. Only too often do we see how, where a handful of Jews can scarcely maintain one synagogue properly, a division occurs through some trivial cause, a new congregation is formed, another minister arrives, and ill-will and strife wax, with the direful result that the great purpose for which all had stood, although unknowingly, become confused in the petty bickerings of little men.

One would have the nature of a quack to prescribe a specific for this ill, deep-rooted as it is in the social organism of many a community. Perhaps the best that we can do at first is to attempt to understand the causes of this lack of political sense. Political it must be, because the organization of men for certain social ends by means of government, whether of church or of state, requires political capacity. Many of the immigrants come from communities in Russia where there is a strong congregational tradition and a powerful public opinion. There the leaders are those who through their learning and station in life, command the respect of the people. Removed to the American atmosphere of equality and of a weak Jewish public opinion that fails to back up the prestige of the congregation as of more value than personalities, some of our newcomers will use the slightest occasion of disagreement, as in the election of officers, as an opportunity to start a movement for secession. This point can be understood if we consider how much easier it is to start a revolution in a new state than in an old established country. Our communal life is too young to have the respect that authority deserves. Shul politicians are too often familiar with each other's pedigrees, as we discover from the sweet remarks made about President X, who is charged with the unpardonable crime of being a shoemaker or the son of some village tailor, who in the old country had to content himself with the permission to sit on a rear bench, and listen to the words of wisdom falling from the lips of the high and mighty; and here he sits in the East and lords it over his betters. Besides, the Rabbi's prestige is absent. That authority with which the town Rav was clad—the respect which was paid him for his learning and piety—the sanctity of his opinion—these are things of the past.

But not only is there no source of authority in our individual communities, but unfortunately there is none in America—no representative body or organization that can speak authoritatively for the American House of Israel because it commands the confidence and respect of our people as a whole. There have been individuals and societies which have been ambitious enough to act and speak for all of us. The American Jewish Committee is still anxious and is in fact struggling hard to be the official body of spokesmen for American Jewry. But leaders cannot be representatives if they have no constituents or unwilling constituents, and recent events have remonstrated very forcibly that a large section of our people does not care to be led by these gentlemen, however able and properly motivated they may be. Yet whether these or others shall be our leaders, the necessity still remains for concerted action on our part. What a pity it is that a practically-minded people as we should not be able to work out some plan whereby our common interests —and there are so many things that we can get together on—may be discussed and treated by united action.

Of course a united American Israel is a Frankenstein to some. A few always see the red of danger when everything about them is the blue of hope. They are afraid of being called un-American, of being charged with creating racial divisions in this country now when so much is being said about hyphenated citizens. The uneasiness of these men should be amusing, particularly to the young American Jew, who, like the rest of his countrymen, takes his Americanism for granted, and does not believe that in his patriotism he must out-Herod Herod by ignoring his blood and racial ideals. He is convinced, on the contrary, that the Jew who will make the best American is he who holds his traditions dear, and strives for the advancement of his co-religionists. No sane man has yet questioned the propriety of the powerful organizations which the various denominations have created.

It is the paramount duty of whatever statesmanship we can summon to help build the the structure of a united American Jewry. A central organization, without in the least being a despotical Ecclesiastical Court, would go far in introducing order in the chaos of our local affairs, aside from its tremendous powers for good in watching out for the interests of all Israel. Such a body could centralize our educational activities. The resources which would flow to its command would enable it to help the out-of-the-way communities and provincial families, by furnishing traveling Rabbis, lecturers and literature, and using all other methods of spreading Jewish culture.

In the meanwhile our communities must look into their own problems. For this social introspection there should be gatherings in every section and state for the discussion of our common needs. The spread of the gospel of harmony and a study of our communal problems should lie in the domain of activities of the Young Men's Hebrew Associations and the B'nai B'rith lodges which are composed of different elements and can approach these vexing questions practically and soberly, and free from the annoyances of partisan strife. Chiefly concerned in the past with matters of philanthropy, with the happiest results, it is true, these organizations must not be content with their former achievements, but must devote themselves with all the splendid spirit which is theirs to the constructive work of solidifying and Judaizing American Israel. If we are to preserve our reputation for good, hard common sense, we must apply the standards of efficiency and good management to our public business. And the examples of co-ordination are too numerous and too conspicuous in American life that we should be lacking in methods of procedure.

The task of straightening ourselves out is no easy one, but much can be done if we learn to take a broad view of Judaism. The Reform Jew is beginning to see that those who wish to observe the minutest rule of the Schulchan Aruch not only are entitled to respect but should be given the assistance of the entire community in getting their religious wants satisfied. On the other hand, the Orthodox Jew must learn that others may have an interest in him without any ulterior motive to reform him or to lord it over him. All have to learn the lesson of mutual understanding and co-operation for the common weal. And that can come about only when we shall approach our difficulties free from dogmatism and actuated by our love for Jews as well as Judaism.

ANNUAL MEETING OF EDUCATIONAL LEAGUE.

The annual meeting of the Officers and Board of Governors of The Educational League was held in Cleveland at the Montefiore Home, Sunday, July 9. at 1 p. m. The meeting was largely attended.

The President, Mr. Martin A. Marks, in his message read several letters and newspaper articles concerning beneficiaries who had made remarkable advancement.

Inasmuch as it has been a custom of the League never to use the names of those whom it has assisted, it is impossible to mention any of the names, but the facts brought forth at the annual meeting showed that one young man had made the highest average obtained in his university in the engineering course, and was offered a position in the engineering department of two of the leading railroads in the country. Another illustration was cited of a young man who had come to this country several years ago with a craving for an education, which he had been unable to obtain by reason of lack of funds. However, through the assistance offered him by The Educational League, he was able to attend one of the western universities, and a few months ago was made the purchasing agent of one of the largest cities in the west. Other illustrations of the excellent progress made by those assisted by the League were also presented to the meeting.

Acknowledgment of the excellent work of Miss Edna Goldsmith and her committee was made by the members of the Board, and a vote of thanks extended to them.

The report of the auditor showed that the receipts of the League for the past year had practically doubled in amount. Among the receipts for the past year was a contribution of $500 from the heirs of Kaufman Hays, which contribution it was resolved to record on a Memorial page of the League's record. Report of the auditor likewise showed that Life memberships of $100 each from Mr. Martin A. Marks, Mr. Fred Lazarus, Mr. Leon Bloch, Mr. Joseph Schonthal, Mr. Joseph Magnus, and Mr. Ben Altheimer were received during the past year.

The consideration of applicants for assistance was referred to the local committee with power to act.

The election of officers resulted as follows:

President—Mr. Martin A. Marks, Cleveland, O.

Vice-President—Sidney E. Pritz, Cincinnati, O.

Treasurer—Dr. S. Wolfenstein, Cleveland, O.

Secretary—Eugene E. Wolf, Cleveland, O.

RUSSIAN PARLIAMENTARY CONCESSIONS TO JEWS.

The attempt in the Upper House to amend the Bill as passed by the Duma permitting Jews in certain districts to enter the State Elementary Schools without restriction, was defeated. The majority of the Upper House approved of the attitude of the Minister of Education who insisted upon the carrying out of the measures as it left the Duma. Count Ignatieff combated the efforts of the anti-Semites who fought to amend the Bill.

The Russian rationalists have forwarded a memorial, particularly against Count Ignatieff's pro-Jewish regime, demanding a vigorous policy against the Liberals.

Anti-Semitic circles are elated over the progress made in re-acquiring of the "Novoe Vremya," which recently fell into Jewish hands, since they may again utilize this important newspaper for their purposes.

B'NAI B'RITH NEWS

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JEWISH CALENDAR

5677-1916

New Year's Eve	Wed., Sept. 27
Yom Kippur	Sat., Oct. 7
Succoth (1st Day)	Thurs., Oct. 12
Succoth (Last Day)	Wed., Oct. 18
Shemini Atzereth	Thurs., Oct. 19
Simchas-Torah	Fri., Oct. 20
Rosh-Chodesch Chesvan	Sat., Oct. 28
Rosh-Chodesch Kislev	Sun., Nov. 26
Chanukah (Feast of Dedication)	Wed., Dec. 20
Rosh-Chodesch Tebeth	Tues., Dec. 26

CONGRESS OR NO CONGRESS.

It always was and still is the aim of the B'nai B'rith to prevent, as far as possible, discord among our people, and to present a united front on questions affecting their welfare. On June 17, 1906, after careful consideration of then existing conditions, and foreseeing, to some extent at least, some of the difficulties now confronting us, the Executive Committee adopted the following resolution:

> "Be it resolved that the Independent Order of B'nai B'rith, while rigidly maintaining its separate identity in the fulfillment of the tasks it has undertaken, neverthless stands ready to co-operate temporarily in all critical emergencies with other recognized Jewish organizations for the achievement of immediate results in matters affecting the Jewish cause. At the same time this Executive Committee deems it antagonistic to the principles of the Order and subversive to its mission to enter into any permanent alliance or federation with other institutions limited in their scope and lacking the universality which has ever characterized the B'nai B'rith."

Shortly after the present war broke out the Executive Committee was of opinion that whenever the war should be over many important changes would take place among the European nations, and that the future of our people will necessarily be affected either for better or for worse, that it was then time, therefore, to adopt measures which might have the tendency to make the future better. Leaders in European lands were corresponded with, their views obtained, and preparatory steps taken by the Order to secure to the Jews, in the lands affected, such rights as were accorded to those of other faiths. Whether or not any other Jewish organization took any action we are not advised. But a new organization was started by leaders who believed that in a multitude is wisdom. They proposed that a Congress, to which Jews all over the land should elect delegates, be called, and that such a Congress should deliberate on what course should be adopted, and should be the authorized spokesman for American Jewry. On the other hand, leaders of certain recognized Jewish organizations believed that at such a Congress things would be said and published which might have a tendency to injure, if not destroy, the cause instead of benefiting it, that the way to achieve success is through diplomatic channels, and that diplomacy is not conducted in open town meetings, that a conference to be participated in by representatives of all organizations would be more advisable.

Advocates of both measures were sincere in their views, convinced that the measure they advocated was the only correct one, and therefore the other was [illegible] wrong. Considerable ill-feeling was shown, and even personalities indulged in. Then came the call on the one side for a Congress; on the other [illegible] Conference. Each requested the B'nai B'rith to join their respective movements. To have accepted either invitation would have resulted only in making the division in American Jewry so much greater and much more difficult to heal. For that reason neither invitation was accepted, but it was resolved that if both factions can agree, the Order will join; if not, then the Order would co-operate with either one or both in any feasible plan. The leaders on each side were informed of the plans of the B'nai B'rith and invited to co-operate. In order to harmonize the different elements the President of the Order issued an invitation to the presidents of twenty-four leading Jewish organizations equally representative of the Congress and Conference movements, to meet him at the Hotel Astor on October 3, 1915, to confer on a plan for united action. The Conference was held, the President of the Order presiding. Although no immediate results were achieved, yet it was the first step towards harmony, which was later on followed by the appointment of a sub-committee of five each by the Conference as well as the Congress Executive Committees. The sub-committees unanimously agreed to recommend the calling of a Congress, limiting its action to some extent, and invited the B'nai B'rith to unite with them. The Order promptly accepted the invitation, conditioned that the principals for whom the sub-committees acted would ratify the plan, and so insure united action. We hope that the agreement reached will be ratified by the voters, for if not, the split in American Jewry will not only be renewed, but widened. In such a case the Order will again have to occupy the middle of the road. To take sides with either would weaken, if not destroy, the Order's usefulness, and would surely bring about a split in its own ranks. It is principally for that reason that the lodges are warned not to take sides in such a controversy. The Order recognizes the rights of each member to be a Zionist or anti-Zionist, or believer in or opposer of any plan lately advocated, but the lodges as such must not take sides in the controversy which may soon start again, nor elect delegates for either camp should the plan for a union fail.

We repeat what we have said before, and what has always been the position of the Executive Committee: The Order is always ready to co-operate temporarily in all critical emergencies with other recognized Jewish organizations for the achievement of immediate results in matters affecting the Jewish cause, and invites the co-operation in its work of other Jewish organizations, but if such co-operation cannot be had, the Order is ready, in spite of the mouthing of unfriendly critics, to proceed alone, relying on the justice of the cause and on the aid of Him on high.

SERIOUS DAYS.

After the joys—and in our generations, the frivolities—of the summer with its freedom of movement in the open air come the chilly autumn days as a prelude to winter's restraint and darker, gloomier, more subdued and more serious aspects. It is this turn from summer to autumn that is hallowed with us by the two sombre, serious days when we are bidden to look upon the world in which we are placed and upon our own selves from the angle of vision of deep concern. When the leaves begin to fall and bareness besets us on all sides, we would pin our faith to an abiding point or principle. More than ever our shortcomings are borne in upon us, and we long for the perfect. Israel somehow unlearned rejoicing like the nations. Exile, wandering, persecutions, they seem predestined and a fit staging for Israel's career. They supply the serious note and make an artificial weltschmerz a needless luxury. Happy is the people that know the sound of alarm. They knew at one time the alarm that summoned the able-bodied manhood to battle. Israel has no battles of his own. He falls on the battlefields of others. But he still has an alarm of his own. It is not the sound of warfare, ignoble, cruel, inhuman. His is the vision of the day when war will cease and the mighty engines of destruction be broken. His own alarm betokens the call to the conscience. Awake! why sleepest thou? It is the re-awakening of all that is best in the human heart, the arousing of the impulses of love and pity. This world is neither bad nor good altogether. Over against the inclination to be selfish and brutal there is the sentiment of nobility and saintliness. It is there, submerged, and only requires being brought to the surface.

Israel is the heart of humanity. He is the world's conscience. Providence has placed him in the dispersion to quicken mankind's better impulses. He is muchly sinned against. But he does not lose his faith in God and goodness. Ease, prosperity, freedom from care make him forgetful of his higher destiny. The world supplies the spur of malicious persecution to recall him to his better self. No world event takes place without engulfing him in ruin. In ancient days, he would put on sackcloth and bend his soul in fasting. He would justify God's judgment and search for his sins. He would go into his inner self and purge his conscience. "Of a truth, we and our fathers have sinned." Today, there are some of us who contemptuously discard medieval notions. The Jew who in the past looked for help from Him who made heaven and earth, now thinks that he can work out his salvation with his own hands. God indeed works through the counsel of our wise men. We must be wise indeed, all of us, for we have a multitude of counsellors. Unfortunately each one believes his remedy to be the panacea for all ills. And our wise men are at cross-purposes, and there is the din of the clash of antagonistic interests. There is incrimination and recriminations and much abuse. Each one would be the healer of this people.

Our people have serious days ahead. The world conflagration is being fed with new flames. The little nations sell themselves to the highest bidder. Honor and faithfulness are vanished from the earth. The issue is in the hands of Providence. "Truly in the Lord is the salvation of Israel." We cling to our faith in our righteous cause. We have stood dutifully by the flags of our fatherlands. We have shed our blood in defense of our varied homes. We have a claim to the consideration of mankind. With the help of Israel's Guardian we shall lay our cause before the assembled representatives of Europe's battling nations. We want nothing that is not due us. We want an end made to our rightless existence in Russia and Rumania and wherever else our inalienable rights are withheld, sometimes in defiance of the mandate of the councils of nations. Let there be no ignoble sequel to the coming council as there was to the one held in Berlin. We should indeed prepare ahead. And our preparedness must take on the form of united counsel in our own ranks. May this serious season cause our leaders to change heart. Let all cavilling vanish. The cause of Israel is in jeopardy. Let there be co-operation in the room of division, and a united stand in the place of partisan or sectional interests. For thus only shall we be saved.

A TIMELY VOLUME.

The twenty-fourth number of the Publications of the American Jewish Historical Society is wholly devoted to an essay on "Jewish Disabilities in the Balkan States; American Contributions Toward their Removal, with Particular Reference to the Congress of Berlin." The study appears as conjoint labor of Mr. Max J. Kohler and the Hon. Simon Wolf, the former assuming sole responsibility for the presentation of the subject toward which Mr. Wolf contributed useful information chiefly in the form of unpublished correspondence. As we have reason to believe that the American Government will, at the conclusion of the world war willingly interest itself in the hapless plight of our brethren in the Southern scene of the conflict in Europe, the timely publication will conveniently serve as a memorial of precedents for our State Department to fall back upon. Benjamin F. Peixotto's mission to Rumania opens up the record. Its uniqueness is pointed out. Peixotto having been appointed United States Consul at the Rumanian capital expressly in order to secure an amelioration of the condition of the Jews of Rumania. The part which fell to the Order to play on this and other occasions mentioned in the publication we expect to have dealt with in a subsequent issue, in which connection the work of our Order in almost all these diplomatic negotiations shall be brought to recollection. Here we are solely concerned with pointing out the noble action of our Government, exemplified in the sympathetic attitude taken by President Grant, who not only made the consular appointment, but showed his keen interest in Mr. Peixotto's avowed mission. Our Government received the consul's detailed reports; in 1872 the Secretary of State, Hamilton Fish, authorized Peixotto to address a note to the Rumanian Minister of Foreign Affairs and to do anything toward preventing a recurrence or continuance of the persecution arising out of the Silberman affair. The Department of State approved the consul's participation in a joint note of remonstrance by the representatives of foreign governments at Bucharest1 and on the recommendation of Peixotto, Mr. Fish wrote letters to our Ministers at various European capitals to make known to the governments the sympathy of the United States with "the inhumanly persecuted Hebrews," and he spoke of the matter as "a grievance so enormous as to impart to it, as it were, a cosmopolitan character, in the redress of which all countries, governments, and creeds are alike interested." During the Russo-Turkish War in 1877, Mr. Wm. M. Evarts, the Secretary of State, pursuant to a petition presented on behalf of the Board of Delegates of American Israelites, instructed Minister Maynard at Constantinople, to "give instructions to our Consular representatives in the Provinces (of Turkey), as will be best adapted to secure to the Israelites the desired protection." John A. Kasson, United States Minister to Austria, suggested to Secretary Evarts that the United States Government should indicate its approval of having the Congress of Berlin decree equal rights to the Jews of Rumania. The dispatch antedated the convening of the Congress. Similar action was taken by the United States Ministers at Vienna, Rome, and Constantinople, and in the view of the State Department "the subject was one eminently deserving of consideration." Whatever action was taken at the famous Congress, the prototype of the one which will be convened at the conclusion of the present war, was therefore in a great measure due to the initiative of the accredited agents of our own Government. Secretary John Hay's famous Rumanian note of 1902, voiced the American Government's protest against the persecutions resulting from a disregard of the provisions of the Treaty of Berlin, "not alone because it has unimpeachable ground to remonstrate against the resultant injury to itself" in the form of enforced emigration to this country, "but in the name of humanity." President Roosevelt evinced great pleasure in the appreciation of leading American Jews, "as the note was prepared under his personal supervision." Congressman Chandler's plea before the House of Representatives is reported in full. The last intervention on the part of the American Government took place at the close of the Balkan Wars of 1912-1913, and at the Peace Conference of Bucharest a communication from the United ates Government was read, to the fect that a provision should be in-uded "according full civil and religious berty to the inhabitants of any territory ibject to the sovereignty of any of the ve powers, or which might be trans-rred from the jurisdiction of any one f them to that of another." This brings s down to the administrations of Presi-ents Taft and Wilson. It is certainly record worthy of the traditions of merican diplomacy; but another glor-ous chapter remains yet to be written, nd we are certain it will be written.

HON. JOSEPH B. DAVID.

Brother Joseph B. David, member of riental-Hillel Lodge, of Chicago, was n June 5, 1916, elected Judge of the uperior Court of Cook County, Illinois.

On June 14, Judge David took his oath f office in the presence of a large as-emblage, among which were prominent en of the bar, judges, the family and latives of the judge-elect.

Chief Justice McDonald, in introducing udge David, spoke of his career at the ar for over 31 years, and as a citizen, esiding more than 35 years in Chicago.

Judge David is an instructor of Crim-ial Law and Procedure in Loyola Uni-ersity. He is most active in communal nd Jewish affairs.

SIXTY YEARS A BEN B'RITH.

On July 20, 1916, Brother Solomon arx, of New Orleans, celebrated the xtieth anniversary of his membership n the Independent Order of B'nai B'rith. r. Marx, who is now in his 82nd year, oined New York Lodge No. 1, of the rder, in 1856, afterwards affiliating with Vashington Lodge No. 19. In the year 359, Mr. Marx moved to New Orleans, here he continued his interest and ac-vity in the Order and was most active n the organization of many lodges in the ity and throughout the state.

The B'nai B'rith News congratulates rother Marx and expresses the hope hat he may be spared for many years o continue his worthy activities on be-alf of not only the Order but humanity self.

MEYER FRIEDMAN.

The Jewish community of Denver, the 'nai B'rith and American Israel has sus-ained an irreparable loss in the passing f Mr. Meyer Friedman, of Denver, Colo.

Mr. Friedman was well known as a ommunal worker and a leader among is co-religionists. He devoted much me and effort to alleviate the wants of he poor and the needy, and rendered val-able services to the creation and main-enance of the National Jewish Hospital or Consumptives in his own city. In 'nai B'rith circles his counsel and ad-ice were always sought. He served as resident of District Grand Lodge No. 2 nd as one of the principal officers of he National Jewish Hospital for Con-umptives. He served also as President f the Jewish Social Service Federation nd as Director of the Central Jewish ouncil.

Mr. Friedman led a useful, benevolent nd exemplary life and has enjoyed the espect and admiration of all those who new his fine qualities as a Jew and as a itizen.

MARTIN A. MARKS.

It is with great sorrow we record the eath of Martin A. Marks, of Cleveland, hio, a big hearted, courageous, able and oble man.

Much of his time and a large measure f his personal service was devoted to ovements and in channels beneficial to he general public as well as to individ-als. His career as a business man is an nstained record of honorable dealing. evoted to his family, he made them the ecipients of his unbounded love and ffection. His home was in every re-pect an ideal one.

In philanthropic activities he was a ecognized leader not only in his home ity, but nationally. He was for many ears a loyal member of the Order of 'nai B'rith, actively interested in its elfare. He devoted his talents to the rtherance of the Order's aims and ob-ects. He was honored with numerous ffices of trust within the Order, and his reat service was recognized by his elec-on as presiding officer of the memor-ble Convention of the Order held in Vashington in the year 1910.

Martin A. Marks' life was of great enefit to his fellowmen; his death is a istinct loss to humanity.

JEWS IN ITALIAN CABINET.

There are four Jews in the new Italian binet. These are Sidnei Sonnino, Min-ter of Foreign Affairs; Ettori Socci, inister of Justice; Alihu Morpurga, inister of Industry; and Aiza Ancona, nder-Secretary of Commerce.

SIMON WOLF

On October 28, next, Simon Wolf will celebrate his 80th birthday. We deem it proper to set at the head of our new season's efforts, a portrayal of the achievements of "one chosen out of the people". In our own day and far beyond our circle, Simon Wolf's name and fame and record are an open book; the story of a life singularly rich in devotion to humanity, to his adopted country, and above all to the Jewish people, would require no rehearsing for those of us who have been privileged to work with him. But we mean to serve the needs of after generations. A harassed and dispersed people, driven hither and thither, we have only too often suffered the memorial of our great men to perish. A people that is ever making history, or rather for whom history is being constantly made afresh, is apt to forego indulging in reminiscences. "The latter events make the former forgotten." We lack repose for the historical retrospect. We possess the sentiment of gratitude, but we are not given to hero-worship. Throughout the ages of our restless career we have cherished the memory of leaders in multitudinous Megillot, scrolls, to which we would now link the newest "Megillat Simeon", the scroll of the record of Simon Wolf.

Born in 1836 in Rhenish Bavaria amid the cramped conditions of Jewish rightlessness and brought to this country when he had not yet reached the age of thirteen years, Simon Wolf has lived up fully, justly, unflinchingly to the threefold cord of his spiritual make-up. In these days when the hyphen is held up to scorn and looked upon with nervous suspicion, it is indeed refreshing to point to this man in whom associations so varied were blended in beautiful harmony. There are hundreds of thousands of American Jews whose cradle stood in Germany. All of them have become loyal Americans and the majority has clung faithfully to the synagogue. But the fewest have retained an interest in things German. Simon Wolf is an American patriot of the truest type. He has identified himself with the synagogue, with Jewish education, with the cause of his race the world over. But he has never forgotten his German origin. A Jewish Carl Schurz, he has shown how the thing now derided as German culture may be made to subserve Americanism of a high order. Then again we have seen many Jews in this country rise to positions of eminence and hold high public office. But their Judaism has been of a lukewarm character and at best found expression in racial, now going by the name of "national", interests, in semi-detachment from the community, from the synagogue. But this man, who for fifty-four years has moved in the circles of official Washington, who enjoyed personal relationship with President Grant and subsequently with every President of the United States, whom the Shamrock Club has enrolled on the list of its honorary members, this same man served the local congregation as President and took active part in the formation of the Union of American Hebrew Congregations and in the fostering of the seat of learning to the care of which that organization is committed. Indeed, Simon Wolf's Jewish activities would have sufficed to occupy all his time; but it is fortunate that he never regarded this or similar work on behalf of the Jews as a business. What is amazing in this man of four score years of strength is his singular versatility and catholicity of interests. Eminent as a lawyer, he is known as a brilliant lecturer, persuasive, eloquent, scholarly, and a notable writer and biographer. He has held public position but twice: from 1869 to 1878 he was Recorder of Deeds in the District of Columbia, and from July 1881 to May 1882, consul general and agent diplomatique to Egypt. Each time he returned to the law which after a short business career in a small Ohio town he had made his avocation in 1861, when he graduated from the Cleveland Law School. The law was, however, but his private avocation; his real avocation was to serve his fellowmen.

We find him identified with civic associations like the Schuetzen Verein of which he was President for twelve years, and for five years he was President of the Board of Children's Guardians. He is honorary member of the Saengerbund, a leader in the National Red Cross, in kindergartening, in the Civic Federation. By Presidential appointment he has served on the Board of Charities of the District of Columbia; he has been chairman of the committee on badges of the Inaugural Committee at three Presidential inductions, and he presided over the Dewey Medal Committee. He has been President of the Christian and Eleanora Home for the Aged and Indigent since its inception; he aided in founding the German Orphan Asylum at Washington and has been from the beginning chairman of its committee on ways and means; while serving as minister to Egypt, he collected over $10,000 in aid of the Garfield Memorial Hospital then being erected in Washington; the Baltimore German Orphan Asylum acknowledges him as a staunch friend. He was President of the Washington Hebrew Congregation and of the Washington Literary Association; year in and year out he has lectured at the temple on the Day of Atonement and addressed the German orphans on Christmas. He is enthusiastically identified as a promoter and director of the Chautauqua, National Farm School, Jewish Publication Society, Jewish Historical Society, the National Hospital for Consumptives. He was initiated into Free Masonry in 1857 and is at present a Thirty-third Scottish Rite and President of the Masonic Veterans. For twelve years he was Chairman of the Executive Committee of the Kesher Shel Barzel; the Montefiore Home for Aged in Cleveland, Ohio, was inaugurated during his regime. He raised ten thousand dollars for it. From the inception, Simon Wolf was an ardent and enthusiastic adherent and loyal supporter of the Union of American Hebrew Congregations. He conceived that organization, to quote from an address of his own, "as a basis for developing the active forces of Judaism, founded to maintain a high standard of morality, to teach by example, unity, and endow a college that should teach its students all of the elementary principles underlying Judaism, without endangering individual opinion, and that this college should educate American Rabbis, who should preach the Word of God in an intelligent, cultured and elevated manner, appealing to, and stimulating, the younger generation for support, and perpetuating among the elders all principles endeared to the Jew". He knew himself in accord with Isaac M. Wise, and with him he realized that "a compact, united, harmonious body can achieve success, and render invaluable service not only to itself, but to the State", and that "what Dr. Wise worked for, was not only in the interest of the Jew and Judaism, but also in aid of civil and religious liberty, and to give to the Jew as an American citizen that status and recognition to which he is entitled by the logic of history, and by his humane and civilizing philanthropy and ethics".

In the present year of unhappy disunion among the forces of American Jewry, Simon Wolf stands out with vigor unabated by his weight of years and a vision clear and undimmed by the newer shibboleths as one of the foremost representatives of that form of Judaism which was the creation of the leaders of German-American Jewry. It was as natural for Mr. Wolf to fall in with the Reform wing as it was consonant with his lofty conception of Judaism on the one hand and of the place which the Jew was destined to occupy on this hemisphere on the other. As a means of safeguarding Judaism amidst the condition of American democracy the formula which meant an uprooting of the national hopes of the Jewish people must of necessity have appealed to men of the caliber and convictions and breadth of view of Simon Wolf. Yet, like so many illustrious laymen who are identified with the reform cause, his interests in Jew and Judaism were not confined to a mere theological fancy. The cause of the entire Jewish people, free and fettered. liberal and orthodox, Western and Eastern, claimed his attention. The Union of American Hebrew Congregations, aside from its local sphere of uniting divers elements and building up an institution of higher learning for the training of Rabbis in accord with the environment, wisely undertook the task of watching over the liberties of the Jew wherever denied or threatened, at home or abroad. One of its most important committees has been the Board of Delegates on Civil and Religious Rights, and Simon Wolf has been its Chairman all these years, nay, he was for all practical purposes the whole Board. A truly herculean task fell to his shoulders, and he has acquitted himself of the duties that went with that position most zealously and effectively. By his prompt and interested labors great results were achieved. He has succeeded in landing over 100,000 worthy men and women. He has won out against the Public School Board, in preventing sectarian teachings, has prevented inroads into personal liberty, has appeared before committees of Congress time and again in matters affecting the Jews.

By word of mouth, but just as effectively by his ready pen did Simon Wolf defend the Jewish cause. To vindicate the fair name of the Jew, to point out his readiness to make sacrifices for the country of his birth or adoption, to show how in times of war the Jew shed his blood as willingly as his Christian compatriot, Mr. Wolf spent four years of patient and loving work in compiling the material for his work entitled, "The American Jew as a Patriot, Soldier and Citizen". Considering the difficulty of identification, the lists may require rectification; but withal the book has been the standard work on the subject. It is safe to say that, had the author done nothing else in his long and busy life, his fame as a great defender of his race would rest on that work. In these very days, when hundreds of thousands of Jews are found battling in the terrible world war in Europe and Asia and Africa, it would seem as if it meant carrying coal to Newcastle to prove so self-evident a truth concerning the Jew as a soldier and patriot. But at the time of the writing it was the most opportune piece of literature. For while the truth may be known and appreciated by the few who know, the mass of mankind is only too prone to cherish preconceived notions and to condemn from ignorance a loyal body of citizens in our republic. All honor to the author who spared neither time nor energy nor even his private fortune in an undertaking for which Jewry all the world over are beholden to him.

But Simon Wolf's claim to serving the cause of the Jew does not rest here. Other great achievements must be placed to his credit, but as these are intimately interwoven with Simon Wolf's record as a distinguished member and officer of our Order, we take it for granted that our readers know of the valuable services he has rendered the Order. Before, however, we conclude this brief sketch, we cannot do better than quote from a lengthy editorial written ten years ago by the lamented Brother Voorsanger, from which we have culled many of our data, the finely penned words of tribute such as only indeed a life-long friend could have written. "He belongs to the salt of the earth, this man of Israel, this generous apostle of freedom, this proud interpreter of the high duties of citizenship, this champion of human rights, this devoted lover of his own stock, this ardent friend of the persecuted and the downtrodden. Such is Simon Wolf, American Jew par excellence, lawyer, statesman, philanthropist, publicist; a man in a million, whose record is one of duty nobly performed, whose life was spent in service, in self-surrender to ideals of citizenship and humanity; a theorist spurred by dreams of his people's eventual deliverance; an optimist who will never confess defeat; therefore an indomitable champion who gave his life. his time, his energies and all of his fortune to the ideals of his manhood, without ever being doubtful of the issues the historic cause of his people precipitates from time to time in order to bring the conquest of truth and right nearer our own time." And when the brilliant Rabbi and publicist claims that though his is a personal and affectionate relationship to the subject of his panegyric, he has nevertheless sought to record the facts in a remarkable record of good deeds in a manner beyond cavil and criticism, we ten years later can but say that while no man is perfect, we likewise plead guilty to love and veneration for the distinguished octogenarian, we have let the facts speak for themselves, and we fear no contradiction when we say that to the fewest of his contemporaries has it been given to do so much and so well on behalf of truth and humanity, for the cause of the persecuted and harrassed Jew, to the intent that a rightless people might at last be righted, win the inalienable rights of citizenship and equality before the law where they are still denied him, win in particular the good esteem of his fellow-citizens in this land of freedom. "No better American lives on this continent," said President Roosevelt, of this great Jew. Yes, Simon Wolf has shown how the great American and the great Jew may be interwoven in one and the same personality, how the two may indeed form one harmonious and indissoluble unit, a pattern of noble conduct to all of us who cherish the same ambition, to be accounted American in the highest sense the term connotes, and faithful sons of the community of Israel at one and the same time, both in the open, both without reservation.

SCHOLARSHIP PRIZES TO JEWS.

Out of 79 scholarship prizes, including gold and several medals, awarded by the College of the City of New York at its commencement last July, 71 were awarded the Jewish graduates, mostly Russian Jewish boys.

THE KEHILLAH, XXV

By PROF. GOTTHARD DEUTSCH, Ph. D.

Mordecai Benet. II.

The weight of personality—I must repeat—is not to be measured by literary activity. Of Mordecai Benet, we possess nothing of lasting value in rabbinic literature. Typical, perhaps, is the fact that among the few publications of his, extant, are "Notes on Mordecai." By the latter title goes a compilation of rabbinic practices from thirteenth century, a book quite commonplace in its day, though of considerable value because of its occasional, one might say unconscious, historic notes. The author, Mordecai Ben Hillel, who lived at Nuremberg, and was martyred in the Rindfleisch persecution, the first caused by a host desecration charge, is the type of the rabbinic author of these days, common in Germany and France. Their highest ambition was to compile reports of ritualistic practices. What kind of notes one could write on such a book, I do not know, not having seen Mordecai Benet's work. In all probability the rabbi was attracted by the fact that the older author was his namesake.

The only literary monument, by which one could to some degree learn something of the author's individuality, is a collection of rabbinical decision. (Responsa). Mordecai Benet did not publish this himself, and it was not until 1862, when the Dayan, Moses Loeb Kohn, of Nikolsburg, published a few of the decisions of the famous rabbi, which he found among the papers of his own father, and to which he added some from the pen of Rabbi Solomon Quetsch, rabbi in Nikolsburg in 1855, and some of his own. Moses Loeb Kohn, the "Rebbe Reb Mosha Loeb," who died May 9, 1890, at the age of sixty-four, was quite well known to me, and as the representative of the old school, surviving into our own day, I expect to devote more space to him later.

Trying to make history intelligible by analogy, I would compare my recollections of Mordecai Benet to those which a student entering the Breslau Seminary now would learn about Zechariah Frankel, the first head of this institution, opened in 1854. Their collection now would, to a reading public forty years hence, undoubtedly furnish valuable information about a distant age. It is certainly significant, that when I came to Nikolsburg, in 1868, the rabbis of the eighteenth century were barely known by name to the general public. Nor was Mordecai Benet's successor, Nahum, or as he was officially called, Nehemias Trebitsch, much spoken of. The memory of the great saint, who had died more than forty years previously, was still very vivid. It must have been in the fall of 1872 that a fire broke out in a stable just outside of the ghetto. It was late on Friday afternoon, and the cry, "Fire!" upset the "Gass." From all sides you could see men running, who had just begun to make themselves ready for the Shabbes, some perhaps with the "Aurum" not washed off their face; women, their skirts rolled up to their knees, just as they were found scrubbing the floors, all in terrible excitement.

It occurs to me that when I use the word "Aurum," I have to explain it. In those days the liberals, who would use a razor for shaving were a rare exception. The majority still used a salve, chiefly composed of lime, with an admixture of a yellow arsenic powder, which turned the lime into a blue salve, that was smeared over their faces, and after being kept a few minutes, was scraped off, taking the hair with it, a sort of tanning process. It must further be added, that in our section of the country the majority of the men were smooth shaven. It was a claim on high standing, especially on learning, when men grew beards. It is perhaps safe to say that this practice was confined to the rabbis. The excitement in a town, where water supply was scarce and the fire extinguishing apparatus limited to an engine that was worked by hand, was only natural, and the approaching Sabbath made it greater. The man whose house was next to the burning stable was a Christian. His house was the first adjoining the ghetto. Neighbors advised him to remove his furniture, but he calmly shook his head. "My house will not burn." he said "it has been blessed by the rabbi." The story was current that Rabbi Mordecai Benet had promised to the owner of this house in his days, that in recognition of a service that he rendered to the Jewish community, his house would never be destroyed by fire. The service consisted in the permission given to erect an Erub pole in front of his house.

This again requires an explanation. According to the rabbinic law, it is prohibited to carry an object on Sabbath from private premises to the street and vice versa. In order to obviate the inconvenience of being unable to carry the "Shalet" from the bakery to the home, the prayerbook from the home to the synagogue, and the like, rabbinic law invented an evasive measure. The owners of all houses made an agreement that they would consider themselves one family, all the members of which had mutual access to each other's homes. A symbol of the agreement, an article of food, was placed in the synagogue, representing what might be called the congregational pantry. It was in our country usually a Matzah, because the Matzos bakery was a congregational monopoly, and its products belong to all members in common. This Matzah solemnly blessed on Passover Eve, renewed every year visibly the contract, that all households of the Kehillah were one. This, however, is not sufficient. It is also necessary that the Jewish quarter be visibly divided from the rest of the city, which ought to be done by a wall. This wall, again, need only be symbolic by placing gates at all the entrances of the ghetto. The gate, again, also needs only be symbolic, consisting of two poles and a wire connecting them on top, so representing the embryo of a telegraph line. Owing to the peculiar location of the houses on one end of the ghetto, it was necessary to place one pole in front of the Christian house, to which the owner objected. The rabbi sent for him, and urged him to give the required permission, promising that this fact would protect his house against fire. Whether this was so or not, cannot be ascertained, but it is an absolute fact, to which I can bear witness, that the owner of that house in 1872, believed it. It is unnecessary to state that the blessing of the rabbi proved effective. The fire was soon under control. The men went home to wash the "Aurum" off their faces, and the women finished their scrubbing. Sabbath was celebrated without any disturbance, and Reb Moshe Loeb reported this miraculous event in the Hebrew paper, "Hamagid," to which he was a frequent contributor. Closely connected with this miracle is another one, which says that the fire engine bought in his time, was also blessed by him with the power that wherever it would appear, the fire would be under control. Whether this was so or not, I am unable to ascertain.

The miraculous powers of the rabbi, however, did not always manifest themselves in benevolent effects. Two neighbors had a dispute over the dividing line of their lots. One, a woman, erected an addition to her home, and her neighbor claimed that she was encroaching upon his property. The courts decided against the claim, but the rabbi insisted that the case be submitted to him. The woman, who had gained her point in court, refused, and the rabbi said: "I am confident she will never see her new home finished." Unconcerned, she left the city to go to Karlsbad, and returned blind. Another punishment, whose exact nature I have forgotten, was visited on a man who called the rabbi a "Hergeloffener" (vagabond), and the son of a divorced woman. Both are very serious insults. In order to understand these terms, one must enter into the psychology of Jews living under the disabilities as they existed up to 1848. The right of residence was such a coveted privilege, that there was little shifting in the population. The oldest son of a family had the right to marry, and he would avail himself of it at the earliest opportunity. As there were always more claimants for that privilege than vacancies, outsiders had little chance of obtaining such a privilege. A native of a city like Nikolsburg, considered himself a patrician. An outsider like Mordecai Benet, who had come from Hungary, was a "Hergeloffener." Similarly, I remember that people in Prague spoke of one who had not the privilege of being a native of Prague, with a feeling of contempt, softened by pity, as a "Draussiger." The other term referred to the fact, or the report, that Mordecai Benet's father, a poor butcher, had deserted his wife. How true this is I do not know, but I remember the following story, which my father told me as he had heard it from our local rabbi, Mordecai Trieschet, 1794-1866, of whom I have made mention previously: Mordecai Trieschet was the son of Abraham Trieschet, rabbi in Weisskirchen, who was a friend of Mordecai Benet and is mentioned in his works as Abraham Reinitz (the Yiddish for Hranice, the Slavic name of the city). As a Bahur, Trieschet lived in Rabbi Benet's house, and was quite close to him. The story that he told was this: One day the rabbi's attendant, Peretz, came in and announced a visitor. The rabbi was busy and declined to receive him. Peretz, who must have been embarrassed, then timidly added, the "Yid" claims he is the rabbi's "Tatte." The rabbi, without interrupting his studies, said, "Take him to the Rebbezin, she will take care of him." I have a certain suspicion about the whole story. It occurs too often. Of Rabbi Meir of Rothenburg (died 1293), the martyr of royal blackmail, who would rather die in prison than allow his friends to claim the ransom demanded by Emperor Rudolf, it is reported that from the day that he became recognized as an illustrious rabbi, he never visited his father. The reason given, is, that according to the law the father had to rise before the son, when the latter was a great scholar, and in the conflict of duties between his filial obligation and his respect for the law, which demanded that the father should show him reverence, he preferred to escape from the dilemma by not calling on his father. Of Moses Sofer, Mordecai Benet's younger contemporary, his own grandson reports the fact that he left his native Frankfort for Mayence, because his father had spoken disrespectfully of his teacher, Nathan Adler (1741-1800), and again in order to avoid the conflict of duties between the respect due to his father and that due to his teacher, he left his father's house. In a highly interesting little book recently published at New York, Isaac Ewen tells us that Baruch Halberstamm, a Hasidic rabbi of Galicia, would not see his father, the famous Wunderrabbi, Hayyim Halberstamm of Sandec (1792-1876), because the latter had put the rival Hasidic family of Sadagora under ban. Might not the whole story be based on the same psychology, which is underlying the report of the gospel (Matthew 12, 47-50), which says that Jesus refused to speak to his mother and brethern because "Whosoever shall do the will of my father, which is in heaven, he is my brother, and sister, and mother"? The latter story again may be merely an exemplification of the doctrine that "He that loveth father or mother more than me is not worthy of me" (Matthew 10, 37). It is needless to say that the man who insulted the rabbi received condign punishment in accordance to the rabbinic statement that one who insults a rabbi will never find forgiveness (Sabbath 119, b). Similarly Jacob Emden (1796-1876) tells us in his autobiography, that the people who antagonized his father, Zebi Ashkenazi, when he was rabbi of Amsterdam (1710-1714), all ended in misery, for God will forgive an insult offered to him, but never one offered to the expounders of his law.

The historic signficance of Mordecai Benet lies in the fact that he represents the age which fought the desperate battle against the inroads made by secularism into traditional Jewish life. We can see this principle in the stand he took against the proposed establishment of a rabbinical seminary. Austria was then under the rule of the benevolent, but bigoted, Philistine, Francis II. Widely different in character from his uncle, Joseph II, he still pursued the latter's principle of raising the Jews to a higher level of culture in order to make them worthy of better legal treatment. Part of this policy was the desire to give them rabbis possessing secular education. This was to be done by the establishment of a rabbinical seminary. The only rabbis and communities willing to meet the Emperor in this scheme, were those of Italy, especially Isaac Samuel Reggio (1784-1855) of Goerz, now so prominently mentiodned, whose father, Abraham Vita, also rabbi of Goerz, was in correspondence with Mordecai Benet. The rabbis of the two largest communities, Prague and Nikolsburg, opposed it as a step leading to heresy. Naturally Mordecai Benet did not oppose the government directly. He claimed that the preparation in Talmudic studies required so much time that it would be impossible for a candidate to attend a university. Furthermore, it was a sacred tradition, not to ordain an unmarried man, which again would render it impossible to graduate a candidate when he left the university. The result of the movement was indeed that for the Italian possessions of Austria such a seminary was established in Padua in 1829, while Austria had to wait until 1894.

The timid political attitude of the Jews of that period is also seen in Mordecai Benet's action, with regard to the protective policy of the government. Orthodoxy and high tariff seem, indeed, a peculiar combination. Yet such is history. The protectionists in the government offices noticed that Jews spent a large amount of money on importing Hebrew books from abroad. For this purpose a Christian, Anton von Schmid was given the privilege of establishing a Hebrew publishing house in Vienna. This, however, would not be sufficient. In 1803, Wolf Heidenheim, of Roedelheim, a most remarkable scholar, had begun to publish the liturgical books (Siddur and Mahzor) in correct editions with excellent commentaries, and a correct German translation. These books gained quickly great popularity and superseded all other editions. They were copyrighted according to rabbinical law, which the state, however, did not recognize. Anton von Schmid reprinted them, which was not only a case of literary piracy, but also contrary to rabbinical law, as these books were under Herem. The government obtained, however, from Mordecai Benet a declaration that, inasmuch as the publisher was a Christian, and the law of the state not only did not recognize the Herem, but put it under penalty, the books could be used. Moses Sofer took a higher view of the case, stating correctly that while the government does not recognize the rabbinic injunction, it cannot compel us to use books published in defiance of it. Rabbi Benet, however, yielded to political reasons. There was in connection with this publishing firm another difficulty of religious nature. The Pentateuch with Mendelssohn's translation had become very popular. Enterprising publishers in various cities had republished it time and again, completing the work by having all books of the Bible translated and commented upon in Mendelssohn's style. Anton v. Schmid also published such a Bible. For Mordecai Benet this was a heretical enterprise, but the government wanted him to indorse it. So he saved his conscience by omitting in his indorsement every reference to the translation, and merely speaking of the text and its Hebrew commentaries.

A similar attitude of making concessions to the spirit of the time, is found in one of his rabbinic decisions in a case which through centuries shows how easily the most rigidly orthodox compromised with existing conditions. According to Talmudic law, no woman, be she widow, divorced, or single, is permitted to marry unless her youngest child is two years old. The motive of the law is that the mother, on account of her new duties, might neglect the child. All through the later literature we find some decision which compromise with the rigid rabbinic law. Especially is this the case with mothers of illegitimate children. Such a case came before Mordecai Benet. A rabbi, evidently a man of unquestioned orthodoxy and learning, had allowed the mother of an illegitimate child to marry before that child had reached the age of two years. The matter created considerable excitement, and Rabbi Mordecai Benet was appealed to to render a decision. This decision is the exact type of the method satirized in the Purim custom of Pohrlitz, which I reported in these sketches some time ago. It says, if we put it in plain language, the decision was wrong, but since it has been done, we shall let it pass. In technical language, Mordecai Benet says, a decision by a rabbinic authority allows people to act accordingly, and their action, although wrong, is excusable under the plea of ignorance. Furthermore, the marriage once having taken place, divorce is always objectionable, and as climax, he adds, that the laws of the state would consider this marriage as valid, and would not grant a divorce.

PROMINENT JEWS IN AUSTRALIA.

Jews have occupied prominent positions in civic life in Australia. There have been Jewish mayors in nearly all the capital cities, as well as in many of the smaller towns. The late V. L. Solomon was Premier of South Australia and a member of the National Parliament. Sir John Vogel was also Premier, Sir Benjamin Benjamin is Lord Mayor of Melbourne, and there has also been a Jewish mayor at Sydney. One of the most prominent Jews in recent years was the late Joseph Kronheimer, whose charitable work was universally noted. Hon. Justice Isaacs, of the High Court of Australia, formerly Attorney General will one day be Chief Justice. Isaac Jacobs is well known as a scholar and philanthropist. Rev. Dr. Abrahams, senior Rabbi of Melbourne, is one of the leading citizens of the commonwealth. General Monash has command of a portion of the Australian expeditionary force at the front. Justice Cohen, of the New South Wales Supreme Court, is an active worker in communal affairs. Others are Dan Levy, Member of Parliament of New South Wales; Rabbi Jacob Danglow, Rev. Dr. Boas, of Adelaide, and a great number of Jewish instructors in the universities of Australia.

NEWS FROM LONDON

By Our Correspondent Dr. M. Epstein

London, August 16, 1916.

The great question of the day, so far as Anglo-Jewry is concerned, is the treatment of the Russian Jews in England at the present juncture. To begin with, it should be clearly understood that Jews are affected not specifically as Jews, but as non-British citizens residing in this country. They are part of a larger problem, which in outline is simple enough to understand. There are in this country a large number of aliens, that is, citizens of other states, now as always. In normal times no distinction whatever is drawn betwen them. But these are not normal times, and the war conditions have brought about a three-fold division of aliens in England. There are, first, the subjects of neutral countries. Virtually they are in the same position as before the war. Secondly, there are the subjects of countries at war with England. These are specially treated. Finally, there are the subjects of England's allies, which for practical purposes include Belgians, Italians, French and Russians.

The first three categories have all been summoned to join the colors in their respective lands. The Russians, for many reasons, have not; and a suggestion was made recently that Russian subjects should serve in one or other of the allied armies. That suggestion involved a large number of Jews living in France and England, and a situation was created that required great consideration. In France, so precious is the right of asylum held to be, that, in view of the fact that practically all, certainly a preponderating proportion, of the Russian Jews resident there were political refugees, it was decided by the Government to take no action in the matter, and Russians of all classes, and therefore Russian Jews in particular, are not subject to military service in France. The French are always logical.

But the English are practical, and the different type of mind sees things from a different angle. In England it was decided to enlist in the British army Russian subjects (which meant Jews to the extent of at least 90 per cent of the whole number of Russian citizens in England, if not more). At first it was by voluntary enlistment. But though special machinery was set up in the Jewish Recruiting Committee, of which Major Lionel de Rothschild was the moving spirit, the results of voluntary enlistment were not large. So all Russian aliens of military age were given the option of joining the British army or being sent back to Russia. The irony of it all was that the Cabinet Minister, to whose lot it fell to make this pronouncement, is himself a Jew.

At once a critical situation was created among Russian Jews in England, and the mere thought of deportation to Russia brought up feelings that are better left to the imagination. But calmer counsel prevailed before long, and the discussions in the House of Commons brought out the fact that there was no intention of wholesale repatriation, that every case would receive sympathetic treatment, and that there was every desire to be reasonable. A tribunal was to be set up, of which Jews would be members, to hear applications from Russian Jews for exemption from military service. Of course, the basic pronouncement still held good: there would have to be service in the army for those of military age. But the Russian subjects would be given precisely the same treatment as English subjects were receiving.

The problem that was thus created was looked upon from two points of vision. The authorities held that like the nationals of other allies, the Russian subjects should serve in some army, and the option of enrolment in the British army was given to them as a convenient way out of the difficulty. Again, it was argued, if Englishmen had been compelled to leave their ordinary avocations in order to help the country in its need, it was only fair to mete out similar treatment to the citizens of an allied power, who if they had remained in their own land would have had to serve there. Besides, these people shared in the financial burden of the war, why should they not also share in its personal burden? Finally, it was feared that popular discontent might be engendered if Englishmen went to the front and aliens stepped into their shoes at home.

But there was another side to all this. In the first place, the Russians were not British subjects, and some people questioned whether non-British subjects could be taken into the British army. To this objection an answer was at once forthcoming. It was stated that those who enlisted should automatically become British subjects when the war is over. Thereupon the claim was set up that they should be made British subjects on their joining the colors, and this request has been very sympathetically received by the authorities. As for the suggestion that Russian Jews would step into the positions of Englishmen gone to the front, it is pointed out that Russian Jews are engaged largely in industries of their own creation, such as tailoring, cap-making, joinering, and so forth, and a moment's thought will show that they would be hardly likely to leave these occupations for those of others. But even so, several important newspapers took up the attitude that the Government's intention was contrary to the established principle of giving hospitality in this country to the oppressed.

The pity of it is that the scheme for compulsory enlistment in the army was accompanied by a threat of deportation. No doubt it was an error of judgment. But there can be no doubt also that the threat will not be carried out without giving each individual concerned a proper hearing and fair consideration. It may be regarded as a bark, not as a bite, deplorable though it be. It is still more deplorable, however, that the responsible leaders of a Jewish body should have given the threat their blessing. We refer to the Jewish Board of Deputies, the executive of which placed a resolution before the Board (a) that it was right for Russian Jews to be compelled to serve in the British army, and (b) that it is right to deport them if they refused. It is a little difficult to understand the mentality of any Jew who knows what Jews suffer in Russia who would subscribe to (b). Yet the President of the Board of Deputies and his advisers thought fit to insult the Board by placing such a resolution before the members. Even a worm will turn. Even the Board of Deputies made it quite clear that section (b) of the resolution was too much for it. Did we say the Board? No, not the Board, but a good, influential majority. The discussion of the resolution showed pretty plainly that the President and his officers had made a mistake. This they quickly realized, and a hasty conference of the leaders resulted in the withdrawal of section (b) of the resolution. But that they should have put forward such a proposal is proof positive that they are essentially unfitted to act as leaders of thought and action in Anglo-Jewry.

If the double-edged resolution of the Board of Deputies tended to make people disgusted with the Board, the debates on the subject in the British Parliament were eminently cheering. Our readers will by this time have been informed of the magnificent expression of feeling about the Jews of the Earl of Loreburn, a former Lord Chancellor of England, in the House of Lords. But in the Commons, too, speeches are on record in Hansard which will be read by every Jew with feelings of gratitude. The important thing to remember, however, is that it was in the British Legislature that such sentiments could be made and listened to with sympathy. In these troubled times it is well to ponder on the significance of this fact. In no other Parliament in the world, that of the United States alone excepted, would it have been possible for the Jews to have been spoken about as they were in the upper and lower houses of the British Parliament. All the world knows that Jews have been treated inexcusably badly in Russia. All the world hopes that when the war is over and political life is re-arranged on sounder principles of social justice. the lot of the Jews in Russia will improve.

At the present time there are two Jewish Cabinet Ministers in England. Mr. Herbert Samuel's appointment as Home Secretary has already been noted in this column; Mr. Edwin Montagu's as Minister of Munitions was gazetted only recently. The Ministry of Munitions is not the least important of the Government departments just now, and if the choice of the Prime Minister has fallen upon Mr. Montagu, it was only because in his judgment Mr. Montagu was an English citizen who could serve the country's cause best. That that English citizen happened also to be a Jew was of no consequence in this particular question.

Of general news in the community there is little to tell. At present we are marking time as a community. No new movements rise up in our midst, and even the old movements are just kept going. How should it be otherwise? No doubt when peace returns there will come a change. The only matter of interest worth noting is that no less than two volumes of essays setting forth the aims and ideals of Zionist aspiration have appeared in this country, and have been received sympathetically in the world of thought. Among others no less an authority than Earl Cromer treated the problems as serious. Books of this sort tend in the long run to give the world a better appreciation of the Jew, and any result in that direction is all to the good.

Slowly and surely the Lodge in London is increasing its membership, and getting ready for the time when peace returns, when there will be so much to do. At present, preparedness is needful above all else, and the Lodge is preparing to contribute its share to the work of rebuilding after the war A careful consideration of problems, a survey of possible solutions, the gathering of useful information that bears on the problem—the Lodge is not unmindful of all these things. And for one other matter we are grateful. At its last meeting before the recess, the Lodge listened to an address by Mr. Jabotinsky, in which he elaborated his view of forming the Russian Jews into a special unit for fighting in Egypt. It was a view wholly unacceptable to a number of brethren. But Mr. Jabotinsky was given an opportunity of expressing his views before a Jewish body. As he himself put it, it was the only opportunity of the kind that he had had. That is. all to the good. The Lodge should provide a platform for all views on Jewish questions, and all Jews in London, whether English born or visitors, should realize that if they have to say anything of interest about Jews, they will find a platform in the Lodge. The Lodge may disagree, it may condemn, it may criticize. But it will always listen with respect. The occasion of Mr. Jabotinsky's address was therefore of historic interest in the history of the Lodge. Brother Rowson, our President, deserves the thanks of the brethren for this policy.

READING MADE VISCOUNT.

Highest Rank Ever Attained by an English Jew.

The conferment of viscounty on Lord Reading raises him to the highest rank ever attained by an English Jew. Previously none had ever risen above a barony. The first English Jew to be raised to the peerage was the late Lord Rothschild, whose father, Baron Lionel de Rothschild, was the first Jew to gain election to the House of Commons.

Lord Reading advances yet another step on his brilliant career by the dignity of a viscounty bestowed on him by his majesty. The rapidity of his promotion and the uniformity of his success form one of the romances of the English bar. Prior to 1910 he was known as a successful barrister, with a seat in parliament, but in March of that year he was appointed solicitor-general, and a few months later succeeded to the senior office of attorney-general. In 1912 he joined the cabinet, and the following year, on the retirement of the late Lord Alverstone, became lord chief justice of England. Honors followed rapidly on each other. He has rendered valuable service to the government at the treasury since the outbreak of the war, and was largely responsible for the successful placing of the English loan in America last year.

Quite a number of other Jews figure in the birthday honors list. Among them is the knighthood conferred upon Alexander W. Prince, the dignity of privy councillor granted to Sir Harry S. Samuel, M. P. In addition note must be taken of the military honors conferred in the birthday list. Colonel Leverson became a companion of the Order of St. Michael and St. George; Captain E. H. S. Beddington becomes brevet-major. One Jew receives the military cross; two Jews receive the D. C. M., and three the military medal, and another, Major Jacob Waley Cohen, the D. S. O.

CHRISTIAN ACTION AGAINST A RUSSIAN-JEWISH BOYCOTT.

As a result of a boycott undertaken by the anti-Semite Press of Rostov-on-Don against the Jewish lawyers, the local leading Christian advocates approached the police, requesting them to suppress the agitation, which might lead to deplorable results.

B'NAI B'RITH ACTIVITY IN BEHALF OF JEWISH PRISONERS.

A special committee of the Philadelphia B'nai B'rith lodges having in charge the matter of Jewish prisoners has issued its first annual report.

About two years ago, at the suggestion of Joshua Lodge No. 23, and the Y. M. H. A., the question of what was being done for Jewish prisoners in the various penal institutions in and about Philadelphia was taken up for consideration. Mr. William Morris, prominent member of the lodge also of the Pennsylvania Prisoners' Societies' Visiting Committee, clearly set forth what the situation actually was. A committee was appointed to take steps to remedy conditions. This committee was later augmented by three members of Har Sinai Lodge and more recently by three members of Lincoln Lodge.

Upon investigation, the committee found that many of the families of the men in prison were destitute and required help. The men themselves were, upon their release, in need of assistance. A further pressing need was a spiritual adviser for the Jewish prisoners. As a result of the efforts of the committee, the services of Rabbi W. P. Kotkov were secured to conduct services on Saturday mornings for the Jewish prisoners at the Eastern penitentiary.

Speaking of the work done Mr. Levinson says: "What we have aimed for is to make the lot of the prisoners easier, while in the institution, and to reclaim them after they are set at liberty. Since two of the members of our committee are on the Pennsylvania Prison Society's Visiting Committee, we are able to keep in touch with the men, to discover their wants and desires, and to satisfy these whenever feasible.

"Members of this committee have secured the release of Jewish prisoners, when they were deemed worthy of help, and work has been obtained for them. Care has been taken that the men (and one woman) should be located in places where their past records were unknown. Given a fair chance, the usual result has been that the ex-convict has made good, and is now leading a steady, sober and moral life.

"One great difficulty has been encountered. Money is needed to carry on the work. When the Kehillah declared itself incapable of further continuing to pay the salary of the Rabbi, our committee secured the funds necessary from the B'nai B'rith.

"While I think that the B'nai B'rith should contribute liberally to establish the work on a firm foundation in this city, I feel that the matter is one for the whole community. I see no reason why the various other Jewish fraternal orders and the congregations of this city should not do as the Mikveh Israel Congregation already has done, to-wit: contribute financial support and co-operation. The time cannot be far off when the Jews of our community will recognize the value of the prison aid work that can and should be accomplished with their aid among our brethren; and the sooner they do so the better."

RUSSIA TO ABOLISH PALE.

The correspondent of the United Press at Petrograd reports that a bill to abolish the Pale and accord to the Jews the same rights as other inhabitants of Russia will be introduced in the Duma at its session November next. Prof. Paul Miliukop is quoted as the authority for this announcement. The bill will contain three important parts. The first will deal with the removal of the Pale; the second will have for its object the abolishing of the restrictions and limitations with reference to the educational institutions, and the third will remove all limitations in existence with reference to Jews choosing certain professions or embarking in certain trades.

Jewish Leaders

(Continued from page 2.)

We are told that no tool can be greater than its inventor. Certainly no song is greater than its composer, no poem greater than its author, nor any law greater than its promulgator. If the Ten Commandments are still the greatest code of laws, they show Moses—their inspirer, even if not their actual author—the master mind who passed laws that not only held mankind to the restraints of morality, but also bind it, with chains of love, to the Spirit of all life, to our God and Father.

To keep their remembrance fresh in the mind of the coming generations, the Pharaohs erected colossal pyramids. But, when these will crumble into dust, and their place will no longer be recognizable in the desert sands. the work of the Master-builder, Moses, will endure as the greatest monument of the aspiring spirit of man.

Anti-Defamation League

During the summer months the Anti-Defamation League has concentrated its attention upon the practice of certain summer resorts in including in their printed prospectuses, statements like the following:

"We do not seek Hebrew patronage."
"No consumptives or dogs."
"Jews not desired."
"Exclusive patronage—no Jews."
"No Hebrew or tubercular guests received."
"We positively do not solicit the patronage of Hebrews."
"Hebrews, consumptives and dogs not solicited."
"Adverse to association with Hebrews."
"We do not cater to Hebrews. Spoiled children not wanted. Dogs not desired."

To those not familiar with summer resort literature, the above may seem to be exaggerations, but the League is prepared to submit to anyone sufficiently interested, advertising pamphlets from which the above statements have been quoted verbatim. It seems strange that in this country of fairness and freedom, such bitter and unjust insinuations are permitted to be spread broadcast throughout the country. In every railroad station, hotel lobby, tourists agency office and travel bureau, the League Committees found dozens of circulars advertising summer resorts containing slanders of the Jew and Jewish character as insidious as may be found in the most bigoted journals of Russia.

The League has not attempted to force any hotel to receive Jews, but it has made a strenuous protest against the custom of certain hotels in printing statements such as appear above. And why, it may be asked, does the League object so strenuously? Is not a statement of this kind a reflection upon the intelligence of the owner of the hotel and will not the non-Jewish reader duly consider the narrow bigotry which inspires such a policy? If this were indeed the case, there would be no need for the League to concern itself. But the trouble is, that most non-Jews do not understand the motives inspiring the management of the hotel.

Nearly a year ago the League drafted an amendment to the United States Postal Laws which would effectively stop sending through the mails advertising material containing statements such as those set forth above. Pending action by Congress on this amendment, the League early in the summer sent out the following letter to all the members of its Executive Committee throughout the country:

"Chicago, July 8, 1916.

Dear Sir and Brother:

At this season of the year we are receiving numerous circulars issued by hotels, which contain the statement that the hotel in question does not accommodate Jewish guests. The League has never attempted to force any such hotel to take Jews. We have, however, consistently fought the advertisement by the hotel of such a policy, because the non-Jewish public is apt to get the impression from such advertising, that the Jew must be a most undesirable citizen. We know, of course, that this policy is due very largely to the bigotry of a certain class of people and the desire of the hotel management to cater to that class.

These hotel circulars are usually placed on display in hotels, railroad stations, ticket offices, tourist agencies, etc., and are always to be found in places patronized by tourists. There are undoubtedly many places in your city where hotel circulars are on display. May we request that you make an investigation, and if you find any circular or advertisement containing objectionable language, that you advise us at once, enclosing copies of the circular? May we suggest also that you take the matter up with the persons directly responsible for their local distribution and persuade them not to permit these circulars to be distributed from their offices? We believe that if you could also persuade these persons to write to the hotel in question, explaining why they must refuse to display these circulars and stating that if the objectionable language is deleted, distribution will be resumed, that a big step forward will be taken in ultimately driving out this form of malicious defamation.

As this is a matter that should be acted on promptly, we hope that we may have an early response from you.

Fraternally yours,
MANAGING BOARD,
Secretary."

Replies to this communication were [illegible] both discouraging and encouraging — discouraging, because they brought forth numerous circulars which had not previously been referred to the League — encouraging, because they showed the almost universal spirit of co-operation among our members and indicated the powerful influence which the League can exercise in shaping public opinion. Letters were sent to the Jewish newspapers, which inspired strong editorials supporting the League's campaign. In each instance where an obnoxious statement was brought to the notice of the League, a letter was mailed to the manager of the hotel, calling his attention to the injustice committed against two million law-abiding citizens of this country by his thoughtless act. The following is a typical letter and reply:

"July 19, 1916.

Dear Sir:

Our attention has been called to an advertising folder issued by you, which contains the following statement:

'Hebrews and consumptives not admitted.'

While the Anti-Defamation League may agree that there may be business reasons that prompt hotel owners not to welcome Jewish patrons, due to the bigotry of certain of their non-Jewish guests, the League must strenuously protest against the manner in which that policy is advertised to the world. The League has reason to believe that hotel owners personally entertain no such prejudice; that as a class, they are among the most liberal-minded men in the country and that they realize that the percentage of undesirable Jews is no greater than that of undesirable non-Jews.

We have no inclination to attempt to influence any hotel to accept Jews as guests. We have, however, consistently opposed advertisements which publicly advertise the fact that the hotel in question does not desire Jewish guests. We believe, that after thinking this matter over, you will agree that we are justified in such an attitude.

The great harm in advertising of this sort lies in the false conception it spreads concerning Jews as a class of citizens. You can readily appreciate what effect your statement may have upon those who have never come in contact with Jews and have little knowledge of them. You must also admit that such a statement falling into the hands of one who is already antipathetic, can only deepen his prejudice against the Jews. Others, who are easily influenced by the printed word, must come to the conclusion that if hotels class Jews with consumptives and dogs as undesirables, that there must indeed be a good reason for such discrimination. The notice which your folder contains, simply adds fuel to a fire which may endanger unjustly the much larger number who are wholly innocent of wrong-doing. It is because of this harmful effect upon those who are already prejudiced, or who may be easily prejudiced, that the League appeals to you and other fair-minded hotel owners to desist from including such statements in their folders—statements which, when judged from the point of view of their reaction, are extremely injurious and defamatory. It is wholly wrong to circulate an impression that all Jews are unworthy of association with non-Jews. We are sure that you do not think so, and in the spirit of that broad Americanism which teaches men to judge their fellow-men upon their merits, irrespective of their creed, we appeal to your sense of justice and fairness and ask that you refrain hereafter from printing and circulating such a statement.

Hoping that you will give this matter your serious and careful consideration and that we may be favored with an early response, we are,

Respectfully yours,
MANAGING BOARD,
Secretary."

"July 25, 1916."

Dear Sir:

Your letter of July 19th at hand. Will say in reply that I have never given this matter any serious thought. I entertain no prejudice against the Jew, for there are good and bad among all classes. I wish to assure you and the League that from now on my advertising folders will be entirely free from any such statements such as you mention.

Very respectfully,"

The above letters indicate what can be done in a small way in this manner. A much wider program has however been mapped out, including a legislative campaign throughout the country. During the coming winter, the League will attempt to secure the passage of a law in every State Legislature modeled upon the statute now in force in the State of New York, which makes it a misdemeanor for any person or corporation to issue any circular or advertising matter which is likely to arouse prejudice against any class of people because of their race or religion. It is hoped that the League will be successful in its efforts along this line and that before another summer has come an effective means will have been secured to fight this most insidious evil.

SALONIKI OF THE JEWS.

By GEORGE RENWICK.

After six months Saloniki remains, to those whom the war has brought here, a city of mystery and fascination. Most war visitors know the European quarter, where are the cafes, hotels and restaurants. They have explored the lower end of the chief street—Venizelos street—with its shops offering everything at exorbitant prices. But it is beyond those places that the real undiscovered Saloniki lies, a city the extraordinary history of which has few equals in the world.

The story of Saloniki is a tale of tragedy. Since the middle of the sixteenth century there have been eighteen serious visitations of plague and cholera; thirteen times in the same period the city has been wholly or partially burned down; on seven occasions earthquakes have laid Saloniki more less waste. Down the ages of her history she has known masters from nearly every Old World clime; from nearly every sea corsairs have come hither to pillage. She has drunk to the very lees of the cup of bitterness; she has been the apple of discord among many races. Hellenic, Roman, Byzantine, Norman, Frank, Lombard, Venetian and Turkish has Saloniki been, and now is under Greek sway—with a Turkish Mayor! Are the storms of history over?

Saloniki is a city of sharp contrasts and curious contradictions. The capital of Macedonia, she is not Macedonian. Her hinterland is populated by Vlaks, Albanians, Slavs, Bulgars, Greeks and Turks. She herself harbors Jews, Greeks, Neunmehs (Jews converted to Islamism, speaking, mostly, Turkish). Turks, Bulgars, gypsies, Italians, French, Germans, Albanians, Armenians, Hungarians. So here is an extraordinary museum not only of languages, but of races and religions.

About half the population—consisting of Spanish Jews—speak the Spanish of the time of Columbus, with, of course, many borrowed words, mainly from Turkish and Greek; that Spanish is written mostly in Hebrew characters. The Jewish aristocracy uses Italian. French is the language of the larger shops, the cafes and restaurants, as well as of the upper business world. The petty trader speaks Bulgarian, Turkish and Greek. In the port one mostly hears English and Italian. The cab drivers prefer Turkish or Spanish. And the Esperanto used by this mixture of peoples is Castilian—used by the Turkish carrier, the Greek waiter and the gypsy bootblack when in doubt as to the nationality of a customer.

Saloniki is, more than anything else, a Jewish town. The Jews inhabit the center and part of the suburbs. At the last census they formed 56 per cent of the population, while the other races have planted themselves in "quartiers" round about. The city was Greek in reality, as well as in language, until the fifteenth century, when the inrush of Jews from the Spain of Ferdinand and Isabella took place. In 1431 it passed under Turkish rule, and then gradually became Latin in thought and Jewish in culture. The Jews certainly brought prosperity with them, making the place a little bit of Spain and an outpost of Judaism. Still, everywhere one hears the Spanish of the time of Columbus, and, indeed, did the great explorer come to life again, he would find in Saloniki a city bearing not a little resemblance, in population and language, to the Toledo of his day.

The Spanish refugees were rich and cultured; they had relationships with all the most important parts of Europe, and that was the reason for the great development of trade once the Jewish colony became fixed and numerous.

ITALIAN JEWS PETITION DUMA DEPUTIES.

On the occasion of the visit of many of the most prominent Duma deputies to Italy, the representatives of the Italian Jewish community handed to them a petition in which they implore them to intercede in behalf of the Jews in Russia and to carry out in the Duma laws for equal rights of the Jews in the Russian empire. M. Protopopov, the vice-president of the Duma and the head of the delegation, replied in a courteous note expressing the sympathy of the Russian people for the suffering Jews. He did not, however, give any hope for a change in the status of the Jews in Russia.

WORDS SPOKEN AT THE FUNERAL OF MARTIN A. MARKS, SEPT. 3, 1916, BY BRO. S. WOLFENSTEIN.

Since I received the sad news of the demise of our friend and brother, I have been living like in a dream. It appears to me impossible to realize, that Martin A. Marks should not be any more among the living. I do not know of another man in our community whose presence in our midst has been as essential as was the life of Bro. Marks.

Called upon to officiate at this so extremely sad occasion and wanting to eulogize my departed brother, I do not know where to begin and where to end.

He was a very young man when I first met him, some forty years ago, in a B'nai B'rith convention. The impression which he then made upon me remained with me during all these years of our friendship and co-operation in the various fields of our [illegible]

Here was a young man, born and reared in a small town of the state of Indiana—a state which he loved dearly—a young American, an American through and through—and to my surprise—a Jew, a thoroughbred Jew—a Jew to the core.

Martin Marks was a great Jew! A Jew of the type of whom the Scriptures said: "Seeking the good of his people and speaking peace to all mankind." (Esther 10:3). He was one of the sons of our people, whose names are recorded among our heroes or among the martyrs of our faith. Do I need to tell Cleveland Jews what Martin Marks had been to our Jewish community during these last 25 or 30 years?

In the congregations, in the fraternities, in the charities, in anything and everything of Jewish affairs, he was the moving spirit, our leader, our guide, whom we followed willingly, relying upon his forethought, his wisdom, his sincerity, his endurance, and above all, his pure motives.

Martin Marks was thoroughly imbued with the spirit and the words of the great mission with which the first Jew, our Patriarch Abraham, went forth upon the pilgrimage of his life. He was told: "Be thou a blessing!" This was the motto, the watchword of his life. "Be thou a blessing!" In pursuance of this motto our departed friend became a great Jew, a great man, a great citizen. When he made Cleveland his home. he devoted his gifts, his faculties, his genius as for his business and as for coreligionists, equally so for all his fellow citizens. He became a blessing, indeed, for our entire community. Rightly said yesterday one of our daily papers in a leader devoted to his memory:

"Martin A. Marks was a highly useful citizen whom Cleveland could ill afford to lose, whose counsel was often sought and never denied. His activities will ever remain a civic asset for many years to come."

He never held a public office with which was connected a salary. He preferred to remain a private citizen, devoting his faculties, his time and means to the common welfare of all his fellow citizens.

The greatest pride of the Jew has been always and still is his family life. His family was the sanctuary, the holy of holies of our departed friend and brother.

I would not dare to offer a word of comfort to the heartbroken widow, to the grief-stricken children. It would be a sacrilege to do so. Time alone can heal their wound, their sorrow and grief.

Let me say to you, my dear friends. but one word. The man whose loss you bewail and with you, we all, was a good. faithful and in God abiding Jew. He left to you a costly and most precious heritage. A grand name! A name which we extolled in praises all through the length and the breadth of this, our wide land. Let us be grateful to our Heavenly Father for this life with which He has blessed you and all of us. Adonoy noson. God has given to you and preserved for you and all mankind such a rare life, distinguished by greatness and goodness, "w'adonoy lokakh" and God has taken this life from its earthly surroundings to plant it into the life of the immortal spirits, "yehi shem adonoy m'worokh."

Praised be the name of the Most High into all eternity. Amen.

JEWISH GENERAL HONORED.

Brigadier General Camille Levy, of the French army, who was a colonel at the beginning of the war and had since been placed at the head of a division, has been mentioned for the fifth time in Army Orders. He thus holds the War Cross with five bars.

FIRST JEW IN QUEBEC PARLIAMENT.

Peter Bercovitch, K. C., a prominent attorney in Montreal and an active Ben B'rith, has been elected by a large majority, as member of the St. Louis Division to the Quebec Legislature. He is the first Jew to be elected to that body.

B'NAI B'RITH OF GERMANY

The General Committee of District Grand Lodge No. 8 met in Berlin, on April 11, 1916, at the residence of Brother Timendorfer, President of the District.

Brother Timendorfer, in opening the meeting, explained why the conference which the officers of the Grand Lodge for Germany had expected to hold with the American ambassador to Constantinople, Brother Morgenthau, did not take place. He read a letter from Brother Morgenthau in which he informed the Grand Lodge that on account of a great pressure of business he would not be able to attend the conference while passing through Berlin on his way to the United States.

Brother Timendorfer emphasized the fact with special satisfaction that the last meeting of the General Committee was well prepared. All those brethren who had been entrusted with reporting subjects for deliberation, had sent in complete reports. Several resolutions passed at that meeting, however, did not prove satisfactory, and this fact induced him to suggest that a general meeting of the Grand Lodge should be called during the war. The resolutions were the following:

The resolution to abandon the stripe on the nurses' cap bearing the B'nai B'rith insignia; the resolution concerning the war tax and the accentuation that the Grand Lodge is only an administrative organization.

Concerning the first resolution it must be understood that it was passed by the small majority of 12 against 10 votes. In a matter of such great importance it is customary in the Order not to rely on such a small majority. The very fact that the minority was so strong in numbers should have caused the brethren to postpone action on the question.

Regarding the war tax, Brother Timendorfer was inclined to favor the standpoint of those brethren who were of the opinion that the General Committee was not the proper body to adopt such a resolution. But the funds of the Grand Lodge must be strengthened in some way, because the extraordinary times result also in extraordinary demands upon the Grand Lodge. The brethren of the General Committee and also the lodges wish that the Grand Lodge shall be represented in all aid organizations. These organizations expect of the Grand Lodge not only to fill the official positions as it is generally asserted, but they also ask for pecuniary participation.

Touching the third point, the President expressed his astonishment that in spite of the previous deliberations of the subject, attempts are still being made to greatly restrict the functions of the Grand Lodge. If the Grand Lodge is only an administrative organization then it is also not entitled to participate in the work of the aid organizations, especially not in such a prominent position. The necessity of leaving the decision in important questions to the General Committee, has been repeatedly emphasized.

In spite of these three important points, the President is willing not to insist upon the carrying out of his suggestion to call a general meeting of the Grand Lodge, because he cannot assume the responsibility for such a vast undertaking, but he requested the meeting to offer propositions in regard to the first point.

After a lengthy debate it was decided that the question of the B'nai B'rith insignia upon the nurses' caps shall be reconsidered on account of the great minority of the General Committee, which favored their retention, and especially in consideration of the fact that the resolution to abandon the insignia caused much dissatisfaction among the members of the committee on nurses, as manifested by letters which reached Brother Timendorfer.

The carrying out of the resolution of the General Committee regarding the costume of the nurses was deferred.

Brother Timendorfer called the attention of the Executive Committee to a number of letters and reports which Brother Dr. Stern of Bucharest had sent to him and to Brother Dr. Nathan about his work concerning the Jewish question in Roumania, and the Executive Committee decided not to take up this matter, as it is of a political character, and for that reason cannot be considered according to the laws of the District Grand Lodge.

Stuttgart Lodge of Stuttgart manifested its opposition to a war tax, even before the General Committee deliberated upon this question; it not only sent a resolution against it to the Grand Lodge but it also communicated it to the rest of the lodges. The question was raised whether a lodge has the right to agitate a question in sister lodges before the General Committee has taken a positive stand on such a question. Brother Kuznitzky, to whom the legal side of the question was referred for decision, pointed out paragraph 7 of the "General Laws of the Lodges," in which it is plainly stated:

> "The lodges have the right to approach each other in direct communication concerning lodge affairs."

But Brother Kuznitzky stated that whether a lodge can exercise this right in an agitating manner against the wish of the Grand Lodge is a different question. The Executive Committee resolved to demand of Stuttgart Lodge a copy of the letter to the lodges which had accompanied its resolution.

It was resolved to continue to watch the eastern Jewish question and to publish articles on this subject written by members who have made a special study of it.

Extra copies of the supplement for Women, printed in connection with the Monthly Reports of the Grand Lodge, will be sent to the wives and widows of members for which each lodge will pay according to the number of copies it orders of the extra supplements.

The appeal of the Grand Lodge for contributions to cover the deficit of 2,000 Marks of the Soldiers' Home in Metz, brought not only the needed sum, but also a surplus of 1500 Marks.

On April 27, 1916, another meeting of the Executive Committee was held in Berlin.

The presiding officer, Brother President Timendorfer, opened the meeting and paid a warm tribute to the memory of Brother Dr. Frank, Ex-President of Henry Jones Lodge, who died suddenly.

Brother Timendorfer reported that Professor Count Bandissin has already retired from the Prize Commission of the Moritz Manheimer foundation and that Privy Counsellor Foerster has taken his place, with the consent of the Rector Magnificus of the Berlin University.

The theme for this year's prize of the Moritz Manheimer foundation reads:

> "What rules of conduct will the individual have to follow, after peace, for which we hope, will be concluded, in order to contribute by his own share in the international intercourse, to the manifestation of the value of the principles of justice, humanity and toleration?"

In compliance with a resolution adopted at a previous meeting of the Executive Committee, Brother Dr. Elbogen was intrusted with the work of reporting regularly to the "B'nai B'rith News." The cost of preparing English translations of articles and of making manifold copies of the same will for the present be born by the Grand Lodge.

Stuttgart Lodge complied with the resolution passed at the previous meeting of the General Committe and sent a copy of its letter to the lodges which had accompanied its resolution against the war tax. The Executive Committee could find nothing objectionable in it.

One hundred marks were appropriated for the Central Organization for the Care of Youths.

The sum of 3,581.50 marks was ordered to be paid, as a contribution of the Grand Lodge, to the General Archive of the German Jews.

The question of establishing some lodges, or societies similar to lodges in Russian Poland, called forth long deliberation, but no action was taken.

Brothers ex-Presidents Dr. Abraham Emil and Dr. Joseph Hirsch have donated, on account of the death of their mother, 500 marks to the Grand Lodge for general welfare purposes, 500 marks to the sister organization and 500 marks to the Hospital Train.

On the occasion of the 26th trip of the Hospital Train, when Brother ex-President Dr. Zimmerman entered upon his duties as leading physician of the train, Fraternitas Lodge of Dresden donated in his honor 300 marks for friendly gifts.

In response to the appeal of the Grand Lodge in favor of the suffering Jews in the district of Lodz and in West Galicia, the Grand Lodge received until the middle of April, 98 boxes, 85 of which were from lodges and sister societies, 92 sacks and packages, 89 of which came from lodges and sister societies. A total of 9000 marks in cash was also received. 260 marks were donated besides, especially for West Galicia. Denmark Lodge of Copenhagen, participated in these donations with 9 boxes of clothing and linens and a sum of 1,296.60 Marks in cash.

The Lodge rooms of Julius Plotke Lodge of Kaiserslautern have been arranged as a soldiers' home in which the Jewish soldiers of the local garrison as well as the convalescent soldiers of the hospitals gather in large numbers at stated periods.

HOLY DAY SERVICES AT THE BORDER.

By arrangement of the War Office, Rabbi Isaac Landman, Secretary of the Central Conference of American Rabbis, has left for Fort Bliss, Texas, to organize religious services for the soldiers of the Jewish Faith, both in the regular army and militia, now encamped on the border, for Rosh Hashanah, Yom Kippur and Succoth. Secretary Baker of the War Office is heartily in accord with the work undertaken by the Conference and has given letters and credentials to Rabbi Landman instructing the commanding officers to afford him every facility necessary for this work.

The negotiations with Secretary Baker were conducted by the President of the Conference, Dr. William Rosenau, of Baltimore, with the co-operation of Dr. Emil G. Hirsch, of Chicago, and Dr. Abram Simon and Mr. Gus Karger, of Washington, D. C. By vote of the Executive Committee of the Conference, the Administration Committee had been instructed to publish a special ritual to be used at these services.

Included in the instructions of Secretary Baker to the commanding officers on the border is that permission and facilities be furnished the soldiers at outlying points to travel to the nearest centre where services may be arranged.

Although Rabbi Landman had planned for a complete rest of one year, beginning with September 1, he was, nevertheless, prevailed upon by Drs. Rosenau and Hirsch to undertake this important task.

POGROMS IN RUSSIA.

The Rotterdamshe "Courant" prints a long article about the pogrom agitations in Russia. It says among other things: "Not less than 2,000 official documents inciting the people to pogroms upon the Jews, have been issued during the war. Only a small, unimportant number of these documents have reached the outside press. All the other bloody documents have not yet been disclosed because the censor does not allow them to get through. Through this, one gets the impression that the Russian Government is waging the war more against the Jews than against the Germans."

The Rotterdam paper concludes this long article with the remark that the only hope of the Russian Jews is that their brethren in America will do all in their power not to allow them to be murdered and their property to be plundered.

THE QUEEN OF RUMANIA AND THE JEWS.

The Queen of Rumania recently gave a substantial donation for the benefit of Jews at Jassy. Her Majesty also visited the Jewish educational and philanthropic institutions in that city. Subsequently the Queen was photographed together with the members of the Jewish Charitable Committee. The Queen, it may be recalled, is a daughter of the late Duke of Edinburgh.

News from Berlin

(Continued from page 6.)

Wilna, in consequence of hunger, the rate of mortality among children was increasing in a devastating manner, and the Grand Lodge furnished the means for the establishment of a free milk station under the management of an experienced children's physician from Berlin, who was there as a soldier. But of greater importance are the attempts to re-establish existences by obtaining opportunities for work in Germany or by granting credits to tradesmen. So a loan fund was established in Warsaw, as well as in other places, which is being managed by local brethren, led by ex-President Brother Dr. Ludwig Haas, a member of Parliament, who is attached to the civil government of Poland as a referee for Jewish affairs. But not a week passes where no new cases of distress are made known and new motions for help are being made, all of which can naturally not be complied with.

The pen refuses to serve when it is called upon to write about the misery of the Jews in Russia. At present there are two instances which awaken in us the hope for certain improvements of conditions. First of all is the approach of summer and the prospect of an abundant harvest; nature will grant that ease of sustenance which the English government in its "generosity" refused to grant. Then comes the declaration of the Chancellor of the Empire, who said in his last great speech before parliament that the Russian territory which is occupied by Germany shall never fall back to Russia, no difference what the form of the state of these countries may become. For two and a half million Jews the prospect is herewith opened of being freed from slavery. May the time not be far removed in which this prospect will be realized.

THE BIG BROTHER MOVEMENT IN WINNIPEG.

An organization is BIG, not when it has a large membership, nor when it undertakes BIG things, but when it has big enough men who see to it that the undertakings are being carried out. Even then a duty can be discharged in more than one way: If you feel that you have been unduly saddled with it, you will simply try to unburden yourself in the easiest manner you can; if, however, you realize the importance of the task assigned to and assumed by you, if you are endowed with sufficient imagination to foresee that the organization which has assigned to you the task will gain additional prestige, weight and influence by the proper and fuller discharge of your duty—you will seek to amplify, to enlarge the scope of your work.

Seldom have these truisms been better illustrated than in the case of the "Social Service Committee" of the B'nai B'rith Lodge of Winnipeg. The Social Service work is not a new work undertaken by the Order or the Lodge, only more intensified during the last year.

And the social service work of the Winnipeg Lodge could have been, and under ordinary circumstances would have remained just one of the many activities the B'nai B'rith Lodge has been and still is engaged in—carried on, that is, within a well-defined, circumscribed area, narrowed down within as short a space as decency would allow it.

Happily, however, the "Social Service" work was entrusted by the Lodge to one who had both breadth of vision to realize the possibilities of such work and sufficient innate energy to expand, not restrict, its sphere.

Hence the Chairman of the Social Service Committee entered whole-heartedly into the game. After devoting a certain time to experimenting, he discovered that he was on the right path, and concluded that the "Big Brother Movement" was a field of activity which, if properly expanded, would not only prove beneficial to a wider circle, but redound to the credit of the B'nai B'rith, as an institution of broad international sympathies and influence.

Thus he conceived the plan of a "Big Brother Movement," to embrace all denominations and sections of the city. Having had dealings, as Chairman of the Social Service Committee, with the Superintendent of Neglected Children, Mr. Billiarde—and having demonstrated to the latter, by the results obtained, the efficiency of the Big Brother system, he soon enough found in Mr. Billiarde an enthusiastic adherent to the plan. He went further; he persuaded Mr. Billiarde to take the initiative of organizing an interdenominational Big Brother Movement. With his characteristic impetuosity, he accelerated the work. Time was not lost. A meeting of representatives of various institutions and denominations in the city was called in the Industrial Bureau last Friday night. It was natural that Mr. Billiarde should outline the object of the meeting, just as it was inevitable that the originator of the Big Brother Movement in the city should be the directive spirit. And Mr. L. Rice rose to the occasion. He required no oratorical flowers to drive home his points. He had the force of conviction and the impressiveness of a sincere sympathetic devotee, and he met with the unanimous approval of those present.

The meeting resolved that a city-wide Big Brother Movement be initiated in the city, and a committee was appointed to carry out the plan. As was natural, Mr. Rice was the first one to be nominated on the committee, the other members being: F. I. Billiarde, W. H. Moore, W. J. Sisler, Mr. Weston, Miss McDermott, Miss Calder, Mr. Lang, Mrs. Copeland, Mrs. Moses Finkelstein, Mrs. Frank Russel, Miss Tomkins, Staff-Captain Peacock (Salvation Army), Rev. H. Atkinson, Secretary, and Rev. W. B. Heeney, Chairman.

Thus the Big Brother Movement will become a real factor in the city, and this, thanks to the labors of one who ignores personal limitations and personal reward, and emphasizes right along the fact that he is working as a Ben B'rith and for the B'nai B'rith, making everybody conceive of the B'nai B'rith as a BIG organization, capable of doing BIG things—"The Israelite Press," Winnipeg.

The B'nai B'rith is a strong order because it has endeavored to live up to the ideals of its founders and the many public spirited and active Jewish workers who have been identified with it during its long and honorable history. Within its sphere it is capable of doing much good, not only in the great centers of population, but in the scattered communities throughout the length and breadth of the land, where wholesome Jewish influences are at all times greatly needed.

Jewish Exponent.

What Our Lodges Are Doing

DENVER LODGE, DENVER, COLO.

The special meeting held on the evening of June 21st, in honor of Carl Vetsburg, of St. Louis, President of District Grand Lodge No. 2, Alfred A. Benesch, of Cleveland, and Sidney Kusworm, of Dayton, members of the General Committee of the District, was largely attended. A creditable initiation of candidates was conducted by the degree team of the lodge. The visiting guests addressed the lodge on the constructive work the Order is doing, tending to the moral uplift and social improvement of the Jew. Brother Rabbi Wm. S. Friedman also addressed the lodge, emphasizing the necessity for co-operation.

The Anti-Defamation Committee of the Lodge has been active during the past month in the investigation of a number of cases.

Dr. Rudolph I. Coffee, director of the Social Service Department of the Order, was in Denver July 27th. During the day he met a number of the active members and discussed the Social Service and Big Brotherhood movement with them. He visited the Reform School in Golden and found six boys there who, he made clear, should receive greater attention and encouragement. He also discussed other local problems. In the evening he spoke at Temple Emanuel, under the auspices of the Lodge, on "Judaism and Social Service." He traced back to the Bible the social service idea and explained the principles of this work as carried on by the Order. It was a busy day for the Doctor. His visit proved a stimulus to the workers, and, as a result, more active work in that direction is already being planned.

The Lodge suffered a distinct loss by the death of one of its leading members, Brother Meyer Friedman. Special memorial services were held in his honor on Sunday, August 13, 1916. Brother Rabbi Kauber spoke on "The Lesson of His Life"; Brother Sig. Strauss emphasized Brother Friedman's work in charitable and philanthropic societies; Brother Friedenthal discussed his work in the Lodge and the Order, and Brother Lieberman, the President of the Lodge, delivered an address on "The inspiration to be drawn from the life of Brother Friedman."

INSTITUTION OF ISRAEL LODGE, PORTLAND, MAINE.

Israel Lodge No. 796 was instituted in Portland, Maine, on July 16, 1916. This is the first lodge of the Order in the State of Maine. The institution ceremonies were witnessed by a large number of visiting members and officers of the Grand Lodge, among them Judge A. K. Cohen of Boston, President of District Grand Lodge No. 1, Rev. Dr. Joseph H. Silverman, P. P. of the District and Rabbi of Temple Emanu-El, Charles Hartman, of New York, member of the Executive Committee of the Order, Joseph H. Ullman, of New Haven, Past President of the District Grand Lodge, Dr. Bernard M. Kaplan, of New York, Secretary of District Grand Lodge No. 1, and a number of prominent co-religionists of Montreal were also guests.

Following introductory remarks by Dr. Elias Kaplan, president of the new lodge, the institution and installation of officers were conducted by President Cohen. Dr. Silverman gave an able address on the principles of the Order.

An elaborate luncheon was served after the lodge had been organized, Dr. Kaplan acting as toastmaster. Addresses were made by Brother Charles Hartman on "Our Order," Joseph H. Ullman on "Our New England Lodges," Max L. Pinansky on "Our New Lodge." The speakers emphasized patriotism as one of the ideals of the Order, and called upon the members present to be loyal to Judaism and to the American flag, both of which stand for universal justice and humanity. At the close of the luncheon the members of the lodge responded liberally to the appeal for the war sufferers.

B'NAI B'RITH OF CLEVELAND.

At a meeting of Cleveland Lodge No. 16, held on Sunday evening, July 9, 1916, the officers for the ensuing term were elected and installed. At the close of the ceremonies a large class of candidates were initiated.

Under the auspices of Cleveland Lodge [illegible] was held at Euclid Beach Park [illegible], August 10th. It consisted [illegible] ball game and other field events [illegible] and dancing in the Log [illegible] the evening.

STEVENS POINT, WIS.

Menorah Lodge No. 769, of Stevens Point, Wis., held a well attended meeting on June 11, 1916. Members from Wausau Lodge, of Wausau, Wis., and Chippewa Valley Lodge, of Eau Claire, Wis., were present in large numbers. Many of the visiting brethren addressed the lodge on the work of the Order.

In the evening of the same day a dance was given by the lodge for the benefit of the Jewish war sufferers. Nearly 200 were present, a large number of whom were guests from Wausau, Eau Claire, Marshfield, Medford, Prentice, Amhurst, Milwaukee and Minneapolis. Preceding the dance a musical program of various numbers was rendered.

The event was a success not only from a social but a financial standpoint, as a large sum was realized for the benefit of the war sufferers.

HAR SINAI LODGE, PHILADELPHIA.

The work of the Membership Committee during the past three months has resulted in the initiation of a class of 35 candidates at a recent meeting of the lodge.

A special meeting of the lodge was held during the month of June for the purpose of initiating those then on the waiting list. The meeting was well attended and proved to be very enjoyable. Brother Joseph Salus at Atlantic City, Past President of District Grand Lodge No. 3, conducted the initiatory ceremonies. The meeting was brought to a close with a collation, at which President Oscar G. Bender acted as toastmaster, and a number of interesting and enjoyable talks were given by members of the lodge.

KANSAS CITY LODGE.

Kansas City Lodge No. 184, of Kansas City, Mo., had a successful Cultural meeting during the month of June, which was the last one of the season. The program started with musical numbers and was followed by initiation of candidates.

The speaker of the evening was Mr. Floyd Jacobs, Prosecuting Attorney of Jackson County. He held his audience in rapt attention with his forcible address, lasting nearly an hour.

The Cultural Committee of the lodge expects to arrange similar attractive programs for the coming fall season.

B'NAI B'RITH OF SEATTLE.

Successful beyond all expectation was the picnic given on Sunday, July 23, 1916, by Hildesheimer Lodge No. 503, assisted by the Emma Lazarus Auxiliary, at Fortuna Park. Two thousand five hundred people attended and the weather was ideal for the outing. The entire party was conveyed by boat to the picnic grounds. The program was started off with the annual baseball game between Hildesheimer and Rainier lodges. Dancing occupied the afternoon hours, and this was followed by interesting exhibitions of fancy diving, swimming and life saving, on the lake. Races of all characters then followed, after which dancing was again in order. The picnic was a great success socially as well as financially. The committees of the lodge and its auxiliary are deserving of much appreciation for their hard work, and Rainier Lodge is deserving of thanks for its hearty co-operation.

Emma Lazarus Auxiliary, Daughters of the Covenant, installed its newly elected officers at a well attended meeting on July 6th. After the installation ceremonies an enjoyable program was given. An informal supper in the dining room completed the evening. Toasts were responded to by several of the officers of Hildesheimer and Emma Lazarus lodges. Mrs. Samuelson, the retiring president, was presented with a gold pin, symbolic of the Order, in recognition of services rendered by her to the Auxiliary.

INDIANAPOLIS LODGE NO. 58, INDIANAPOLIS.

A large crowd attended the "Get Together Meeting" of Indianapolis Lodge No. 58 of Indianapolis, Ind., held on June 27, 1916, at the Indianapolis Club. The following short talks were given: "The Jewish Business Man," by G. A. Efroymson; "The B'nai B'rith and the Jewish Youth," by Jacob Mueller; "The B'nai B'rith and Social Service," by Samuel Kaufman; "The Jew and Scientific Agriculture," by A. E. Kalter, and "Zionism and Judaism," by Louis Hurwich.

SOLOMON MARX HONORED BY NEW ORLEANS B'NAI B'RITH LODGES.

A highly enjoyable and interesting meeting of the B'nai B'rith lodges of New Orleans was held on Thursday evening, August 3rd, in the vestry rooms of the Touro Synagogue under the auspices of Gulf Lodge No. 221. Bro. N. S. Steeg, the retiring President of Gulf Lodge, presided. The meeting was largely attended and the program was most interesting and instructive.

The presentation to Bro. Solomon Marx was made the first order of business, and after a prayer had been offered by Rabbi M. Sessler, Bro. David Sessler, the chairman of the committee that had the matter in charge, presented a set of resolutions to Brother Marx in honor of the sixtieth anniversary of his affiliation with the Order. After a fitting and felicitious acknowledgment by Brother Marx for the honors shown him, the officers of Gulf Lodge were then installed by Bro. Archibald A. Marx, member of the Executive Committee of the Order for District No. 7.

The newly elected President, Brother Mayer, then announced that at the request of the Social Service Committee of the joint lodges of the city, a part of the evening had been set aside for the discussion on "Social Service and the Big Brother Movement." Bro. Julius Goldman led the discussion. Those who participated in the discussion were: A. Steeg, Dr. J. W. Newman, Solomon Marx, Dr. N. Eiseman, S. Davis, A. Ullman, S. Blum, J. Bodinger.

BARNETT LODGE OF FORREST CITY OBSERVES THIRD ANNIVERSARY.

On Sunday, July 2, Barnett Lodge No. 754, of Forrest City, Ark., held an outing in celebration of the third anniversary of its institution. Delegates and visitors from a number of nearby cities attended the occasion.

Interesting and patriotic addresses were made by members of the lodge and some of the distinguished visitors. Dinner was served by the ladies of the lodge and during the day there were games of all kinds for the benefit of the younger people and various prizes were distributed. The attendance numbered more than 175, and all those who participated, expressed themselves most pleased with the genuineness of the hospitality extended to them by the lodge.

WORCESTER, MASS.

Worcester Lodge No. 600 held a well attended meeting on June 27, 1916, at which a class of 35 candidates was initiated. This was the result of a month's campaign for members, which netted the lodge an increase of 55 new members. At the meeting the members of the lodge contributed in the name of the lodge, the sum of $253.00 to an Emergency Fund being raised in the State of Massachusetts for the benefit of dependent families of the soldiers who have gone to the front.

B'NAI B'RITH HEADQUARTERS, NEW YORK.

The new B'nai B'rith headquarters are a busy hive. There is always something going on every night in the week excepting Friday night, when the headquarters are closed.

The meetings of the various Lodges are much better attended. The lodge room is an attraction in itself. The meetings themselves have been made interesting by special lectures on various subjects of Jewish, patriotic and literary interest.

Several clubs have been formed at the headquarters, in which members are invited to join. Membership is free to every Ben B'rith.

Among the clubs, we mention the Chess and Checkers Club, in charge of Brother I. B. Scheiber; the Tennis Club, supervised by Brother Sidney L. Fibel, and a Bowling Club, with Brother Myer L. Victorius as its leading guide.

A number of New York clubs have responded to the appeal of Brother Herman Asher, through whose efforts the establishments of the B'nai B'rith quarters is mainly due, for contributions towards the furnishing of the Headquarters. Brother Asher, as Chairman of the Committee in charge of the Headquarters, formed a House Committee, consisting of a number of earnest workers, each of whom obligated himself to take at least one night in the month, on which he will have general supervision of the building and play host to the visiting brothers.

FLAG DAY CELEBRATION BY AKIBA AND HEBRON LODGES OF NEW YORK.

In conformity with President Wilson's proclamation, Akiba Lodge, in conjunction with Hebron Lodge, devoted its meeting to a patriotic celebration.

Judging from the enthusiasm it was quite evident that there was no place for diluted or hyphenated Americans, or even pussyfooters, in this Lodge.

One of the older members, who was in a position to know, complimented the Lodge on the most interesting and best meeting Akiba Lodge in all its years of existence has ever had.

Brother Reiss, of Akiba Lodge, delivered the address of the evening. He said that "Centuries of persecution of our race added a greater significance to the flag for us. We assemble not as modified Americans of any kind, or even Jewish Americans, but Jews and Americans with undivided loyalty to our country and her institutions, and in our allegiance second to none." Bro. Reiss said that while the flag stood for religious liberty, it also implied an obligation that we remain loyal to our ideals as Jews.

Bro. Bauer, a veteran of the Spanish regulars in their campaign in Cuba, spoke of the Jew as a patriot and under fire.

Bro. Geist, Secretary of the Lodge, one of the pioneers in the early days of the West, and one of the first members of our race to locate west of the Mississippi, spoke of the opportunities offered members of our race in this undeveloped country. Bro. Geist explained rather interestingly why the early Jewish pioneers failed as agriculturists.

An interesting feature of the meeting was a drill and salute to the flag by the Montefiore contingent of the Junior American League under the direction of Capt. Schmrl of Akiba. This was followed by the brethren assembled in a circle around the flag reciting the oath of allegiance, after which the husky voice of V. P. S. Landau, together with the brethren, fairly thundered the "Star Spangled Banner." The meeting closed with a benediction and the singing of "America."

SAMUEL LODGE, VANCOUVER, B. C.

On Tuesday, July 25th, the lodge hall was the scene of a most successful smoker, held by Samuel Lodge No. 668, Vancouver, B. C., to celebrate its sixth birthday.

The hall was elaborately decorated for the occasion, and the large attendance enjoyed the excellent program to the utmost.

The special feature of the evening was the initiation of two candidates, the initiation team excelling itself by presenting one of the most impressive initiations yet witnessed by the lodge.

During the evening two interesting addresses were delivered. One by Past Pres. Bro. Max M. Grossman on "The War and the Jew," the other by Brother Pres. A. H. Fleishman on "The Aims and Ideals of the Order."

The members took advantage of this meeting to present a silver tea service to Brother Pres. A. H. Fleishman as a mark of esteem, the occasion being the Brother's recent marriage.

An excellent musical program was also enjoyed during the evening.

Clay pipes, cigars, cigarettes and tobaccos were served and the balance of the evening was given over to card playing.

Thus Samuel Lodge entered its sixth year with renewed avowal to further the interests of "Benevolence, Brotherly-Love and Harmony."

VICTORIA, B. C.

Mr. and Mrs. I. N. Nodek entertained the members of Victoria Lodge No. 758, the Sabbath School children and their teachers at their summer home at Cordova Bay on Sunday, July 9, 1916. The affair was the finest of its kind ever held in that city. More than a hundred were present to enjoy the hospitality of Brother Nodek. Various racing contests were carried out and valuable prizes were distributed. During the afternoon refreshments of various kinds were served. Brother Nodek is President of Victoria Lodge No. 758 and also of Tempel Emanuel. His efforts on behalf of Judaism are untiring and he enjoys the esteem and confidence not only of his co-religionists, but of the general public as well.

What Our Lodges Are Doing

B'NAI B'RITH OF SAN FRANCISCO.

As a result of the untiring efforts of the San Francisco Committee of the Social Service Bureau of District Grand Lodge No. 4, a Sunday School has been organized for the Hebrew Congregation at Daly City, a suburb of San Francisco. Regular classes are being held under competent teachers. While the school had an enrollment of forty pupils when it opened, the attendance has increased to sixty and two new teachers have been added to the staff.

At a meeting of Montefiore Lodge No. 51, held on June 19, 1916, I. H. Kahn, of Oakland, delivered an address on the subject, "California Interests in National Defense."

Ophir Auxiliary No. 4, Daughters of the Covenant, gave a dance on Wednesday evening, June 28, 1916, in B'nai B'rith Hall, to raise funds for the Social Service work being carried on by the District Grand Lodge. A large attendance was present and the affair proved a success from a financial as well as social standpoint.

Many members and their guests attended an indoor picnic given by the Modin Auxiliary No. 3, Daughters of the Covenant, on Monday evening, July 3, 1916, in B'nai B'rith Hall. Many novel features were introduced and the affair was brought to a close with a dance.

At a meeting of Columbia Lodge No. 127, held on July 27, 1916, Mr. John Golden, one of the leading Shakespearean readers of America, gave an impersonation of the various characters in "The Merchant of Venice." His appearance was an intellectual treat which scores of members of the San Francisco lodges enjoyed.

Under the auspices of the Committee of Fifty of the San Francisco lodges, a picnic was held at the East Shore Park, of San Francisco, August 13, 1916, for which an elaborate program of attractive features was made. Music and dancing were enjoyed, as well as games of various kinds. Members of the Ladies' Auxiliary presided over a dainty booth of refreshments. The proceeds of the affair are to be used to improve the B'nai B'rith gymnasium.

At a well attended meeting of Golden Gate Lodge No. 129, held on August 2, 1916, Bro. I. Stein addressed the members of the lodge on the subject of "Travelers."

Ophir Auxiliary No. 4, Daughters of the Covenant, announces its fourth annual dance to be given on Sunday evening, September 17, 1916. The Committee in charge is planning to introduce many new features and a pleasant time for all is assured.

The annual picnic of the Committee of Fifty representing the B'nai B'rith lodges of San Francisco was held on Sunday, August 13, 1916, at East Shore Park, and proved a big success socially as well as financially. The Jewish community of the Bay cities was well represented. The purpose of the affair was to raise funds to improve the gymnasium in the B'nai B'rith building and a neat sum was secured.

The extensive activities of the San Francisco branch of the B'nai B'rith Social Service Bureau in District No. 4 and its success in helping the needy are detailed in a report of much interest prepared by Dr. Alvin F. Cerf, Chairman of the Committee. Although the local branch has been organized for three months, assistance has been given in 122 cases, besides helping in other directions—the opening of a Sabbath School and kindred achievements.

During the presence in San Francisco of Brother Dr. Rudolph I. Coffee, Director of the Social Service Department of the Order, various conferences were held by him with officials of the Social Service Committees of the San Francisco lodges.

Ophir Lodge No. 21, the oldest B'nai B'rith lodge of the District, celebrated its sixty-first anniversary with an elaborate program on Wednesday evening, August 30, 1916.

Rabbi Dr. Rudolph I. Coffee, of Chicago, National Director of the Social Service Department of the Order, delivered a lecture on "Judaism and Social Service" on Wednesday evening, August 30, 1916, at B'nai B'rith Hall. The public, both ladies and gentlemen, was invited to the lecture and availed themselves in large numbers of this privilege. Dr. Coffee in his lecture explained the scope of work as distinguished from charity. The lecture was given under the auspices of the Committee of Fifty of the San Francisco lodges. Dr. A. F. Cerf presided.

THE CINCINNATI LODGE.

The Cincinnati Lodge, No. 4, held a most interesting meeting on June 26, at which election of officers and a highly interesting report on Social Service were features.

Dr. Boris D. Bogen, Superintendent of the United Jewish Charities, as chairman of the Social Service Committee, delivered a preliminary report which was of exceptional interest, not only in the information which it contained, but in that it outlined the projected work of the committee as follows: First, to ascertain the field of local Jewish Social Service; second, to obtain definite data as to the present participation of the members of the B'nai B'rith in local charities; third, to study the actual status of the Jewish philanthropic agencies; fourth, to initiate activities found wanting; fifth, to promote the interest of Jewish Social Service, making it the business of everybody, instead of a few. The very interesting information was also given that members of the local lodge contribute annually $74,598 to the support of seven charitable and philanthropic organizations.

The retiring president of the lodge, Isidor Wise, reported that during his term of six months, there were 36 initiations, and that notwithstanding the unusually large number of deaths, and withdrawals on account of members going elsewhere, there still remains a satisfactory net gain of membership. The work of the lodge has been systematized to an appreciable extent, much of the useless and time consuming discussion eliminated and the foundation laid for effective constructive effort on the part of the Cincinnati Lodge, which now has a membership of 1,060.

B'NAI B'RITH OF PORTLAND.

At a meeting of Theo. Herzl Lodge No. 314, held on June 27, 1916, it was unanimously decided to remit dues to all members of the lodge who belong to the National Guard or who are in any way connected with the Army or Navy, also to remit the dues to any member who will enlist during the war.

The Daughters of the Covenant, auxiliary to the Theo. Herzl Lodge No. 314, gave a shirt waist party in the B'nai B'rith Building on Tuesday, June 27, 1916, after their regular meeting, which was the last of the season. The members of Theo. Herzl Lodge joined in the festivities of the evening.

On August 3, 1916, a luncheon was given at the Chamber of Commerce by the members of the B'nai B'rith Lodges of Portland in honor of Judge George Samuels of Oakland, Cal., Past President of District Grand Lodge No. 4. Mr. Isaac Swett, Past President of the District Grand Lodge, acted as toastmaster, and numerous toasts were given.

ASHEVILLE, N. C.

Although in only the fourth year of its existence, Asheville Lodge, No. 714, is now, in point of numbers, the largest lodge of the Order in the State. The recent growth in membership is due to the enthusiastic efforts of its newly-elected President, Mr. Sender Argintar, who has been rendering the lodge continuous effective service since he became a member.

Along with its normal duties the lodge has its peculiar functions for the reason that the city is the center of a large health and recreation resort, and the community is frequently called upon to act in behalf of the sick and distressed. In addition to this work of benevolence the lodge has labored steadily and successfully toward communal harmony, its membership now embracing men active in the three congregations and the local Y. M. H. A.

July 19, the recently elected officers were installed by Mr. R. C. Goldstein, a former President of the Lodge, before an assembly of the Jews of the town. Addresses were made by these officers, and refreshments were then served.

TACOMA LODGE, TACOMA, WASH.

The work in store for Tacoma Lodge was of such magnitude that no effort was made to create a vacation period. At a well attended meeting of the lodge, held on Aug. 10, 1916, a large class of candidates was initiated. The degree team of the lodge is now being equipped with new robes.

The Sabbath School conducted by the lodge last season will be resumed again early this fall and extensive preparations are being made by the lodge to make this one of the principal activities of the lodge during the coming season.

REPORT OF MAGIC CITY LODGE, BIRMINGHAM, ALA.

Beginning with Sunday, July 2, 1916. Magic City Lodge No. 725, I. O. B. B., began its activities under the supervision of the newly elected officers.

In spite of the hot weather the meetings of the lodge have been well attended. The B'nai B'rith atmosphere of unselfish interest in the welfare of the Jewish people is predominating at the lodge meetings and gaining the co-operation of the membership.

The lodge has inaugurated a Social Service Committee composed of the following brethren: Isadore Shapiro, chairman; Chas. A. Lass, secretary; D. T. Feidelson, Swedlow and Kartus. The action of this committee so far has been in co-operation with the local Federation of Jewish Charities, in co-operation with the City Sanitary and Food inspectors in having the local Jewish groceries and meat markets up to the standard of sanitation and hygiene.

Thanks to the untiring effort of Brother F. A. Abelson and his assistants, two small children, Naomi and Lena Cantor, were recently admitted into the New Orleans Orphan Home, one of the many good B'nai B'rith institutions.

The lodge passed a resoluution to keep in good standing without payment of dues all members who have joined the National Guard as long as same will be with the "Colors" away from home. They are Sol Berman and Eugene Rappaport.

EDWARD EVERETT LODGE LADIES' AUXILIARY, NEW YORK, N. Y.

Edward Everett Lodge Ladies' Auxiliary, through its energetic President, Mrs. Henry Duschnes, gave an entertainment during the summer at the headquarters, which was largely attended. There was a professional concert accompanied by a dance. The artists were Mrs. Franfenthal, contralto; Miss Sadie Jansel, humorist; Mr. A. Goldfuss, violinist, and Mr. Telephore Longtin, tenor. The guests of honor were Mrs. Samuel Elkeles, President of Federation of Sisterhoods; Mrs. Wm. Singer, Miss Sara Schottenfels, Mr. Leavitt, President of Manhattan Lodge, and Mrs. I. H. Kempner, President of Temple Israel Ladies' Auxiliary. Miss Frieda Danziger was Chairman of the evening. President S. Hyman made the address of welcome, and Mrs. Henry Duschnes told of the aims of the new Auxiliary, Immigrant Aid Work being its special plan of activity.

DAN LODGE NO. 593, CHARLESTON, S. C.

June 28 was Flag Day in Charleston, and as one of the leading patriotic societies in Charleston, Dan Lodge participated, making one of the most impressive showings in the spectacular parade of five thousand marchers. Responding to letters sent out by President Fromberg, about one hundred twenty-five Jewish men assembled in Dan Lodge's division, most of them being members of the Lodge, whose entire membership now is about one hundred thirty.

Dan Lodge's showing during the patriotic occasion was gratifying, especially in view of the fact that the majority of members are also members and officers of numerous other orders, all of whom anxiously bid for support in the parade. But, desiring to demonstrate to the world the intense patriotism of the American Jew, and his loyalty to the flag, practically all of the Jewish men in the parade aligned themselves with the B'nai B'rith. Young and old, the men marched along proudly, each carrying an American Flag, and the banner of Dan Lodge waved alongside of Old Glory.

LINCOLN LODGE, PHILADELPHIA, PA.

A special meeting of Lincoln Lodge No. 780 was held on June 27 at Hotel Walton. A class of thirty candidates was initiated and the degree work was under the direction of Brothers Abe Weil, President of District Grand Lodge No. 3; Jacob Singer, member of the Executive Committee of the Order; Joseph W. Salus, of Atlantic City, Past President of the Grand Lodge, and several members of the General Committee of the city. After the initiatory ceremonies, the lodge gave a smoker for which splendid talent had been provided. An exceedingly large number of members were present.

LOS ANGELES, CAL.

At the B'nai B'rith Hall on Monday evening, August 28, a large gathering of members under the auspices of Los Angeles Lodge No. 487, including their ladies and friends, listened to a discourse on the aims and objects of the Order by Dr. Rudolph I. Coffee of Chicago, Director of Social Service Department of the Order.

After a few introductory remarks by the President of the Lodge, Brother Harry Hollzer, Dr. Coffee began his lecture by stating that although under the present economic system there is need for benevolent societies to look after the temporary cases of distress, the object of the Order is to do constructive work. He mentioned particularly the movement inaugurated, known as the Big Brother Movement, as one of the present activities of the Social Service Department.

Dr. Coffee also elaborated on the work of the Anti-Defamation League.

During his brief stay in Los Angeles, Dr. Coffee's time was very much taken up. In the morning he visited the Sanitarium of the Jewish Consumptive Relief Association. At noon a gathering was held of the social workers and officers of the philanthropic organizations, which was attended by almost 100. In the afternoon he visited the Reform School, and in the early part of the evening he held a social service conference with the active members of the lodge.

VANCOUVER, B. C.

Samuel Lodge No. 668, of Vancouver, held a special social evening and smoker on Tuesday evening, July 25, in celebration of the sixth anniversary of the institution of the lodge.

Under the auspices of the Samuel Auxiliary, Daughters of the Covenant, a picnic was held on Sunday, July 30. During the afternoon, sports and games were arranged. The attendance was large and an enjoyable time was had.

DISTRICT NO. 1.

Max L. Pinansky, vice-president of Israel Lodge No. 796, was elected president of Temple Beth Israel, the newly organized congregation in Portland. The other officers of the Congregation are charter members of the new lodge. They are, Vice-President Mark Levine, Treasurer David Schwartz, Secretary Jacob Sapiro, Trustees, Dr. Elias Caplan, Joseph Brenner and Louis Silverman.

Washington Lodge No. 19 and B'er Schebba Lodge No. 11, two of the oldest and most prominent lodges in the District, contemplate amalgamating some time during the fall season.

New York Isaiah Lodge No. 1 published a most attractive little booklet, explaining the aims and ideals of the Order, giving also pictures of some of the institutions supported by the Order, also pictures of the various departments of the New York Headquarters. The booklet, which is a work of art, had been gotten up by Bro. Myer L. Victorius, President of the lodge, who was helped by a number of enthusiastic and devoted brothers.

Bro. Isidor Enselman, President of Maccabee Lodge No. 71, has arranged a series of interesting meetings to take place next winter, which will attract not only members of Maccabee Lodge, but also brothers of sister lodges.

Past-President Herman Asher, of District No. 1, Second Vice-President, Bro. Maurice P. Davidson, Bro. H. J. Wolf, Vice-President of Zerubbabel Lodge, of Rochester, and a number of other well known B'nai B'rith members, have been training at Camp Whitman, Plattsburgh, N. Y. Lieut. Manuel F. Behar, of Washington Lodge, and a number of other brothers of various lodges all through the District, are at the Mexican border. Several of the lodges have voted to remit the dues of brothers who volunteered their services in the army.

The officers of Israel Lodge, of Portland, Me., who at the same time are the officers of the new Congregational Temple Israel, made a special request of the General Committee of District No. 1 for the services of Secretary Dr. Bernard M. Kaplan during the coming holidays, assuring them that his services there during the high holidays would be of great benefit to the entire Jewish community. The General Committee has granted the request of our brothers in Portland.

The bowling alleys at the Headquarters have been completely renovated and refurnished, through the efforts of the President of New York Isaiah Lodge, Bro. Myer L. Victorius, and Bro. Alfred Baum of Washington. The bowling

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What Our Lodges Are Doing

(Continued from page 15.)

alleys are very comfortable and commodious and will no doubt attract a great many members of the District, especially the younger men. While the alleys are rented by special clubs of different lodges, Bro. Victorius, who is the Chairman of the Alley Clubs, will have the alleys open for the use of all brothers on Sunday afternoons and Sunday evenings, beginning Sunday, Sept. 17th. A nominal charge will be made for each game. Preparations are being made for a tournament, of which Bro. Alfred Baum of Washington Lodge will be in charge, and with whom brothers desiring to enter the tournament are requested to register. There is no charge for entry and the prize will be either a silver cup or a Mineralite bowling board.

Bro. Rabbi Ludwig Roeder delivered an interesting address on the Books of the Prophets at Maccabee Lodge before adjourning for the summer.

Chananiah Lodge mourns the demise of Samuel Kahn, ex-President and charter member, who was a worthy and devoted brother. Chananiah Lodge will celebrate this month its forty-fifth anniversary. A very interesting program has been prepared for the occasion.

Horeb Lodge continues to increase its membership and expects to have 700 at the end of the year.

Bro. Rabbi Samuel Price, of Springfield Lodge, is devoting considerable time to the affairs of the lodge, notwithstanding his multifarious duties in other communal matters.

Massachusetts Lodge, which is the President's lodge, has doubled its membership and expects by the end of the year to be three fold strong. Its sister lodge, Amos, is equally showing great activity and is attracting the most intelligent Jewish young men in Boston.

Ex-Ambassador Henry M. Morgenthau, who is a member of Jordan Lodge, will have the extreme honor of receiving a medal from the Order for services rendered in behalf of the Jewish cause. He was also elected as a member-at-large on the Executive Committee.

Through the efforts of Bros. President Bartow, Financial Secretary Goodman and several other active workers, an effort is being made by Hebron Lodge to organize a ladies' auxiliary. The ladies' auxiliary of Maccabee, Jordan and Edward Everett lodges have set a good example to all the other lodges to follow.

At a meeting of Horeb Lodge No. 25, of New Haven, Conn., Mr. Samuel Campner, President of the Board of Aldermen of New Haven, delivered an address on the subject, "The Case Against the Congress."

At the meeting of Zion Lodge No. 2, of New York City, held in the month of June, Rev. Dr. Gustave H. Houseman delivered an address on the subject, "Sons of the Covenant."

DISTRICT NO. 2.

Cincinnati Lodge No. 4 has taken up the Social Service work by the appointment of a special committee consisting of Brothers L. H. Freiberg, L. Weland, S. Rosin, J. Rollman and B. D. Bogen. The committee held a meeting during the month of June and outlined plans for a preliminary social service survey of Jewish activities. It is intended to thoroughly cover the entire field of local Jewish activities of all characters.

Mr. Alfred A. Benesch, former Director of the Public Safety of the City of Cleveland, has been appointed a director on the National Board of the National Jewish Hospital for Consumptives at Denver, Colo.

Mr. Sigmund Livingston, of Bloomington, Ill., Past President of District Grand Lodge No. 6 and Chairman of the Anti-Defamation League, will address the B'nai B'rith lodges of St. Louis on the subject of Anti-Defamation on Sunday, October 1, 1916.

DISTRICT NO. 3.

On Sunday evening, May 28, 1916, Rodef Sholem Lodge No. 139, of Wilkesbarre, Pa., held memorial services at the Temple in honor of J. Pincus, who founded that congregation, many of the members of which were the founders of the lodge. Judge Strauss and Rev. Marcus Salzman addressed the large audience who attended the services.

Brother M. J. Lewis, Secretary of Rodef Sholem Lodge No. 139 of Wilkesbarre, an ardent worker in the B'nai B'rith ranks, received 6,626 votes in his county while running for Congressman at large. He received the highest vote among twelve candidates.

Brother Gilbert G. Jacobosky, member of Rodef Sholem Lodge No. 139, of Wilkesbarre, Pa., Captain of Battery F of Third Artillery, left Wilkesbarre on August 17, 1916, for Mt. Gretna, and from there he, with his battery, will entrain for the Mexican border.

At a meeting of Jericho Lodge No. 44, of Pittsburgh, Pa., held on Sunday, June 25, 1916, in the Century Building, Dr. Rudolph I. Coffee, of Chicago, Director of the Social Service Department of the Order, delivered an address on "Social Service and the Order."

The annual picnic and outing for the pupils of the Hebrew School and Hebrew Sabbath School of McKeesport, Pa., was held at Olympia Park on Tuesday, June 27. The children were the guests of McKeesport Lodge No. 573. Some of the features were a baseball game and other athletic sports and dancing in the pavilion, all under the auspices of the lodge.

The annual picnic of Newcastle Lodge No. 609, Newcastle, Pa., was held on Sunday, July 16, 1916, at Dewey Park.

Through the efforts of Brother Edward Hemple, of Pittsburgh, Pa., a B'nai B'rith lodge was instituted at Charleston, W. Va., on June 4, 1916.

DISTRICT NO. 4.

Brother Morris Schneider, Past President of District Grand Lodge No. 4, addressed the members of Oakland Lodge No. 252, of Oakland, Cal., at a well-attended meeting on June 27, 1916, at Covenant Hall. Mr. Schneider spoke upon his eastern travels, relating the various observations made during his extended trip in the east.

Prominent business men and men of affairs will address the members of Oakland Lodge No. 252, of Oakland, Cal., during the fall season. These lectures will be held twice per month and will be given in the Covenant Hall.

President Henry Newburgh, of District Grand Lodge No. 4, is making a tour through the northern part of the jurisdiction to visit the lodges located there. He had with him in the city of Portland, Dr. Rudolph Coffee, the Director of the Social Service Bureau of the Order. After Portland a member of the General Committee accompanies him and the following lodges are on the list:

Portland, Ore., Monday evening, Sept. 4.
Aberdeen, Wash., Wednesday, Sept. 6.
Tacoma, Wash., Thursday, Sept. 7.
Vancouver, B. C., Sunday, Sept. 10.
Victoria, B. C., Tuesday, Sept. 12.
Seattle, Wash., Thursday, Sept. 14.
Everett, Wash., Sunday forenoon, Sept. 17.
Bellingham, Wash., Sunday afternoon, Sept. 17.
Spokane, Wash., Monday, Sept. 18.
Boise, Idaho, Thursday, Sept. 21.
Helena, Mont., Sunday forenoon, Sept. 24.
Butte, Mont., Sunday evening, Sept. 24.
Salt Lake, Utah, Tuesday evening, Sept. 26.

On Tuesday evening, September 5, 1916, Rabbi J. O. Goldstein addressed members of Oakland lodge No. 252, of Oakland, Cal., on the subject, "Fraternalism in Its Relation to Religion."

An interesting meeting of Victoria Lodge No. 758, of Victoria, B. C., was held on Tuesday evening, August 15, 1916. A debate was held on the question of "Orthodoxy vs. Reform," and participated in by Brothers A. L. Singer and I. Lancaster. At the close of the evening a smoker was held and refreshments were served.

DISTRICT NO. 5.

Dr. George Solomon, of Savannah, Ga., Secretary of District Grand Lodge No. 5, visited Baltimore on June 30, together with Brother Julius I. Peyser, of Washington, D. C., Past President of District Grand Lodge No. 5, to confer with the officers of Menorah Lodge, of Baltimore, Md. A luncheon was served in honor of the visiting Grand Lodge officers.

Gate City Lodge No. 144, of Atlanta, Ga., played host to the Big Brothers as well as the little boys at the annual Orphan's Home picnic held on August 23. Special arrangements were made for the transportation of the guests and the lodge looked after their comfort and pleasure.

DISTRICT NO. 6.

Rabbi Jacob Singer, of Lincoln, Neb., a prominent B'nai B'rith worker in his community, has been appointed Professor of History and Theory of Music in the newly instituted department of music of the University of Nebraska.

Dr. Rudolph I. Coffee, of Chicago, Director of the Social Service Department of the Order, while on his way to the Pacific Coast, stopped over at Omaha and conferred with the leading members of the Order belonging to Nebraska and McKinley Lodges of that city. Dr. Coffee visited the Juvenile Court and at noon was entertained at a luncheon by the local lodges.

On Sept. 10, 1916, Dacotah Lodge No. 731, of Grand Forks, N. D., held its first meeting of the season, which was without doubt the most interesting meeting of the lodge ever held. At no time since the existence of the lodge have the members individually shown as much interest and solicitude for the welfare of the Order as they did at this meeting. A few more meetings of that kind will insure a capacity attendance at the future meetings of the lodge.

Dr. I. L. Rypins, of St. Paul, prominent worker of Minnesota Lodge, who was recently named by Governor Burnquist to serve on a commission to revise and codify the laws of the state in reference to children, has been appointed on a committee of three to devise ways and means of financing the work of the commission.

DISTRICT NO. 7.

Brother E. R. Bernstein, of Shreveport, La., President of District No. 7, has issued a circular letter to the lodges and members of the District, containing copy of the resolution adopted by his home lodge, Louisiana Lodge No. 107, with reference to putting into execution some of the activities advocated and recommended at the recent session of the District Grand Lodge.

The annual smoker of Edar Lodge No. 211, of San Antonio, Texas, was held on June 4, 1916, at the Hebrew Institute. Previous to the smoker, a class of candidates was initiated. Talks were made by prominent members of the lodge and a report of the delegates to the Convention of the Grand Lodge was also read.

A unique B'nai B'rith meeting was held at Anniston, Ala., on June 4, 1916. Lodges of the three cities of Gadsden, Talladega and Anniston met together and held an all-day session. Addresses were delivered by the Lieutenant Governor of Alabama, and by Brother A. Leo Oberdorfer, of Birmingham.

At a meeting of Gulf Lodge No. 221, of New Orleans, La., held on July 12, 1916, the election of officers was held.

The Agricultural Committee of District Grand Lodge No. 7 held a meeting at Waco, Texas, at which a definite plan was adopted for the formation of a community of Jewish farmers. The plan in substance is to raise not less than $1,000,000 by the sale of stock, to place families of proper physical and mental make-up upon farms of not less than fifty acres, and that each of such families is to invest at least $500 in farm implements. The plan further contemplates farm villages on the continental European plan.

Rabbi I. Warsaw and L. Migel were elected the accredited representatives of the organization for the soliciting of subscriptions. The headquarters of the Committee will be in Dallas, Texas, where all further meetings will be held.

The joint B'nai B'rith Lodges of Montgomery, Ala., held a meeting on June 25, and were addressed by Capt. Leon Schwarz, of Mobile, Past President of District No. 7, I. O. B. B., who is at the mobilization camp with his regiment. Other soldiers, members of the B'nai B'rith, were present. There are a number of Jewish soldiers in the Alabama National Guard, now mobilized for active service.

Houston Lodge No. 434, of Houston, Tex., has appointed a committee to organize a Big Brother and Big Sister Club. Brother Sol. Schoenman as Chairman of the Committee, is working on a program of organization which will soon be completed and installed in Houston.

DISTRICT NO. 8.

Under the auspices of Amicita Lodge, of Posen, Germany, entertainments are given each Sunday afternoon for the Jewish soldiers garrisoned there. A short scientific lecture is given, after which artistic and declamatory lectures are given.

RUSSIAN JEWISH REFUGEES IN ITALY.

As a result of a recent agreement between the Italian government with the Russian government, all Russian Jews who deserted from the army or failed to appear at military centers for enrollment in the army and now residing in Italy, are to be deported by the Italian authorities. The decision of the government of Italy has caused the Jews there a great deal of concern. A protest was prepared by them which was sent to the senators and deputies, in which Russia's treatment of its political offenders is described, and also the legality of the alien Jews in Italy is emphasized. It is expected that as a result of this memorandum, which made a favorable impression in the higher circles in Italy, the alien Jews there will not be molested.

MINISTER GIVES $100,000 FOR RELIEF.

According to a cable received by the New York "Jewish Morning Journal," a minister of Scotland, whose name could not be ascertained, has sent Baron Guinzburg, in Petrograd, the sum of £19,000 ($100,000) for the Jewish war sufferers.

THE JEWISH CHAUTAUQUA SOCIETY.

The Jewish Chautauqua Society inaugurated work in the summer schools in the universities throughout the country during the summer of 1909 at the Summer School of the South in Knoxville, Tenn. This work was undertaken following an urgent appeal from the United States Commissioner of Education, Hon. P. P. Claxton, who realized that the prevailing misconceptions of the Jew are traceable to an appalling lack of knowledge of the Jew—what he is and what Judaism stands for.

The seventh annual report of this noteworthy activity of the Jewish Chautauqua Society has just been received. Rabbi Abram Simon, of Washington, D. C., delivered six lectures on the subject of Bible Interpretations at the University of Virginia. On the opening day the attendance was three hundred. At the close there were present nine hundred. The "Summer School News" in commenting upon Dr. Simon's work says, "He is one of the most forceful lecturers who visited the summer school."

Rabbi George Solomon, of Savannah, Ga., delivered six lectures at the University of North Carolina on "Prominent Jews in the Christian Era." There was an attendance of three hundred students at these lectures.

Rabbi Eli Mayer, of Philadelphia, delivered a lecture at the State College of Pennsylvania, "The Jew of the Past and Present," which was attended by one thousand students. Rabbi Mayer suggested that the Jewish past is of most vital interest to Christianity; that courses in Jewish history should be given in all colleges, especially as it means more to the dominant religion than Greek and Roman history, which are so universally required.

Rabbi David Lefkowitz, of Dayton, Ohio, delivered three lectures on "Jewish Literature of the Post-Biblical Era," which were attended by more than six hundred students and professors. Following each lecture there was a conference with questions and general discussion.

Rabbi Henry Berkowitz, Chancellor of the Society, delivered two lectures at Dartmouth College on the Survey of History of the Jews and the Survey of the Literature of the Jews, which were attended by 150 students. This was most encouraging, as there is but an enrollment of 350 students in this Summer School. Keen interest was manifested in these lectures. Following each one there was a questionairre which was participated in by many who were eager for more knowledge and information. This was the first time in the history of this venerable institution that a Jewish teacher has ever presented the Jewish viewpoint.

The University authorities of the Summer Schools have been highly gratified with the results of the work undertaken by the Society and are hopeful of a continuation of the work next season. There can be no work of greater importance undertaken by the Society than to serve as an eye-opener to those who have been blinded to an appreciation of the very highest and best in Jewish teaching and stimulation of thought.

RESTRICTION ORDERS SHOW GOVERNMENT VIEWS.

The attitude of the central government toward the liberal tendency in Russian parliamentary circles and toward the optimism of its Allies of Western Europe can be seen by a few very recent orders and declarations on Jewish disabilities which were issued after the return of the deputation from Europe.

On July 18 the Russian Cabinet again published a statement about the necessity for the Trade-Ministry to keep a strict guard that all Jewish restrictions in the stock companies be enforced, and the Minister of Education again issued a circular in which additional restrictions are imposed governing the admission of Jews into the universities. More than this, this circular practically nullifies all privileges which were granted last year to all Jewish young men who sought entrance into Russian universities.

JEWISH PROFESSORS AT WARSAW UNIVERSITY.

M. S. Dickstein and M. Handelsman have been appointed Professors of Mathematics and History respectively at the University of Warsaw.

The demand of the Polish antisemites for the introduction of a percentage norm for Jews into the Warsaw higher schools has found no favor in German official circles.

All true science begins in love, not the dissection of your fellow-creatures; and it ends in love, not the analysis of God.
—Ruskin.

There is many a one who preaches well,
But whose actions a different story tell.
—The Talmu

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JEWISH LEADERS

A Series of Historical Portraits

By RABBI SAMUEL COHON, *Chicago*

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2. DAVID, THE LEADER, AS KING.

Carlyle speaks of kingship as "the last form of heroism." The king is "practically the summary for us, of all the various figures of heroism; priest, teacher, whatsoever of earthly or spiritual dignity we can fancy to reside in a man, embodies itself here." The true king is the incarnation of the people's will, its honor, and its ambitions. His shoulders bear the people's burdens; his shield defends them in war, and shelters them in peace. He is the first soldier in the land, and the first citizen, the pattern for his countrymen. As the Hebrew word "Melek" connotes, the king in Israel was, in the first place, the advisor, the counsellor of the people, their guide in things material and in matters religious, the champion of their rights and liberties. He was, at once, the chief justice, the general, and the prince of peace. This Jewish ideal of kingship was crystallized in the character of David, the son of Jesse of the tribe of Judah.

History seldom moves in the direction of a straight line of progress; it is full of lapses as well as of advances. The victorious Israelites in the Promised Land themselves faced the danger of a double defeat. While they conquered the Canaanites, they were gradually being conquered by the culture of the Canaanites. No sooner had they exchanged their nomadic life for the settled life of agriculturists than they adopted the superstitions and licentious customs connected with the Canaanitish agricultural deities, the Baalim. Thus the simple religion which they had brought from the desert of Sinai was in danger of losing its moral tone and purity. Their religious laxity resulted in the weakening of their national unity. The tribes separated as they were geographically,, ranged themselves under different leaders or "judges." The spirit of rivalry between them led to civil wars. The tribe of Benjamin was almost exterminated by the other tribes. The warriors of Ephraim were massacred by the Israelites of the East Jordan. A scism arose also between the tribe of Judah of the south land—a tribe which had arisen out of a mixture of Hebrew, Kenite and Edomite blood—and the tribes of the North. The house of Israel, divided against itself, could not withstand the attacks of its enemies. The life of the young and weak nation was especially threatened by its neighbors to the southwest, the Philistines, who with the aid "of their kinsfolk from Crete and the Islands of the Greek seas" extended their dominion throughout the west—Jordan territory, and began to turn Canaan into Palestine, "the land of the Philistines." (Sayce, Israel and the Surrounding Nations, pp. 50 ff.)

To prevent the loss of Israel's independence and religion, became the object of the Prophet Samuel's solicitude. With a band of religious enthusiasts, he set out to fan the flames of national self-consciousness in the hearts of the people. What is more, he recognized the need of the hour: the uniting of the scattered tribes under the rule of one centralized authority. Thus, after a long line of judges and tribal chieftains, the institution of kingship was established in Israel, in imitation of the surrounding nations. Monarchy was the only alternative to national extinction.

As the first king of united Israel, Samuel chose Saul of the tribe of Benjamin. Hard and thorny was his road. The people had not been accustomed to discipline. They did not fully realize what a monarchy implied and what it had a right to demand of them. Indeed, great authority was vested in Saul. He was the "Moshiah Adonoi," God's annointed, God's vicegerent in Israel, through whom God ruled and guided the people. But he was unequal to the heavy task of the pioneer, of bending the intractable will of the young nation, and of creating new institutions. Though he was brave and fearless, he broke down under the strain. After years of endeavor, he left the country in almost the same precarious condition in which he had found it. And it was left to his successor, David, to establish the monarchy on a firm foundation, to crush the power of the Philistines as well as of the other enemies, and to complete the work that was begun by the founder of Israel, Moses.

This gifted man was the eighth son of Jesse of Bethlehem, a small town five miles south of Jerusalem. As a child he was trained to endure hardship as shepherd of his father's flock in the desert and in the hill country of Judah. There he developed a strong and agile physique that fitted him for his life of incessant struggle. His strength was so great that, as a youth, he had, unarmed, slain a lion and a bear that had attacked his fold. The shepherd lad was also a lover of nature and of music. He filled the mountains with his sweet piping.

Fortune began to smile early upon David. His reputation for his remarkable beauty, prowess and minstrelsy reached the court of Saul. The king, suffering from grave attacks of distemper and melancholy, was in need of a musician to cheer him. To this end David was invited to the court. His magic touch upon the harp evoked sweet melodies that soothed the heart of the sick king. Prince Jonathan became passionately attached to David, and Princess Michal fell in love with him. The courtiers and the high men of state were captivated by his wonderful personality. Saul, too, was fond of him, and made him his armor-bearer. David's skill as archer won for him great distinction. His acts of heroism—and especially his defeat of the Philistine giant, Goliath, whom he slew with a stone from his sling—soon became celebrated in popular song and story.

A ditty which the daughters of Israel sang about David worried King Saul. It ran: "Saul hath killed thousands; David, tens of thousands." This ranking of David above him who was supposed to be the first soldier of the realm aroused the jealousy and suspicion of the sick king. However, while wishing to put his possible rival out of the way, Saul feared to hurt the people's favorite. He, therefore, under the cloak of generosity, offered David the hand of his daughter Michal on condition that he undertake a perilous expedition against the Philistines. The king's plan miscarried. David acquitted himself of the difficult task, and thus became the king's unwelcome son-in-law.

The king now resolved upon a more direct course of action. Once, when David was playing the harp before him, Saul threw his spear at him. David dodged it and fled from the king's presence. At the advice of his wife, Michal, and of Prince Jonathan, his loyal friend, David hastily left the country. On the way he stopped at the priestly settlement of Nob to secure a sword and provisons, then turned to the mountain fastnesses of Judah, where he was joined by a valiant band of desperate warriors. Saul, disgusted with his children's attachment for David, personally set out at the head of an army to overtake the refugee. Suspecting the priests of Nob of having entered a conspiracy with David against him, he slew them all. Only one son of Ahimelech, the high priest (named Abiathar) escaped the massacre and fled to David into the wilderness. Samuel, the prophet, who is said to have quarreled with the king long before, must have completely withdrawn his moral support from Saul, now that he had murdered the priests in cold blood. The captain of Israel's frail ship of state turned mad. Attacked by perilous waves on all sides, he further endangered the safety of his ship by trying to kill the faithful first mate, the country's bravest and most devoted servant.

"Thanks to the nature of the country in which he had taken refuge," David slipped out of Saul's hands time after time. His demeanor toward his enemy remains one of the grandest examples in history of returning good for evil. Several times during his flight the opportunity offered itself to David to take Saul's life, but, in his magnanimity and in his spirit of touching reverence, he refused to permit his men to lay their hands upon "God's annointed." As a true statesman he felt that the safety of the country from anarchy depended on the inviolability of the king's person.

As the "brigand-chief," David undertook marauding expeditions against the Bedouin tribes of the Judean wilds, the Amalekites and the other inveterate enemies of Israel. To the Israelites who lived on the outskirts of the desert, David was a wall of defense. For his services he from time to time exacted tribute from the richer land owners. At last he grew weary of leading the life of an outlaw, and, despite his grief at leaving his fatherland—a step equivalent in those days to apostasy—removed, with his men, to the land of his former enemies, the Philistines, and offered his services to Achish, the king of Gath. The Philistine king welcomed David. David himself felt uneasy in the capitol, under the scrutinizing eyes of the king. He therefore obtained permission to settle with his army in the open town of Ziklag, equivocally offering to guard the frontier. There, in the freedom of the wilds, he lived for a year and four months, continuing his raids on the Bedouins, but very carefully giving the king the impression that he had been fighting the Judean clans. The king's confidence in David was so strong that, on starting a decisive campaign against Israel, he invited him to join, and promised to appoint him as his body-guard. But the Philistine generals had no such confidence in their former enemy, and insisted on his return to Ziklag. In spite of his protestations of fidelity, David had to leave the battle field. This child of fortune probably never had better cause to thank God than when spared from the horns of the dilemma of fighting his own brethren or of betraying the trust of his allies.

During his short absence from Ziklag the Amalekites, in revenge for his attacks on them, set the town on fire and carried off all the women and children. In a dashing pursuit he overtook them and recovered all that belonged to him and took a large booty, which he divided among his soldiers. His own share of the spoil he wisely used as presents to the elders of Judah and the allied tribes on whose good will he felt he soon would have to rely.

In the ill-fated war with the Philistines, Israel was defeated. Saul, disheartened by the death of his sons, and hard pressed by the enemy, ended his own life on Mount Gilboa. This tragedy was the subject of David's stirring elegy, in which he sounded the genuine sadness of his heart at the death of Saul and Jonathan, and thus again displayed his truly noble spirit toward his erstwhile enemy:

Saul and Jonathan, the beloved and lovely!
In their lives and in their death they were not divided.
They were swifter than eagles;
They were stronger than lions.
I am distressed for thee, Jonathan, my brother!
Very pleasant hast thou been unto me;
Thy love to me was wonderful.
Surpassing the love of women.
How are the mighty fallen,
How perished, the weapons of war!

Now that Saul was dead, David, with his trusty and valiant men, removed from Ziklag to the city of Hebron in central Judah, where the elders of his tribe annointed him king. For seven and a half years he ruled the tribe of Judah in the south of Palestine, probably as a vassal of the king of the Philistines. The North country was held partly by the Philistines, and partly by Ishbaal (or Ishboshet), the only surviving son of Saul, whose mainstay was the brave general, Abner. The sacred historian informs us that "there was long war between the house of Saul and the house of David; but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker." Dissentions arose in the Northern capitol. Abner wished to marry Saul's concubine, Rizpah, the daughter of Aiah, a step calculated to promote his influence in the land, perhaps even to obtain the kingship. When he was checked by his puppet-master he began negotiations to deliver the Northern kingdom to David on condition that he would retain the generalship of the army. Joab, David's nephew, who had already distinguished himself as warrior in David's services, scented the danger that threatened his position in the state. With the cunning of a fox he overtook Abner and, under the pretext of a blood feud which he was in duty bound to avenge, cut down his rival. Ishbaal, too, was murdered shortly afterwards in his own palace by malcontents.

With the pillars of their state destroyed, the leaders of the North submitted themselves to the rule of David, whose power was rapidly growing. Thus the shepherd-minstrel became king. The wise leader of the flock became the great leader of men. His cheerful and sunny disposition, his tactful and winning manners, and his all-compelling personality won for him the heart of the nation. Wherein Saul with his choleric temper had failed, this sweet singer succeeded. He at last consolidated the tribes of the fertile North and of the hilly South that had lived in perpetual strife into one nation.

The man who more than anyone else had contributed to David's success was the famous general, Joab. He rightly deserves a place with the foremost soldiers of history. Through his labors, "the Hebrew army became what the Assyrian army was in later days, the most highly disciplined and irresistible force in Western Asia." (Sayce, Ibid.) His one passion was dog-like fidelity to his master. When it served David's interests, Joab was ready to commit outrageous crimes and to take the blame upon himself. He led his army from victory to victory, and contrived to have the credit go to David. On more than one occasion he terrorized David, and forced him to discharge the duties that his position required. It was largely due to him that "the kingdom of Israel was passing into an empire."

The rising power of David brought terror to the heart of the Philistines. In several successful encounters David broke their power, and thus at last established the independence of Israel Without undertaking any offensive wars, he was compelled, in self-defense, to crush Moab, Zobah, Damascus, Edom, and Ammon. The ancient seer exalted his ascendency on the political horizon in these words: "A star hath come out of Jacob, and a scepter hath arisen out of Israel. He hath smitten the princes of Moab, and hath destroyed the children of Sheth. And Edom hath become his possession; Seir, also, the possession of its enemy. And Israel doeth valiantly." (Numbers XXIV: 17-18.) At a time when Assyria-Babylonia and Egypt were weakened by inner dissentions, David was enabled to establish the strongest monarchy of his day in the Orient.

David was a born leader of men. He knew how to impress them and how to win their confidence. When Saul became king, he continued to reside in his native village in the simplicity of former days. David, however, felt that the king's power rests in a great measure on prestige. The very first act of his reign over Israel was, therefore, the selection of a new capital that, by its central loca-

(Continued on page 2.)

n and splendor, would command the respect of all the people. It was a stroke of true statesmanship and of military foresight that he chose the city of Jerusalem. The city still belonged to the Jebusites. He therefore proceeded to capture the fortress of Zion, and to make it his capitol. As the territory on which this city was located belonged to no tribe, much jealousy and ill-feeling were avoided for the time being. From a military standpoint, also, his selection was ideal. Standing on a rocky plateau, and surrounded on three sides by deep ravines, Jerusalem formed a natural fortress which, almost without further help of man, was impregnable. Thus the city which has grown inseparable from the poetry and religion of the world may be considered the creation of King David. He beautified it, and, with the help of Phoenician architects and builders, erected a royal palace and fortifications. David also organized his court on a large scale. He himself acted as chief justice before whom the weighty matters were brought. A scribe acted as his private secretary. A council of "friends of the king" advised him in important matters of state, whereas the business affairs of the country were in charge of a special official. The citizen army of about thirty thousand men was headed by Joab. A bodyguard of mercenaries and a band of picked soldiers were conspicuous for their services to the king.

But what is most important, David appreciated the genius of Israel. To create an ideal of common interest that would bind the hearts of all Israel to Jerusalem, David brought there the Ark of God, which, after its return from Philistine captivity, had been kept in obscurity all during the reign of Saul. In military pomp, and in great popular celebration, in which David took the leading part, the Ark was carried to Jerusalem, which henceforth became the City of God. The stirring rhythm of the twenty-fourth Psalm re-echoes for us the solemn strain of that occasion. Thousands of voices, to the accompaniment of harps, cymbals, timbrels, and cornets, joined David in his song:

"Lift up your heads, O ye gates;
And be ye lifted up, ye everlasting doors;
And the King of glory shall enter.
Who is this King of glory?
The Lord strong and mighty,
The Lord mighty in battle."

(cf Cornill: His. of Israel, chapters 2-3.)

Two priests, Abiathar and Zadok, assisted by a retinue of Levites, were placed in charge of the sacred shrine, though David himself exercised priestly functions. Tradition is right in looking upon him as the founder of the Temple service. Though the building of the famous Temple of Jerusalem was left to his son, Solomon, he instituted the first solemn musical services in the holy city. And his poems, fragments of which are incorporated in our book of Psalms, were among the first songs of praise sung in the holy city.

"Music of stringed instruments," says Ben Sirach. "he ordained before the altar,
And set the singing of psalms to the harp.
He gave comeliness to the feasts,
And set in order the seasons throughout the year,
For that he gave praise to His Holy Name.
Before morning, the sanctuary resounded therewith."

The life of David would have been as brilliant as a bright summer morning had he not drawn one dark cloud upon himself which steadily grew until the storm of rebellion broke out. Smitten with a guilty passion for the beautiful Bath-Sheba, he caused the death of her husband, Uriah—a Hittite soldier in his service—and then took her into his harem. Such events are quite common in the lives of crowned heads. The morality of the kings and emperors of present day Europe is not above this course of action. However, few kings have had David's moral courage to confess their sin and repent of their evil. It has been well said that the great sin of David would—despite its dire consequences—have long been forgotten had it not been for his heartfelt repentance and for the contrite spirit in which he received Prophet Nathan's rebuke.

His repentance did not, however, remove the consequences of his sin. It left a trail of sorrow and of anguish that embittered his life as well as the life of the whole nation. One of his sons, Amnon, followed his example and disgraced a half-sister, Tamar. In consequence, Amnon was killed by the heir-apparent, Absalom. Fearing his father's wrath, Absalom fled from the land of Israel. After years of banishment, he—with the help of Joab—returned home; [illegible] a deep estrangement remained between him and David. When Absalom saw that he had forfeited his chance to [illegible] his father as king he raised the [illegible] of rebellion against David. Through sweet words of flattery he seduced the discontented among the masses, and, with their help, proclaimed himself king in the old Judean capitol of Hebron.

The account of this conflict between father and son, in the second book of Samuel (chapters 15-19) is one of the most remarkable in the history of the world's best literature. Like King Lear, in Shakespeare's drama, David experienced the ingratitude of his child; but, unlike King Lear, he retained his reason and his affection for his prodigal son. Taking up his abode in the East Jordan territory, he mustered his well-tried forces and marshalled them against the rebels, giving strict orders to his generals to spare his son's life. Joab was not so overscrupulous about the king's command; and, acting in the higher interests of David and of the country, murdered the rebel prince, and brought the revolution to a hasty end. The king was shocked by the news. "The fondness which had shown itself in early indulgence" broke out in uncontrolled grief: "O, my son Absalom, my son; my son Absalom, would that I had died in thy place, Absalom, my son, my son!" The victory was turned into mourning that day, because the people heard the king grieving for his son. "They stole away to the city, as people steal away who are ashamed of having fled the battle." Thereupon, Joab appeared with words of rebuke before the king: "Thou hast shamed today the face of all thy servants who saved thy life and the life of thy sons and daughters, and the life of thy wives and concubines, by loving thine enemy, and hating them that love thee. Thy conduct declares that princes and officers are nothing to thee, for I know that if Absalom were alive and all of us were dead this day, then thou wouldst be pleased. Rise, go forth and speak to the heart of thy servants; for, by the life of God, I swear that if thou dost not go, not a man will tarry with thee this night; and this will be worse unto thee than all the evil that has come upon thee, from thy youth until now." (2 Sam. 19:1ff.) These stern words of truth aroused David from his grief to resume the leadership of his country. The unconquerable rivalry of the tribes again threatened to break the unity of the land; but Joab again slew the rebel leaders, and enforced peace. (See H. P. Smith's Commentary on Samuel.)

David returned to Jerusalem in triumph, but he was not destined to enjoy his last years in peace. The famine—the frequent scourge of Palestine—afflicted the land; and a plague broke out among the people. This last visitation was interpreted by the people as God's punishment for David's sinful conduct in taking a census of the people. The notion was "common to primitive religions that man should not inquire into these secrets which the gods prefer to keep to themselves. The number of inhabitants of a country is such a secret; hence the wrath of Yahweh, at the census" (H. P. Smith: Old Testament History, page 151.)

The noble and self-sacrificing bearing of David, the faithful shepherd, at this time of the people's distress, reminds us of the self-effacement of Moses. "When David saw the angel that smote the people," writes the author of 2 Samuel (our chief historic source of the period), "David spake unto the Lord, and said: 'Lo, I have sinned, and I have done wickedly; but these sheep, what have they done? Let Thine hand, I pray Thee, be against me and against my father's house.'"

On other occasions, too, David showed his genuine concern for the life of his people. Once, when he was in his fortress and the Philistines held Bethlehem, he expressed his desire for a drink of water from his favorite well of his native city. Three heroic soldiers broke through the enemy's lines and brought the water to David. But he refused to drink it; and, pouring it out as an offering to God, said: "Far be it from me, O Lord, that I should do this. Is not this the blood of the men that went at the risk of their lives?"

His high regard for the lives of other men was but one expression of his deep religious feeling. Josephus speaks of him as "endowed with all the virtues that were desirable in a king. He was prudent and moderate, and kind to such as were under any calamities; he was righteous and humane." (Antiquities, Bk. VII, chap. 15.) He was, indeed, the child of his day. He shared many of its superstitions and cruelties. But he also rose in spiritual outlook above the vast majority of his contemporaries. In an age of barbarism he was a man of remarkable refinement of feeling.

David, in the forty years of his reign, united Israel, created the Jewish state, and raised the city of Jerusalem to world prominence. His political creations have long since disappeared; but his spiritual qualities live on. Greater than his achievements was his charming personality. In the tradition of the people, he is lovingly treasured as a king according to God's own heart. (Psalm LXXXIX: 20-37.) The world remembers him as the morning-star of sacred song.

Of all the heroes of antiquity that live in the affection of the ever-changing generations, none can equal the brave, wise, spiritual-minded David, the great king of the small people of Israel, the greatest personage since Moses, a man not without faults, but with great virtues, a true leader of men and a prince of God.

He is Israel's true national hero, whose name runs through all Israel's history and Israel's dreams. The popular mind loved to linger on him. Like Barbarossa of the German legend, he is not dead; he only sleeps. "David melek Yisroel hai vekayom!"—"David, the King of Israel, still lives!" calls the Jew in one of his prayers. And at the proper time, says the legend, this great liberator will wake from his slumber of the ages, and will reappear to establish the much hoped for Messianic kingdom, and to restore the ancient grandeur of his beloved people, Israel. And one of his descendants, endowed like him with the genius of leadership, will extend the kingdom over all mankind, and inaugurate the era of peace and good will on earth.

RUSSIAN MINISTERS AND THE JEWS.

The Minister of the Interior, M. Chvostov, received a Jewish deputation, headed by Rabbi Katzenelbogen, of Petrograd, with regard to the extension of the exemption of rabbis from military service to the rabbis who are refugees from the territories invaded by the enemy. The Minister of the Interior adopted a favorable attitude towards the petition.

The Minister of Justice, M. Makaroff, has announced that there are no prospects for any increase of the percentage norm of Jewish lawyers now in force.

In well informed circles it is stated that the reconstructed Russian cabinet shelved the entire Jewish question, and all discussions on it which took place before the retirement of M. Sazonoff have been postponed until the restoration of peace in Europe. The new Minister of the Interior, M. Chvostov, and his colleagues decline to recognize the urgency of the Jewish problem, and although they admit that some of the anti-Jewish laws may be very antiquated, they do not think it desirable at present to introduce any change even in the domicile restrictions.

The Relations of the Jews to the War

In the series of lectures on the war, which was arranged by the B'nai B'rith lodges of Berlin, Judicial Counsellor Horwitz spoke before a large audience on the subject of "The Relation of the Jews to the War." After some introductory remarks about the general sentiment, the change of all standards of values and the alteration of views in general, the speaker continued:

"There was a time, and it is not long ago, when malevolent people asserted that *the Jews are exclusively a commercial people,* and they lack all martial propensity and capability. A short retrospect in the history of the Jews convinces one that this is one of the unjustified reproaches. At the time when the Jews had their own kingdom, their history was a chain of wars, a chain of victories. The Jews participated in the Persian wars, in the battles of the Maccabees, in the Barkokba revolt. They were in the ranks of the Arabs in their war against Spain; later they were fighters in the Spanish army. The Jews were successful as defenders of Prague. In Prussia it was made obligatory upon the Jews to join the army by the edict of March 11, 1812. In the war of liberation the Jews rushed in multitudes to take up arms. In the then small Prussian army there were more than 1,000 Jewish soldiers, two-thirds of whom were volunteers. Hardenberg has publicly acknowledged the good fighting qualities of the Jews of that time, and the Jew edict of 1847 also described how the Jews did their duty in those wars. Fontane, who was no special friend of the Jews, also reports in the same sense of the war of 1866. When in 1870 all eyes were turned towards the south of Germany, Levy, a Jewish member of Parliament from the Palatinate, which, according to all expectations was bound to become the theater of the war, said: 'Among us all parties are united; we want to be Germans and go with our German brothers.' Five thousand Jews took part in the war of 1870, 10 per cent were killed or wounded, 8 per cent received the iron cross.

"And now we come to the present war! Up to the time of the war enough elements were at work which would have made it comprehensible if the Jews should have gone to the war without any enthusiasm. But great strength of character and love of the fatherland made them forget what happened before. The mobilization was ordered on the first of August, and already on the third of August appeared a proclamation of the Union of German Jews and the Central Association of the Citizens of the German States of the Jewish faith which demanded of every Jew that he should not only do his duty, but that he should do more and voluntarily devote his service to the utmost limit to the fatherland. We all know the wonderful way in which these words were heeded.

"Malevolent people wanted to dispute the Germanism of the Jews. What is the general meaning of Germanism? Only after the wars in the beginning of the 19th century the nations became conscious of what it meant to be a nation. This was developed from the self-conscious national feeling. The self-consciousness continued to increase and became nationalism, the feeling of nationality turned into intolerent national pride. The heroism of loud words strutted along; it reached the idea of the noble race and the Jews were designated as inferiors (Chamberlain). It is interesting how the war has overthrown nationalism while the feeling of nationality rose to unlimited heights. In reality the German Jews are nationally Germans. The Jews belong to the state in which they live. The will of the individual decides to which nation he is to belong. This will to select the nation can give to the individual that attachment to and love for the nation which are necessary for the awakening of the national feeling and the readiness to sacrifice everything for the fatherland. How splendidly this has now shown itself among us Jews; thousands rushed voluntarily to take up arms. There is hardly a family which has not some relatives in the field; women and children offer whatever they can. But we also see the recognition; about 1,000 Jews have already received the iron cross. With satisfaction we can positively affirm that among convicted spies not one Jew was found. It is generally acknowledged that we have made good. The anti-Semitic papers have been suppressed, wherever they did not change their policy for business reasons. *The administrative principles which were antagonistic to the Jews have disappeared,* Jews have become officers. Before the war we would not have believed that a Jewish teacher of Berlin would become a Lieutenant and Knight of the Iron Cross, first and second class. The rabbis, called by the authorities to act as field chaplains, are doing a work full of extraordinary blessings. They are pioneers of our cause.

"We ask wherefor do we bring our sacrifices which cannot be expressed in words? In the first place we fight for the general German cause, for the existence of the fatherland, so that we can develop. In his words, 'I no longer know any parties, I only know Germans,' the kaiser has expressed all that which comprises everything that is great in this war. There are no longer Jews who have less rights, there are no longer parties who have the preference, now there are Germans only. This principle is of the highest significance for us, especially the thought which is to be found therein of the accentuation of the common tie that we all are citizens of the state.

"The Jews have been reproached for unwillingness to follow agricultural pursuits. This is positively unjustified and unsubstantiated, because there is nothing more valueless to the community than the possession of manors attained by inheritance and not by personal effort. Farming would be unable to exist without commerce. The war shows how groundless are the claims made by some classes that they are superior to others. The war has further brought before us the value of personality. Courage, disregard of death, a feeling of responsibility and a strong consciousness of duty have been awakened. Only one who is true to himself can accomplish something. The best Jew, who adheres faithfully to Judaism, will also be the best German. After all this we can hope that the Jews will obtain by their great efforts their position within the German nation. But we must also be watchful that it should never be forgotten that the unity of all has made Germany great. We were not liked in Germany, and Germans were not liked in the world. The same faults with which we are reproached, the world also finds in the Germans. Let us work for it that the mistakes with which we are justly taxed shall cease to exist. But if at any time our position should be attacked, then we will defend ourselves and stand up for our right, for this is German and this is Jewish. The war is still raging and we still must vow to risk everything for the dear fatherland. Let each one see to it that everything is done to make our fatherland great and to preserve the unity of which it is in need. Let us place our fatherland above everything and let us strive to retain for all time the significance of the words: 'Deutschland, Deutschland ueber alles, ueber alles in der Welt.'"—Israelitisches Familienblatt.

SPINOZA, THE JEW

DR. S. M. MELAMED

Baruch Spinoza, a descendant of a fugitive Jew from Portugal, was a maker of lenses, wrote philosophical books in Latin, and was buried in the cemetery of a church. This Portuguese Jew of Amsterdam, a pupil of Rabbi Saul Mortara, became the revered teacher of Goethe and Herder, the trusted guide of Bismark and Jacobi. Baruch Spinoza, who was a disciple of Rabbi Chasadai Crescas, has had a greater influence on the development of Christian theology than any other philosopher. This maker of lenses, whose ancestors were driven from Portugal, who lived in Holland, but had no home of his own, a man without a country, without a fatherland, became the creator of a new and far-reaching philosophy of the State.

Although he himself was the personification of the highest and strongest optimism, he inspired and influenced the writings of Lenau, a most pessimistic poet, who sees only visions of darkness and despair. The dry and matter-of-fact philosopher who reasons in terms of geometry became the teacher and guide of the highly romantic theologian Schleiermacher. In fact, Baruch Spinoza was claimed as an ally by all parties engaged in intellectual contests. The Classicists in Germany put him up as their standard bearer, and so did their Romanticist opponents. Wherever we turn we find Spinoza in the thick of the battle, Spinoza in statecraft (Bismarck), Spinoza in natural philosophy (Binteare, Virchow, Heckel), Spinoza in theology, poetry, history, philology, and in almost everything pertaining to modern culture and civilization.

This statement may sound like an exaggeration, but there is abundant evidence to show that it is impossible to overestimate Spinoza's influence.

Max Gruenwald, in a rather voluminous and dry book, shows how Spinoza influenced German philosophy and poetry. From Leibnitz down to Niezsche and Hartman, every German philosopher and poet, Gruenwald proves, was in some way, either positively or negatively, influenced by Spinoza. There has not been a single question discussed in Germany which does not introduce Spinoza. He is exalted to the skies by some, and dragged in the dust by others, but none can afford to ignore him.

Ruelius, Tuluck and Linde have written large volumes on Spinoza's influence on Belgium and Holland. His influence on modern Italy is described in a book by Trinius. French writers like Sane and Boulier have discussed Spinoza's influence on French thought in large volumes. At this very moment hundreds of philosophical and historical writers are sitting in their libraries and poring over the books of Spinoza and the results of their studies and investigations are published in numerous books which are bought and read by tens of thousands of people with profit and delight.

The outstanding fact is this: Here is the Jew, Spinoza, a lens grinder in Amsterdam, who lived a short and unhappy life, and who died as he had lived, alone, excommunicated by his own people and alienated from the world at large, and this Jew turns out to be a creative and fructifying force in European civilization, a leavening power, the light and sun of a new era. Many a great man who flourished during the past two centuries may be passed over in silence. We can describe the history of modern European culture without even mentioning some of the men who in their time were considered great and influential. But it is impossible to give an account of modern European civilization without mentioning Spinoza. Could anybody write the history of Christianity with the Apostle Paul being left out? Or the history of socialism without Karl Marx? Or the history of modern Germany without Bismarck?

What sort of a man was this Spinoza? What was the secret of his power and influence?

A few years ago a German philosopher said: "There are two classes of men, Kantists and Spinozaists. The cold and dry rationalists hold fast to Kant—knowingly and unknowingly. But men of living souls and eager for life, poetry and true philosophy cling to the teachings of the Amsterdam Jew." This would make Spinoza a Romanticist.

The Jewish philosopher, Herman Kohn. who follows in Kant's footsteps, opposes his great fellow-Jew, accuses him of being only a theologian, and tries to show the errors into which Spinoza has fallen in his "Ethics." According to Kohn, Spinoza is merely a theologian, and nothing more.

Chamberlain, the hater of Judaism, sees in Spinoza a dry rationalist, because he applied in his philosophy "the geometrical method," and blames the modern philosophers for accepting Spinoza as their guide. This view puts Spinoza down as a dry rationalist.

In going over the history of modern philosophy we find that each writer has a Spinoza of his own, formed and shaped by individual taste and predeliction. It is, therefore, not so easy to give a satisfactory answer to the question: What was Spinoza, this man of power and influence unparalleled in the history of the human mind?

Frederick Nietzsche, endowed with a sort of prophetic insight, has a little poem entitled "To Spinoza," in which he expresses the opinion that beneath the outward calm and "Love of God" there was glimmering in Spinoza's soul the fire of resentment against Judaism.

Niezsche, as usual, overstates the matter. But he hit upon the truth. Spinoza is a psychological problem, which Nietzsche, the great psychologist, came nearest in solving. He recognized the true character of Spinoza, as no other philosopher had done before. The extremes met. Nietzsche, the poet overflowing with sentiment, and the artist with superabounding fancy looked upon Spinoza and recognized in him his opposite. Nietzsche's keen perception discerned the Jewish soul in Spinoza. For Spinoza was neither a rationalist nor a mystic, neither a theological philosopher nor a statesman. He was simply a Jew. For all that is typically Jewish is to be found in Spinoza. The essence of Judaism is in the peculiar habit of thought. The contents of Judaism are subject to change and development, but the Jewish manner of thought stands unchangeable in the midst of general changes, and forms an inner unity in the diversified phenomena of life. The contents of Judaism are not strictly defined and of a uniform character. They rather undergo changes in every generation. But the Jewish type of thought is fixed and unalterable. And this Jewish type unmistakably reveals itself in Spinoza.

This seemingly paradoxical statement can be verified by indisputable proofs.

Spinoza called his large work wherein his system of philosophy is laid down, "Ethics," although in the same book he treats of metaphysics, sociology, etc. In giving to his book the title of "Ethics," Spinoza undoubtedly intended to intimate that the prime purpose of his philosophy was morality. And indeed, when we go through his work we find that the ethical element is predominant and that subjects that have apparently no direct ethical bearing are nevertheless treated and discussed with reference to ethical principles. The same thing may be observed in his lesser works. Philosophers of other nations occupy themselves mostly with metaphysics and with the constitution of the State, and to ethics they pay comparatively little attention. Even Kant, whose philosophy was impelled by ethical motives, devoted most of his writings to the discussion of problems in metaphysics and the laws of cognition. In Descartes' system, ethics occupy a very small place. And the same holds good in all the German, French and English philosophers, with the exception of Hobbes, the philosopher of the power of the State. Nor is this the case with modern philosophers alone. Of the twenty-one volumes of Plato, the father of philosophy, only two are devoted to ethics, namely, the "Laws" and "The State." Aristotle, his disciple and opponent, pays still less attention to ethical questions.

Why did Spinoza differ in this from all other philosophers? The answer is not far to seek. Spinoza was a Jew, and the ethical sense is highly developed in the Jew. It is a peculiarity of the Jewish type, which no Jew is able to shake off. It is in the blood of the Jew to turn his thoughts to ethics. Our sacred Scriptures contain plenty of metaphysical and philosophical ideas, but the permanent feature in them is the ethical part. Most of the renowned Jewish philosophers of our modern times have dealt principally with ethics. Steinthal, Lazarus, Herman Kohn, Stamler, Ludwig, Stein, Worms, Levy Brill, and a number of others all have made ethics their life-study.

But the prominence given by Spinoza to ethics is not the only thing which marks Spinoza as a Jew. It is also in his method and manner of constructing his system of philosophy that he shows the traits of the Jew.

At the very beginning of his inquiry into the foundation of our knowledge he shows the Jewish spirit. Unlike his teacher, Descartes, he does not stop to consider the question whether or no it was possible to know, but starts at once to lay down definitions and propositions in which it is taken for granted that knowledge is possible. Descartes took great pains and vainly tried all kind of reasoning to establish the truth that knowledge is possible, until he suddenly remembered that he had the best proof right at hand. He was thinking! And he joyfully exclaimed, 'cognito ergo sum (I think, hence I am). Spinoza, on the other hand, proceeds in a different manner. He begins his "Ethics" with this plain and simple definition. "A cause in itself I understand to be a thing with essence which involves existence, or a thing the nature of which could not be conceived without existence."

Again, instead of discussing the question of the possibility or the necessity of the existence of the substance, its nature, its attributes, he simply lays down this definition. "By substance I understand that which is by itself and can be conceived by itself."

Are we not reminded here of the style of the Scripture which starts: "In the beginning God created the heavens and the earth?" The Jewish mind points at direct cognition, and does not recognize any indirect cognition the source of which is reasoning analysis. Every true cognition, so the Jewish mind reasons, has its basis in the direct intuition, by which we are enabled to see the existence of the changing world and the present appearances which pass away. However, so Spinoza taught in the true Jewish way, it is impossible to know the Deity in any indirect way, or by means of anything outside of the Deity, because God himself is the substance and source of all perceptible things. Can the creature go beyond its creator?

Briefly expressed, the distinguishing characteristic of Spinoza's system of philosophy is that it is synthetic and intuitive, a characteristic which is typical of the Jewish mind. It is this characteristic which caused some students of philosophy to call Spinoza a dogmatic. For while it is customary for every constructor of a new philosophic system to give a critical analysis of the older systems, Spinoza did not do so and started instead in true Scripture style.

And this brings us to point out a peculiar similarity between the sacred Scriptures and Spinoza's works. For the last two thousand years our Bible has been the oracle which was consulted by every new religious movement, and there is at present hardly any religious sect or denomination that does not cite the Bible in support of its claims. Something similar happened to Spinoza's system of philosophy. As already intimated above, for every new philosophic system a relationship is claimed with Spinoza's system, and its merits are examined in the light of that system.

Judaism and Spinozaism, we are safe in asserting, have this one thing in common, that they are both founded upon the thought of eternity. Spinoza, like the prophets of Israel, looked at the word sub specie eternitatis (from the viewpoint of eternity). This synthetic-intuitive thought, combined with the eternal idea—that is, the ideas which are drawn from the original sources of life and spirit—have made it possible for Judaism to find room for every new intellectual phenomenon (and such is the case also with Spinozaism) provided, however, that it does not destroy the Jewish type. If there is this danger, then Judaism pushes it away with all its might and power. This happened when Christianity made its appearance. For as long as there is no danger to the Jewish type of thought, any intellectual movement may find a place in Judaism. There are within the Jewish field, the Hassidim, the Misnagdim, the Idealists and Positivists, Aristoteleans (Maimonides) and Platonists (The Jewish popular metaphysics is in the main Platonic), and they dwell under one roof, because of the typical Jewish conception which is based upon the idea of eternity and the synthetic-intuitive thought. The Jewish type, however, must be safeguarded.

There remains one other important point which shows Spinoza's Jewish way of thinking. Greek philosophy generally starts with the cognition of the world and nature; later philosophy with cognition itself. Spinoza, however, starts with the cognition of God. He begins where others end. The dictum of Descartes: "I think, therefore I am," was adopted by modern philosophy as a program in the sense that henceforth the start is to be made with the critical investigation of cognition. This order of procedure is followed by all modern philosophers. But Spinoza, in true Jewish style, begins with the Deity.

From the foregoing it will be seen that the presence of the Jewish spirit in Spinoza's philosophy is manifested by the following four things: (1) Its ethical tendency and purpose. (2) Its synthetic-intuitive reasoning. (3) The thought of eternity. (4) It commences with the Deity.

Nor is this all. There are two more points which I will merely mention, although they deserve fuller treatment. The one is Spinoza's strenuous emphasis upon the absolute unity of the universe, while most of other systems of philosophy show a tendency towards dualism, even that of the transcendental Kant. The other is his "amor dei intellectualis" (the intellectual love of God), a phrase which is pre-eminently Jewish, since the Jew has always insisted that Knowledge of God is the prerequisite for loving Him. 'And thou shalt love God with all thy heart" (the heart being considered the seat of intelligence).

To sum up: An examination of Spinoza's works reveals him to have been a typical Jew inspired by the true Jewish spirit.

And yet, Judaism and Spinozaism do not coincide, and Spinoza's God is not the God of Israel. The God of Israel is the sovereign of the law; He stands above the law, and His actions are not the result of necessity, for He is a personal God and independent, while Spinoza's God has no personality and is not free, being subject to law. Spinoza's God is the spiritual extension of Nature, while according to the Jewish conception the physical creation is the extension of the Deity. The throne of Israel's God is in "heaven" while that of Spinoza's is on earth. In a word: The God of Spinoza is a "compound substance," while the God of Israel is a "single substance."

But Spinoza's God-conception was not the only cause for his being excommunicated. There was another and perhaps the chief cause—and that was his attempt to introduce a foreign element into the Jewish mode of thought. A Deity in the role of an extension of Nature was intolerable to the Jewish mind. The offensiveness of this attempt was aggravated by the fact that he published his books in Latin and thereby deserted the Jewish fold. Many other Jewish thinkers went in their negative criticism even further than Spinoza, but they remained within the Jewish camp; that is, they wrote in Hebrew and raised a fuss, so to speak, in their own homes. But to criticise Judaism in a Latin book, that was quite a different thing. The Jews of Amsterdam who had to flee from the papal Rome saw in the Latin tongue a menace to the preservation of the Jewish type, this tongue being the official language of papal Christianity and the vehicle of expression for a foreign and hostile culture. Hence, Spinoza was cast out.

In looking back upon Spinoza from the standpoint of universal history, we are impressed with the fact that here we have the most gigantic experiment that was ever made to harmonize Jewish and European thought, and the experiment failed because of the difference in type. Spinoza's philosophy as well as his life is of a tragic character. Unable to get away from the Jewish type, he was thwarted in his supreme effort to transplant the European type upon Jewish soil. Judaism, that is, the Jewish type, rejects and casts out any foreign element that would endanger its existence. It had repudiated Christianity and it repudiated Spinoza. His attempt to intermix the Jewish type with the European proved an utter failure, and he himself remained essentially a Jew, somewhat spoiled by European modes of thought.

Spinoza the Jew—herein lies the secret of his influence, his power and his greatness.—The American Jewish Chronicle.

POLISH LEADERS AND THE JEWS.

The Polish deputy, M. Harusevitch, has made a statement at Moscow on the future of the Jewish rights in an autonomous Poland. He stated that not only he, but all his Polish colleagues in the Duma, were of the opinion that in the new Poland there would be no religious or national restriction in force for any citizens.

Professor Yavorsky, President of the Polish Corseil National Supreme, has published, in the Lausanne periodical "La Pologne aux Polonaises," a gratifying statement on the Jewish question. Poland, he asserted, must deal with the Jews in accordance with the methods of Western Europe. It must endeavor to strengthen their ties to the country by giving them political equality. Poland must also demand of the Jews wholehearted devotion to the country, but that will only become possible when Poland opens to them the road to culture and their welfare. Only in such a manner have the Jews in Western Europe become good Frenchmen, Englishmen, Italians, etc.

Rumania, the Jews, and the War

Interview for the Jewish Chronicle (London) with the Haham, Dr. Moses Gaster

There are few men in Jewry, certainly none outside the country itself, who know Rumania and its problems—particularly the Jewish question there—better than the learned Haham, Dr. Gaster. Dr. Gaster is not only a native of Rumania, but his family have been resident there for generations. His father who, by the by, will in the course of a few days be celebrating his eightieth birthday, and is happily in a state of health and strength usually associated with vigorous middle-age, held a high position in the Diplomatic Service at Bucharest. Dr. Gaster, although he was compelled to leave Rumania many years ago for political reasons, has long since been an intimate friend of the Rumanian Court, and only a short time ago received from Her late Majesty Queen Elizabeth, a charming letter, not in the least of a formal nature, in reference to his book on Rumanian Folklore, which was noticed at some length in our columns a few months ago. The learned Haham was good enough to place himself at the disposal of the Jewish Chronicle in order to give his views on the position of affairs from the Jewish standpoint, consequent on Rumania's decision to join the Allies in the present struggle.

"The situation has changed completely," said Dr. Gaster, "now that Rumania has come into the war, now that she has taken her place side by side with the Allies, who have inscribed upon their banners the hope of freedom for Europe and the emancipation of nationalities. The Jewish question in Rumania is no longer localized to that country. The declaration of war by Rumania eliminated the Rumanian Jewish question absolutely and completely. The question is not now today what is going to happen to the comparative handful of Jews who reside in Rumania and are Russian subjects. The question is what is going to happen to the Jews in Europe, and the Rumanian Jewish question takes its place as a section of the general problem side by side with the question of the future of the Jews in Russia and the question of what is going to become of the Jews in Poland. There may be other Jewish questions that will emerge from the terrible combat which is now ensuing. That is to say, there may be other centers where the position of Jews before the war was favorable or, at least, tolerable, and which may be very different now that war and all the forces and passions that it has let loose are sweeping over them. The din of battle has drowned many a voice that could be heard once upon a time. The smoke of war has obliterated and clouded much which we regarded once as important. Here, in regard to Rumania, is a case in point. The position of the Jews there was prescribed by the Treaty of Berlin. Today, the Treaty of Berlin is of no importance; to all intents and purposes it is nonexistent. The vast problems and questions which it was supposed to settle must be now re-cast in the light of new events, and it is useless to look at merely this or that single point. It does not help us much to discuss, for instance, what is going to be the position of Jews in, say, Transylvania, which it is generally supposed will go over to Rumania. We know that the position and the condition of the Jews there has been admirable from every point of view. But our Transylvanian co-religionists comprise, after all, only few souls comparatively, and it would merely be diverting our gaze, which ought to be fixed upon the Jewish problem as a whole, for us to turn our eyes to the fate of this small section of our people. It is not a question of Jews here or there in any local center. It is a question now of the Jews in Europe."

A Difficult Position.

And how do you regard the prospects?

"Well, the whole position is extremely difficult and complex and it differs in regard to various countries, although the question in each country is necessarily interdependent one upon another. The Jewish problem *qua* Jewish must become a problem of international importance. This war is a war of nationalities and not of States. Take the case of Poland. There, the question of Nationality is coming to its own, as it were. It is not the desire of this or that Power to have a new State created, which is bound up with the Polish question for Prussia and the Polish question for Austria. There is no question of a State problem there in either case. You have the same elimination of State problems and the setting up of national problems elsewhere; in the justification set up by Italy for its fighting for the Trentino, just as you have the justification of Rumania for endeavoring to conquer Transylvania. It is a re-uniting of the scattered elements of various nationalities each into its respective nationality. It is no question of conquest or occupying territories of an alien race. It is the cry of nation to nation, striving to be reunited. Now this spirit of nationalism deepened, as it must be, by the experiences, the sufferings, the privations, and the horrors of the ghastliest war in history, will mean that the boundaries of States will be drawn more narrowly. The cosmopolitan character of the modern State will practically disappear. The problem in future, therefore, for the Jew is involved in just this enormous revolution which the war is going to effect. Where will the Jew, alien in nationality everywhere, find his niche and his place? There must be a difficult situation created for the Jew, and the alternative that events are bound to place before him will be alternative of assimilation or annihilation. The difficulty of assimilation, on the one hand, and the unthinkableness of annihilation on the other create a terrible dilemma for the Jew after the war. You see how enormous and far-reaching is the Jew's problem. Where in Europe—I am not quite sure that the range will not be much wider—is the Jew to find his place, with this spirit of national conscientiousness sharpened and accentuated among the various nations as it will be as a result of this war?"

United Jewry Impossible.

How, then, is the Jew to set about solving his problem?

"That cannot be done hurriedly or in an empiric manner. For fixing upon the right and true course which Jews must adopt, they must depend upon the sagacity of themselves, foresee events, and not accordingly. Here, again, the Jew meets with a great and enormous difficulty everywhere. Jewish men of light and of leading who have found no backing, no encouragement among their own people, have turned elsewhere and found it among other peoples, and they have everywhere among those peoples become prominent, spiritual forces. But then, everywhere, has been elsewhere than within the Jewish fold. If there have been forces attracting Jews from devoting their minds, their spirits, their energies to Jewry, so there have been forces within Jewry repelling those men and inducing them to devote themselves to the services of peoples outside Jewry. If you start killing your prophets in the Temple, it ought not to be astonishing that those who are able to prophesy do so elsewhere than in the Temple. It seems to me, however, that one of the essential things for Jews to understand and appreciate, to recognize and face, is the impossibility of absolute unity in Jewry. We constantly prate of Jewish unity. We constantly urge unthinkingly that the voice of Jewry should be one. The thing is impossible. Let us realize facts. There are two separate camps in Jewry, two separate cultures, two diverse aspirations, one to the East and one meandering along the shallows in the West. Each has its part to play. Each has its duty to perform. Each has a territory, so to speak, which needs Jewish irrigation. Each has its distinct path. Let us, then, recognize the fact of these separate streams and try to harmonize the service both can perform to Jewry as a whole. In other words, the two sections of Jewry (of which I have indicated the main division) that exist among us may, and ought to be, coordinated, may, and ought to, assist one and the other for the general benefit. If we try to get them to agree on all things, we shall meet with dismal and disastrous failure. I am convinced that these differing ideas and ideals are based on certain essential differences in point of conception. They are radical and basic. Both of the divisions into which I have broadly separated these ideas and ideals have a great work to do for Judaism and Jewry. Let them do their work each in its own way, consistently with the ideas and ideals of that section. Let them cooperate and co-ordinate their work, if you like. But unless you wish for failure, do not expect them to coalesce."

From the Temporary to the Permanent.

But there are, it is agreed in the main, two definite demands which Jews have to make in regard to their position in the future?

"Yes, but as they are currently detailed they are by no means clear. For instace, there is the demand for equal civic and political rights. But equal to whom? The Moujik in Russia, for example, has certain rights which Jews do not possess. Are the equal rights of the Jew going to be equal to those of the Moujik? I give that only as an instance, to show how loose in fact is this phrase of 'equal rights.' I think we all know what we mean, but so long as you have a phrase that does not adequately express what you mean you must beware of the pitfalls into which you may be led when you come to test the practical application of your demand. You have an excellent instance in this in the Berlin Treaty in regard to the Jews of Rumania. The fact is very much the same in regard to the other section which works for national rights for our people as Jews. That, too, may mean anything. But it is safe to say that the Jewish demand today is divided between that of those who on the one hand claim what is necessary for the temporary temporal position of the Jew, and on the other that of those who look from today to tomorrow for a permanent solution of the Jewish question.

"There is no need for me to tell your readers in which section I range myself," said Dr. Gaster, in conclusion. "I think, to put it succinctly, I am, as the lawyers say, 'on record on the point.' But I look earnestly, wistfully forward from the temporary to the permanent, from today to tomorrow, from the temporal to the spiritual, and am working—as I have always worked—heart and soul for a definite solution of Jewish troubles that shall have in it the elements of permanence. Do not think I look indifferently upon the efforts of those who are engaged in compassing the more immediate necessities of our people, whose whole attention is directed to the countries of our dispersion and not to the land of our redemption. They also play their part in the ultimate redemption of Israel—and the peace for which we pray for all our people."

ISRAEL AND PEACE.

We publish herewith an outline of a lecture on the subject, "Israel and Peace," delivered by Brother Dr. B. M. Kaplan of New York, Secretary of the District Grand Lodge, before several lodges of the District:

Judaism as a religion is based upon the ideal of peace. When we compare Judaism with the other ancient religious systems we find peace to be a principle peculiar to the religion of Israel.

In Egypt Osiris is the sworn enemy of Typhon.

In Persia Zoroasterism is based on the idea of eternal conflict between Ormuzd and Ahriman.

In Greece there is the war of the Titans.

In India Brahma and Siva are implacable enemies.

In Judaism one of the appellation of God is "Sholem," meaning peace. The priestly blessing, the most sacred of all blessings, is one of peace.

The Talmud says the reason why the Bible forbids us to "raise iron on the altar" is because destructive instruments are made of it.

The Prophet Isaiah foretold universal disarmament. (See Isaiah 4.) He also said: "And the wolf shall dwell with the lamb," etc., thus pointing to perfect peace in the future.

King David was denied the privilege of building the Temple because as a warrior he shed human blood.

In ancient times when the people of Israel were obliged to go to war on several occasions, the following rules had to be observed: (a) No place was to be besieged without first proposing peace. (b) Trees and water supplies were not to be destroyed. (c) The enemy was not to be put to sword except he be a menace to the morals of Israel as were the Canaanites who were guilty of the grossest immoralities.

The Jews through the teachings of the Bible carried ideals of peace to all the four corners of the world.

The way thousands of thoughtful and humane men and women in this country and other humane lands denounce the present war as murder is in itself proof of Jewish influence through Biblical teachings which are read in all churches, remembering that the Pagan idea of war was that of an honorable and glorious pursuit.

The Hague conference was called by the Czar fifteen years ago as a result of a work against war by a Jew, Jean de Bloch, of Warsaw. The Hague conference with its insistence on arbitration undoubtedly prevented many a clash of arms during these fifteen years.

The famous Jewish international lawyer, Staatsminister Asser, of Holland, was a potent factor at the Peace Conference.

A few years ago Luzzatti resigned his portfolio in the Italian Cabinet because he was against war with Turkey.

Shedding of human blood was repugnant to the true Jewish heart. Even the use of the blood of animals is forbidden by Jewish law.

THE INCREASE OF MIXED MARRIAGES.

The "Israelitisches Wochenblatt" received the following statistical note from Frankfort-on-theMain:

The marriage statistic in the German Empire presents a phenomenon which is increasing in strangeness from year to year. The quota of mixed marriages is constantly growing larger, and this is true of all confessions. In the last number of the "Zeitschrift fuer Demographic und Statistic der Juden" (Journal for the Science of Races and Statistic of the Jews) is given the development of mixed marriages in the first thirteen years of the twentieth century. According to these statistics the proportion of mixed marriages to each 100 of unmixed marriages among the different confessions is as follows: Among the Protestants in the year 1901, 14.65, in the year 1913, 17.48 per cent; among Catholics in the year 1901, 27.18, in the year 1913, 32.54 per cent; among the Jews in 1901, 16.97 in 1913, 30.98 per cent. Several things become conspicuous in the general rising tendency which these figures demonstrate. There is first of all the unusual difference between the percentage of mixed marriages among the Protestants and Catholics. The reason for this different development may probably be found in the fact that the Catholics in Germany form a minority, so that for one marrying Catholic in all the confessionally mixed districts there is a greater opportunity for a mixed marriage than there is for a Protestant. If this explanation should be correct, then properly speaking the percentage among the Jews must still be much greater, for the Jews form only one hundreth part of the population in Germany. Instead of this the percentage of the Jewish mixed marriages is even somewhat smaller than among the Catholics. But this seeming contradiction is easily explained: up to a comparatively short time ago, for religious and social reasons, the Jews lived in an extraordinary exclusive manner, so that that tendency which has influence with the Catholics could have very little effect with the Jews. As a matter of fact in former decades a Christian-Jewish marriage was a great rarity. Only in circles in which the spiritual assimilation had early gained a hold we find a correspondingly premature appearance of the mixed marriage. The best and most known example for this is the polite scholarly Berlin in the beginning of the nineteenth century that grouped itself around the names of Mendelssohn, Devrient, Humboldt, Schlegel, Rahel Varnhagen, Lewald and Herz. It is remarkable with what impetuositv that technically natural tendency of population is gaining ground more and more among the Jews since the beginning of the century. While in 1901 only 17 mixed marriages can be fixed per hundred others, the statistic for 1913 counts already 31 per 100.

HOW RUSSIA TREATS THE HELPLESS JEWS.

A Russian Jew has managed to transmit to co-religionists in this country the circular order sent by General Alexeyev to all chiefs of police. Part of the order follows:

"Since the Jews agitate among the soldiers, urging them to desert, you must keep strict watch over all the Jews of your government, as well as over every single one of them.

"You must very carefully observe what the Jews talk and how they behave in railroad carriages, and especially at the large railroad stations, which are always full of passengers from all ends of Russia.

"The police and the local administration must investigate and keep track of how the Jews live, and what they do and what they say to each other.

"In case of the least suspicion, a Jew should be tried by courtmartial.

"In case that it turns out at the trial that there is no incriminating evidence whatsoever against him, the defendant shall be exiled to Siberia."

The sender of the circular sorrowfully adds this comment:

"From now on every police captain, every police inspector and every policeman has the right to detain every Jew. The slighest suspicion, the least displeasure—and the Jew may be exiled to Siberia. A Jew can no longer feel safe, neither in a railroad train nor at home. He can never know in whose hands lies his fate. He may perish through an accident, through a mistake, through somebody's ill-will."

The strange thing is that there are Americans—and intelligent Americans, too—who are able to persuade themselves that the tyrannical and wicked government which thus abuses these Jewish people is waging a war for the maintenance of liberty and civilization in Europe!—New York "American."

The Jews of Rumania

By LEON FERARU, LL.M.

Prior to the treaty of Berlin the Jews who were under a foreign protection were officially considered in all documents as natives (pamanteni: "of the soil"). Thus they enjoyed in Moldavia and Wallachia many privileges. The Law of the Urban and Rural Communes of March 13, 1874, in its Article XXIV, which was a vestige of Article XXVI of the Communal Law of March 31, 1864, speaks about the native Jews. On August 31, 1879, Vasile Boeresou, at that time Minister of Foreign Affairs, in a circular dispatch sent to the European Powers, replied in reference to the question as to whether Jews who do not immediately obtain naturalization would remain foreigners. "No, they will continue to be what they have always been—Rumanian subjects," was his reply.

After the Treaty of Berlin, immediately after Boersou's statement, the constitution made all the Jews "aliens." And the word "Jew" has not since been found in the Rumanian laws and regulations. There are only Rumanians and aliens in that country. To be more accurate, Article VII of the Constitution mentions a category of aliens "who have been born in Rumania of parents domiciled in the country, and have, neither in their own case, nor in that of their parents, at any time been in the enjoyment of any foreign protection." The restrictive laws and regulations which make life impossible for the Jews in the realm of the Blue Danube, mention merely the word aliens, or use paraphrases with the intention of avoiding the expression, "native Jews." The law for the control of the alien, "who is born in Rumania of parents not subjected to any foreign country."

Thus in response to Article XLIV ot the Treaty of Berlin, which granted her independence on condition that she emancipate her Jews, Rumania not only ignored the stipulations of the treaty, but even changed the legal status of the Jews for the purpose of further estranging them.

Consequently, as long as a native Jew lives in Rumania he is an alien. His status is that of an alien. He does not enjoy political rights and is restricted in his civil rights. Nevertheless, as an alien he enjoys religious rights. He is free to build synagogues and worship his God in the manner of his forefathers. Rumanian officials have never compelled or persuaded the Jew to give up his faith, and never has a Christianized Jew gained any particular rights to Rumanian citizenship. A few cases of an altogether different significance had spread fallacious beliefs concerning the matter. The fact remains, however, that the Jewish question in Rumania has not a religious, but a racial aspect.

When a Jew leaves the country, voluntarily or involuntarily, he ceases to be an alien. His passport delivered by the proper authorities, makes him a Rumanian subject. An alien at home and a Rumanian abroad; this legal monstrosity is the Jew of Rumania.

How should the Jews legally be considered in Rumania? As natives, as Rumanian subjects, as a category of Rumanians who do not enjoy political and civil rights, just as the Rumanian peasants are regarded as natives, as Rumanian subjects, as a category of Rumanians who enjoy only a few rights, political and civil. When the Rumanian Constitution will be revised—and the day is not far off—the article which will enfranchise the peasants from their slavery should also emancipate the other slaves of Rumania, the Jews. The Union of Native Jews demands this reform and not the modification of Article VII of the Constitution, which does not concern the Jews, but the aliens.

How long have the Jews been in Rumania? Have they the right to be considered as natives? We will not go back to the ancient epoch of Decebalus, the King of the Daciens. There are documents to prove the existence of Jews in Dacia. Rumanians, as a people, had not yet been born at that time. It is sufficient to read the Rumanian historians to learn that Jews were established in Wallachia in 1317, very soon after the settlement of the principality itself, and that they were in Moldavia before 1391, the year Roman I ascended the throne. Sheaves of dusty parchments still lay on the shelves of the Bucharest Academy to prove the existence of Jews in both principalities through all the following centures, the Middle Age persecutions not sparing them, as a matter of course, in the small realm of the Woewodes of Daco-Roman extraction.

Today there are approximately 300,000 Jews in Rumania, in a general population of 7,500,000. The great majority of them are merchants and handicraftsmen. The only liberal profession which they are free to embrace is that of medicine. And even as physicians they are hampered by the fact that the medical schools at Bucharest and Jassy are anti-Semitic official institutions. There are sporadic cases of Jews being lawyers, architects, professors, but these are exceptions. There is, among the officials of the royal palace at Bucharest one colonel of Jewish ancestry, and there is also one professor of mathematics of Jewish parentage at the Bucharest University.

To be a poet or a playwright in Rumania is not prohibited to the Jew by any special law, but should an author of didactical treatises quote or mention a Jewish poet or playwright, you may be sure that the Ministry of Public Instructions will not approve his treatises. In case a National Theater commits the error of producing a play by a Jew, the students of the universities and their professors start a riot to stop the production of that play. The same treatment is accorded to Rumanian actors of Jewish birth. This state of affairs did not deprive the Rumanian culture of authors like Bonetti Roman and G. Debrogeanu-Charea. Instances may be multiplied ad infinitum.

Jewish life in Rumania is that of slaves, morally as materially. A synopsis of the persecuting legislation would give a slight idea of the handicaps which face the "alien" in Rumania.

The decree of December 4, 1864, limits the profession of law to Rumanians, born or naturalized. The same restriction is made in the case of secretaries to lawyers.

The decree of October 25, 1869, reserves the trade of pharmacy to Rumanians born or naturalized.

The law of February 3, 1872, limits the manufacture and sale of tobacco to Rumanian citizens.

The law of February 3, 1866, requires that the contractors of public works should be only persons possessing civil rights.

The law of February 13, 1873, limits the retail sale of spirituous liquors to Rumanian citizens. This law is enforced only in the rural communes.

In 1881 and 1887, the law of 1868 was enforced, forbidding the settlement of "aliens" in rural communes.

The law of May 12, 1896, imposes a heavy fee upon the "aliens" who attend primary schools, and restricts their number proportionately to the Rumanians.

The laws of February 23, 1893, and March 23, 1898, restrict and in some cases forbid the attendance of "aliens" in the secondary, superior, technical, agricultural and normal schools. The government and local authorities even hinder the maintenance of the private Jewish schools.

The laws of June 8, 1884; June 24, 1886; February 28, 1887; June 22, 1893; January 26, 1894; February 18, 1899, prevent the "aliens" from holding public employments and engaging in the liberal professions; make the "aliens" incapable of acting as stock or trade brokers; exclude them from the Chambers of Commerce and the Artisans' Corporations.

The law of March 15, 1884, prevents the "aliens" from being peddlers.

The law of May 4, 1887, permits "alien" workmen to be admitted in factories in the proportion of one-third "aliens" to two-thirds Rumanians.

The law of March 17, 1907, does not permit an "alien" to exercise a handicraft in Rumania unless he proves reciprocity for Rumanians in his country. This law is not strictly enforced; it serves only as a means to extort hush money from Jewish workmen.

The military law of November 21, 1882, compels "all the inhabitants of the country" to fulfill the duty of military service, exempting only the "subjects of foreign states." This is another skillful evasion of the Rumanian legislation with regard to the Jews. As for the advancement of the Jews in the army, "Service in the army is a duty, while the rank of officer is a public function reserved for Rumanian citizens."

As "aliens," the Jews are liable to expulsion from rural communes, as well as from the country itself. As "aliens," also, they cannot agitate publicly of their emancipation, use the press of the same aim, or petition to the king or parliament. They have no right of entry in the public hospitals, although they pay taxes for the maintenance of those hospitals. Add to this lot of disabilities the long procession of upholders of local authorities, who are always after the backsheesh in a country putrid with graft and administrative dishonesty, and you have the picture of the Jew of Rumania. A victim in the hands of corrupt officials, upon the background of a slumbering nation of millions of peasants.

To get a glimpse of the attitude of the Rumanian Jews facing their situation we quote from Dr. Adolf Stern's reminiscences, published in 1915, under the title "From the Life of a Rumanian Jew" (Din Vieatza unui Evreu Roman). Dr. Stern is the president of the Union of Native Jews, and the foremost exponent of the Jewish emancipation movement in Rumania.

"The country is good" he writes, "but its management is bad. The Rumanian people, in its deep strata, is not responsible for the deeds of the mass of politicians who have started the persecution of the Jews and exploit an atavistic prejudice for the purpose of making their power secure and ridding themselves of unpleasant competition. And when the social powers of the nation, today enchained, will be liberated, this frivolous game will cease: this odious civil war will end; this fratricidal fight must stop. Heraclitus' words apply in the moral world also: all is movement, all evolves toward progress. The phenomenon of convergence toward culture is a social law, and in our country it will sooner or later overcome all artificial obstacles which stand in its way. Let us not hate, let us not despair; Neither must we be indifferent or passive, but let us struggle for the triumph of liberty! This advice I bequeath to my brothers in distress."

The bitterness of these words can be felt only by those who once breathed the Rumanian atmosphere. The war has made impossible the continuation of the Jewish emancipation movement in Rumania. The Premier exercises dictatorship there. The new law for the control of the aliens has been enforced for the sole purpose of expelling the Jews from the frontier towns into the interior of the country. The local authorities have driven away even Jews who enjoy Rumanian citizenship, who fought for Rumanian independence in 1877-78, who took part in the military occupation of Bulgaria in 1913, and who are now serving in the army.

The ministerial order provided for the expulsion of "alient". Faithful to their usual interpretation, the local authorities struck the Jews without discrimination, and the real aliens were not troubled at all.

THE JEWS AT VERDUN.

The capital of the Meuse, for the capture and defense of which one of the most sanguinary contests throughout the war, or perhaps of any war in history, is being fought, contains a small Jewish community of some fifty families, or rather did before the present struggle in which so much of Europe is engaged, began. But it has an ancient Jewish history, for Jews lived there in the twelfth century, and Verdun produced three scholars of note, R. Samuel ben Hayyim and two brothers Rabbis Samuel and Jacob benay Joseph. After that period Jews were not allowed to reside in the town or even to pass through it, and this restriction was not removed by the Council of Basel when a petition was presented to that body asking that Jews might be permitted to return to Verdun so as to relieve the then financial situation. Henri IV, Louis XIII, XIV and XV, however, all granted letters patent permitting Jews to visit Verdun for short business sojourns, but so short that a Jew who in 1774 remained in the city for three days was expelled. In 1748 the Jews of Metz had endeavored to obtain permission for their brethren to reside in Verdun, but the merchants, goldsmiths, tailors, second-hand dealers, and particularly the "echevins"—the guild wardens—of the city raised furious opposition and the permission was refused. It was not till the Revolution of 1789 that Jews could live in Verdun, and the present community was founded in 1792.

ENGLISH TRADE UNION CONGRESS DEMANDS EQUAL RIGHTS FOR JEWS.

The Trades Union Congress, which was held in Birmingham, England, at the beginning of this month, adopted two resolutions that deal with Jewish rights in various lands. The first calls upon the English Government "to urge upon our allies and the governments of neutral nations" to cease all discriminations against Jews. It further requests that "the British representatives shall endeavor to include in the peace treaty whenever the terms and peace conditions for the conclusion of the present war will be discussed, a guarantee for political and civil rights of the Jews and other nationalities who are subjected to such disabilities."

Social Service Dept. I. O. B. B.

Last May the Social Service Department of the Independent Order of B'nai B'rith was asked to provide a Big Brother for a Jewish lad named Thomas Shapiro, who was running around in the neighborhood, apparently beyond parental control. The facts were investigated and found to be correct. A member of the Order was appointed as Big Brother and he took steps at once to influence the future conduct of Thomas. Very little was accomplished, because soon after, Thomas ran away from Chicago with two other boys, and could not be located.

Early in September, Doctor Coffee returned from his vacation and found a note from the Big Brother of Thomas, stating that the dead body of Thomas Shapiro had been found outside the city of Toledo, Ohio, alongside the railroad tracks on August 29th. Two boys, one of them Samuel Edelson, Jewish, were imprisoned in Toledo, suspected of having murdered Thomas. The following week, on September 12th, Doctor Coffee visited Toledo Lodge to speak at the fall meeting. In company with Brothers Harry Levison and Rabbi David Alexander, members of the Toledo Social Service Committee, Doctor Coffee visited the District Attorney and also the two boys in prison. According to their story, the three boys were stealing a ride on a freight train from Toledo to Chicago. Shapiro undoubtedly fell off and was killed by the fall. Brother Levison promised to look after the legal rights of the boys. A careful investigation was made, which showed that there was very little evidence, if any, on which the boys were being detained in prison. When the cases were presented to the Grand Jury, the evidence presented by the detective was attacked as being insufficient to hold these boys for trial on the charge of murder. The following day they were released.

On returning to Chicago, Samuel Edelson visited the Office of the Social Service Department and was referred to the B'nai B'rith Free Employment Bureau, which will find him a position.

Incidentally, it may be remarked, the families of these two boys had paid a Chicago attorney $200.00 as a retainer, but the boys were released without any aid whatsoever from this lawyer. Without the aid of the Toledo Service Committee, both boys would have undoubtedly been held for murder. They and their families were spared the expense, the shame and mental strain connected with a trial on so serious a charge, by the artive co-operation of this Department.

RUSSIA AND THE JEWS.

How changed the world will be after the war none may say. But it is certain to be a very different world. The announcement that a bill is to be introduced into the Russian Duma giving Jews equal rights is one very significant indication of the transformation that is coming over the great empire which is now fighting side by side with England, France and Italy for human liberty. The old oppression of a race will plainly be impossible under the new dispensation. That Jews offered a peculiar problem to the Russian Government must be admitted. But there never was any valid reason for the unjust discrimination against them, still less for the cruelties practiced upon them by an ignorant and hostile population. How the United States regarded the attitude of Russia on this question was shown when it made a firm stand for the rights of its own Jewish citizens on Russian soil. Public sentiment in the nations that are now Russia's allies is at one with us in this matter. Russia cannot do justice to herself without doing justice to every class of people within her borders. Her recognition of this fact means much.—Philadelphia "Public Ledger."

THE RIGHT OF DOMICILE OF RUSSIAN JEWS.

The Jewish community which was last year transported from Zbriek (Podolia) has been permitted to return to the townlet.

An urgent petition has reached the Central Authorities requesting them to cancel the recent order for the transportation of all the Jews from Rozistche (Volhynia).

All Jews, except residents of the province, have been prohibited from entering the Izmailoff district.

Fresh oblavas have taken place at the Moscow Stock Exchange, and arrests of Jews not possessing the right of domicile in the city were made.

IMMIGRANTS NOT TO BE DEPORTED.

The Department of Labor has informed the Hebrew Sheltering and Immigrant Aid Society that it will not send back immigrants awaiting deportation to Greece until the war is over.

The Duties of the Order

Extract from an Address Delivered at the Installation of the Officers of Wien Lodge, Vienna, by Grand President Professor Dr. S. Ehrmann

It is customary on the day the new Board of Officers of a lodge is installed by the representative of the Grand Lodge, for him to say a few words about what has happened and what shall take place. If this is right in times that are flowing peacefully onward, how much more proper is it in those times in which the life of every individual of every community and of the great collective body is stirred in the deepest depths. The new Brother President will surely submit to you his program and his views for the management of the Lodge. I would like to do it for the Grand Lodge.

The duties of the Grand Lodge, and of the entire Order, are of three kinds. They are ethical, cultural and material.

The connection of all the Lodges of a district with the Grand Lodge, their relations to the Order should form a warning sign which is visible in the distance, showing that in the sea of selfishness a rising rock juts on high that causes self-interest, superabundance inflated by successes, blind worship of the outward, material good fortune and servility, to bound back and to lose their power.

In the second line stand the cultural duties. Let us tarry for a few moments and examine what man up till now mostly understood by the word "culture," and what we should understand by it. Full of pride we heard not long ago proclaimed emphatically by the heads of the governments, by the rulers of the great international undertakings, and by all kinds of great men of science and corporations, by the news-writer and general philistine, how gloriously humanity has progressed. How the iron-band of the rail road track encircles the globe a thousand fold, through ingenious planning the human voice can reach forth thousands of miles, how the electric waves carry their signs through the immeasurable expanse of the atmosphere to the destined aim, man lifts himself up in the air and flies away according to his will; how thousands of arms move in the great works of the industry of the whole world to produce enormous quantities of goods, meeting every wish, every need of man, to beautify his existence and to make it pleasant. Enterprising men united in their hands powerful material means, such as formerly the richest and mightiest kings and rulers of the world did not have; they forged international ties of material force which should place in the shade every spiritual and ideal comprehension of the human mind.

Indeed, there was then already deviating opinions about the permanence and the inner human value of these things. At many a festivity, like the one of today, I have repeatedly elucidated that all these acquisitions are only signs of outward culture, which may have also existed in a modified way in the great states of antiquity, and their colossal works, which rested upon slavery.

It was purely an exterior culture. The ruler of entire world industries who, sitting at his desk, could speak from one end of America to the other, who could at all times rush on frantically in his luxurious train or steamer from continent to continent, and at whose wink the market of the whole globe began to move had no other culture but an outward one, even if he established foundations with a few rags from his booty, here for a university and there for a scientifical prize. The inner man remained empty. In spite of phrase and nice jingle of words, the inner relations of the nations, and individuals, and the ethical culture remained untouched by progress.

The same persons, who at scientific congresses assured all mankind of their well-wishes, could through a few hired writers, who worked for pay, and through sums which were a thousand times greater than those ever expended for ideal purposes, put human beings in bloody fury, hire falsehood and murder in order to plunge into the abyss others who were also striving with honest effort to attain some standing value.

Where are now the international relations of cosmopolitan nature, the political and ethical communal intercourses among the nations? Torn in the whirlwind as though they had never been. Where are the great fellowships which promised peace and happiness to mankind? With pride we can say it that the only spiritual fellowship, which has proven itself as permanent in the storms of this world war, is the fellowship of Judaism, is before everything the solidarity of the B'nai B'rith. In spite of the malicious attacks, in spite of all intrigues which are practiced across the ocean, the American Jewry, our brethren at the head, has assisted with word and deed the co-religionists in all belligerent countries. The two lodges in England have in the warmest way improved the condition of the interned German and Austrian Jews. America has collected millions of dollars for the war sufferers in Russia, in Turkey, in the Balkan peninsula, in Austria, and in Germany. The American Jewry has not neglected for one moment to protest, though it was in vain, against the cruelties of the Russian Government, and it has always proclaimed its protest whenever we appealed to it. The B'nai B'rith lodges in Switzerland and in Denmark have always helped us most readily to maintain the intercouse with America, and procured for us information from captive brethren and other relatives of our co-religionists, also those in Saloniki and Sofia, from whom we even received contributions for the refugees. This is the sign of the genuine ancient culture, "Ra,hmonim b'nay ra'hmonim," merciful, sons of the merciful."

Luxuriousness, which is the finish of every culture, could not prevail over the Jews, the intellectual and the insipid leaders of those peoples among whom they lived already took care of that from time to time. The sign of this over-culture which Ovid already recognized in the Roman Empire: Evasit ferrum, feroque nocentius aurum, "Iron appeared and gold, which is still more pernicious than iron," is surely applicable to our iron age, but we wish to coin the gold into true, genuine love for the oppressed and persecuted of our people.

And here, my dear brethren, I come to the third point, to the material duties of our Order.

I mention them lastly although they are not the least ones. An Order that does not weigh its members according to their contents of gold metal only, but before everything according to moral and human worth, cannot set up material performances as the most prominent. But as in this matter-of-fact world, even ethical acquisitions must have a material and secure foundation, it is our duty to do as the Brother Vice-President recites after every session, to request every noble minded Israelite to participate in our strivings, so that the number of our brethren, and with it the power of the whole may grow. Taken in an absolute sense, our material performance in itself cannot be such that we could renounce the co-operation of those who stand outside. But, taken relatively per capita, the performances of all the lodges in all districts are so prominent that they rightly claim to have the privilege to point the direction for the fostering of the general welfare. In the course of the years it becomes the custom, when any outsider and corporation wish to carry out any undertaking of a humane nature, to presuppose that the B'nai B'rith lodges and their members are in duty bound to foster it without examination. So it came to pass that in the lack of system which exists in the work of Jewish welfare, a dissipation of the means and forces has often taken place which has to be avoided in the future. The B'nai B'rith, as the only organization which extends to all cultured countries where Jews live, with the exception of France and Italy, is alone in the position to have the necessary survey, or to receive the proper information wherever something is needed. The Order B'nai B'rith, the only one that stands far removed from every political aspiration, and from which it must stand removed, has also the necessary objectiveness to be able to do justice to this obligation.

In the very near future the question of the destitute and orphaned children in Galicia will have to be regulated, to do which all the brethren will probably be summoned. The ample donations which were collected from the brethren for the preservation work in Galicia arouse the best hopes for the future.

You, worthy Brother President, whose life has always been dedicated to pure science, to philosophical research, will have to occupy yourself not alone with the ideal, but also with matter, with the common elementary substance. Your heart, which is filled with enthusiasm for Judaism and its significance for humanity, will also find the right way for it. You will find in the Grand Lodge every furtherance and support, and the Grand Lodge addresses the request to you and to all presidents and brethren to proceed in no important question without an understanding with the Grand Lodge.

So will our beloved Order, in this sad time, the saddest since the destruction of the Jewish state, when, like then, new life sprouts from the ruins and the chaos, become the bearer of a historical mission.

Out of the Ghetto

By Gustavus Loevinger

Modern civilization is civic. Society is what the city makes it. Art, literature, science, philosophy, music, the drama, live in, from, for and by the city. Industrial and economic conditions are adapted to the modus vivendi of the city. The balance of power in politics lies in the city. Like a great river widening and deepening as it flows sea-ward, so the stream of humanity flows city-ward with an ever greater volume. Soon it may be said: The State, it is the City. Municipalism is becoming as potent as nationalism.

A vast human laboratory for working out experiments on an enormous scale in social betterment; a volcanic heap of mountainous proportions, menacing with a consuming fire; a huge Frankenstein, benevolent or malevolent as whim or fancied interest may dictate; a monster leviathan, scarcely conscious of its power, poorly co-ordinating its actions—such is the modern city, the latest form of human empire.

Like a rapid within rapids, there are cities within a city. In one or more of these intra-civic centers, the Jews concentrate. Ghettos are created. Its iron doors may be no more. Its walls may be invisible and imaginary. But there is the city of the Jews within the city of the Gentiles, a living fact.

Next only to the miracle of the persistence of the Jewish people is the miracle of the persistence of the ghetto. Physically the ghetto is medieval. Invariably it is congested, unsanitary, neglected. Whatever ills of bad administration affect a city, the ghetto has them in their most acute and aggravated form. If you are looking for the dirtiest spot in all Europe, see the ghetto of Amsterdam. City dirt seems here to be deeper, darker, denser and dirtier than anywhere else. Or pay a visit to White-chapel, London. Every street seems to be a back street and you fear to breathe freely lest you exhaust the supply of air. Centuries of smoke, soot, dust and fog have painted the long rows of low, dark houses a mournful black! Dirty lunch counters are sardonically called "coffee places"! Pickles and herring persist everywhere. In little, narrow vestibules, several partnerships transact business on a capital of pennies. Long, loud, acrimonious bargaining in fractions of a fish, in slices of a vegetable!

Go to any other European ghetto—Paris, Berlin, Frankfort, Vienna, Prague, Rome, Naples—each retell the tale with slight variations for local coloring. Come to America. Visit the ghetto in New York. You might be in White-chapel or in the Amsterdam Juden strasse. Visit the ghetto of any other large city and on a large or small scale, with more or less intensive squalor, the scene is re-enacted.

No ghetto is a thing of beauty. But all is not trash that does not glitter. The ghetto is not to be unqualifiedly condemned because of its shabby clothes. It is to be condemned, if at all, because of its moral and spiritual effects. Like a sky-rocket sending forth a continuous shower of sparks but never exhausting itself, the ghetto emits a steady stream of human beings and human influences. These and these only are the final measure of ghetto values.

It is no longer true, if it ever was, that out of the same rock there cannot issue both salt water and fresh. Certainly out of the ghetto there can come both good and bad. Every year there is graduated from the ghettos a large class, educated in better standards of living, demanding a more hygienic environment and adopting more American manners and modes. Generally the graduate has supported himself while surmounting his "green-horn-ism" by industry and frugality. Often his diploma is his citizenship papers. And where the immigrant never emigrates from the ghetto his children, educated in American schools, high schools and colleges are sure to do so. A magnificent army this, doing credit to Jewry, making a good citizenry, the marvelous out-pouring of the ghetto.

But there is another out-crop of the ghetto, less pleasant to contemplate. A short time ago Jewry was free from criminals of the grosser class. Today it is no longer so uncommon among Jews to find ruffians having no respect for life, conscience or property. "Gunmen" have come out of the ghetto jungle. Yea, and panderers, vice-traffickers and robbers. The traditional purity of the Jewish maiden has been besmirched by the painted product of the ghetto. The sanctity of the Jewish home has been invaded. On the holy days the young ghetto Jew mocks his father with lighted cigarettes and ham-sandwiches. The police-court, the juvenile court, the court of domestic relations and the divorce courts are all too familiar to him.

If the human product of the ghetto is both good and evil, its by-products are no less so. There is a spirituality to be found in the ghetto remarkably pure. There is an idealism pervading its mental atmosphere that is exalted. The great movements of present times on behalf of Jewry find their most ardent support in the ghetto. The loftiest conceptions of social uplift find in the ghetto a sympathetic and ready response. Cults of social reform or revolutions make converts easily here. Out of the ghetto there come spiritual influences permeating entire Jewry, fanning into a brighter and higher flame the embers of Judaism.

But less auspicious influences emanate from the same source. Many of the problems of modern Jewry have their source in the ghetto. The struggle against discrimination in city administration is generally centered around neglect of the ghetto. The vicious and un-American practice of organizing Jewish political clubs exists almost exclusively in the ghetto centers. Out of the ghetto comes much if not most of the shame and humiliation, of the Jewis people incident to the lowering of ideals of cleanliness the loosening of morals, the cheapening of Judaism with petty squabbles and sharp practices, the increasing lawlessness, the decreasing respect for their own culture and religion in a large section of the younger element.

The chief indictment of the American ghetto is that it is un-American in its essence. The segregation that it encourages is undemocratic. The prolongation of alien customs and mannerisms is detrimental in its effects. Problems are created that result in civic investigations in which the Jew generally fares badly. Poor housing conditions, congestion, lack of sanitation, inadequate school facilities—these and other consequences seem to accompany invariably the ghetto. The Jews are accused of being untidy as a "nation" and of having a depressive influence on any community which they inhabit extensively. Undoubtedly many of the ills that afflict modern Jewry internally flow from the unfavorable conditions in which the ghetto child and adult must live, move and grow. The spirituality that exists there exists not because, but in spite, of the ghetto. The hardy, annealed, primitive Jew who comes to the ghetto from a foreign country brings with him somewhat of the fire that burned in the ancient temples of Judea. He has not had his Judaism chilled by cold blasts of American commercialism, by the downward draughts of an over-crowded, high-rent, ill-lighted American tenement. The evil influences of American civilization seem to find least resistance in the backward portions of our large cities. The ghetto like other parts of the slums seems to furnish a soil for nurture of all sorts of destructive social parasites. The marvel is ability of the Jew to survive in such a handicap.

A little reflection must convince one that the tendency of the modern American ghetto is not only un-American but also un-Jewish. The lawlessness which it breeds reacts upon Judaism very promptly. In his efforts to break with the ghetto the young Jew breaks with his people. Too often the parents for sentiment or supposedly religious reasons refuse to leave the ghetto. Often unbridgeable chasms arise between the ghetto-loving parents and the ghetto-loathing children. The Americanized child will leave the ghetto, with its parents and its Judaism if intelligently handled, without them if stubbornly and narrow-mindedly opposed. Even though some individuals in the ghetto maintain the idealism of Judaism its practice sooner or later must be suffocated in the stress and strain of ghetto life.

The back-to-the-farm movement in modern Israel must be suplemented by an out-of-the-ghetto movement. Such an undertaking is manifestly difficult. It is not a matter of quick consummation. But a start must be made. Indeed as already pointed out there is a natural tendency away from the ghetto already. Unfortunately the inflowing undercurrent is stronger than the out-flowing surface waters. Strong and resolute efforts should be made to stem this sweep of the immigrant Jew into the ghettos of our big cities. Strong and resolute oppositions will have to be made if the tide of anti-Judaism which seems to rise from the ghetto shall not prove a tidal wave.

There are already many out-of-the-ghetto agencies. When the importance of this movement is once realized, when

(Continued on page 7.)

The Institutional Synagogue

By Rabbi Herbert S. Goldstein, New York

"Traditional Judaism Today."

"I shall dip my pen in the blackest ink" and unhesitatingly face the facts as the slogan of the day puts it. We must not be like the ostrich, who, when he has his head buried in the ground thinks no one sees him. We must not close our eyes and fail to perceive the current of Jewish life as it is. Our older men and women, especially those of foreign birth, still possess a Jewish consciousness which was implanted in them either by their very Jewish progenitors or through the environment in which they lived. Our young men and women are already either entirely indifferent to things Jewish or quickly becoming so. Our boys and girls are given a morsel of Jewish religious education and are expected to be sated with Jewish practices and ideals by means of this morsel of the Divine Culture. Such is the position of Traditional Judaism today. It is growing steadily weaker and weaker. However, it is not sufficient for us merely to sit down and deplore this fact. We must look into the causes which brought about these conditions and search for a remedy if possible. I speak from the point of view of one who is fully imbued with the tenets of our faith as handed down in the Bible in its completeness, namely, the Talmud, and codified in the Schulchan Aruch, and therefore what I have to say, I want viewed from an uncompromisingly Orthodox point of view.

"Immigrant Congregations."

When the Jewish immigrants from Russia, Poland, Austria and Hungary first began to come to this country, they were interested in erecting houses of worship, not only wherein they might pray, but wherein they might also meet their country-men, their "Landsleute." Thus congregations sprang up styling themselves after the name of the province or of the town from which the members of the congregtaion came, as for instance, The Chechanova, the Suvalker, and the Byalostocker Chevras.

The members of these congregations would come together not merely for Sabbath prayers, but would attend the three daily services during the week as well. After "Schacharies" (morning prayers), they would listen to the exposition of a chapter of the Mishna (a Parek Mishnayis). They would spend the interval between Mincha (afternoon prayers), and Ma-ariv (evening prayers), hearing someone give a course in the Schulchan Aruch. After Ma-ariv they would stay an hour longer poring over the Talmud, until it was time for them to return to their respective homes. The religious services on all occasions represented the chaos, the lack of decorum, and the peculiarities of the European communities from which these people came. These provincial synagogues as a rule merely represented the transplanting of the Russian, Polish or Galician synagogues to American soil.

"Decline of the Immigrant Synagogue and Lack of a Substitute."

As soon as these men were able to save money and open businesses for themselves, they became so absorbed in their enterprises, that they went beyond the pale of the Ghetto, took up their habitations among non-Jews, adopted the customs of their neighbors and ceased to attend the Synagogue three times a day, nay, many of them came not more than once a week, namely, on the Sabbath. Moreover, as these men began to have families of their own, their interest in their country-people (Landsleute), waned, and the social and friendly spirit which had been a direct product of these provincial Synagogues, began to disappear. These provincial synagogues were proper only so long as these men lived the Russian, Polish or Galician Ghetto life in America.

Yet this is the type of religious gathering which has been handed down for the American Orthodox Jew to emulate. Is it not apparent that these provincial synagogues which express local European mannerisms and represent a meeting place for Landsleute are un-American, antiquated and largely responsible for the great chasm which now exists between the sons of the founders of the synagogues and the founders? The best proof of this is that during the week days we hardly see any young men in these synagogues, except those who come to say Kaddish for their dear departed ones, and on the Sabbaths, a few who come not from conviction, but out of respect for their parents' wishes.

"Improper Educational Facilities of the Past."

Let us now examine other phases of Jewish activity, for example, Jewish Education and social work. In certain sections of New York City and of other large cities, the synagogues never had a school connected with it and so the children were left at the caprice of the "Melamed," who would teach, not because he was particularly qualified to do so, but because he had no other means of earning a livelihood. He would go from home to home and give the children just a smattering of Hebrew. He taught them in Yiddish, a language in which they did not think and thus could not give over to his pupils the true meaning of the Jewish religion nor inspire in them the proper love of their faith. This is evidenced by the Jewish religious conditions as they exist today.

"The Failure of the Basement School."

In certain Orthodox Synagogues, the vestry school was introduced where presumably the chilrren of the members of the congregation were to attend. After a few years trial it was found that both the parent and the child were against this type of school because of the lack of light and proper sanitary conditions. The vestry or basement school thus became a school for the poor, only.

"Lack of Efficiency in Talmud Torah and Y. M. H. A. Movements."

It might here be said that special buildings, called Talmud Torahs, have recently been erected for the purpose of Jewish education. However, we have but few of these buildings. Only 15 per cent of Jewish children are taught in regular organizations for Jewish education. Furthermore, all these institutions are built only for the poor and nothing has been done, nor as far as I know, has anything been successfully attempted to give the children coming from parents, not necessarily wealthy, but from those who can afford to pay for instruction, an opportunity to receive a thorough knowledge of the prayer book, the Bible, Jewish codes and Jewish Rabbinic Law.

I do not think that the Talmud Torah Institution is an ideal one because it is fractional in its work and divorces the child from the synagogue. I have similar objection to the Y. M. H. A. movement, the expression of social work, as I have to the Talmud Torah movement, the expression of Jewish Education.

The popular word for maximum work is efficiency. I feel that Jewish life should not be subdivided. We are wasting effort and money in surplus institutions, which ought not to occupy quarters by themselves. For that reason, I am indeed opposed to the building of future Y. M. H. A.'s, because a Y. M. H. A. makes its effort merely to take boys off the street. No one can deny that such work is necessary but one institution ought not to devote all its efforts for that purpose. First of all, the work is negative, and secondly, it is partial. It is negative because it fails to impart positive religion in the minds of the youth. It does not stand for positive religious conviction. It is neither Orthodox nor Reform. It is partial because it only takes the boy off the street and does not give him the education of a Jewish religious environment.

"A Solution of the Religious and Financial Problems—The Institutional Synagogue."

My plea for the future is the Institutional Synagogue which would embrace the Synagogue, the Talmud Torah, and the Y. M. H. A. movements.

The institution that is to live and that is to contribute a most potent force in the future will be an Institutional Synagogue. I am unutterably opposed to the getting away from the synagogue. I feel that if we get away from the synagogue idea, we are geting away from the root, the sentiment and the practice of Judaism. Interest in the synagogue implies a love for religion; interest in the Talmud Torah, does not always imply love for religion, but perhaps a love for education. These two must walk hand in hand. They are separate as much as the branch is separate from its root. The Institutional Synagogue must first of all, be as Orthodox a House of Worship, as is prescribed in Jewish Codes. It should then be a place of study for the elders in the evenings, and for the children in the afternoons (in large, light, and well ventilated class-rooms). It should be a place where men and women may come after plying their daily cares and spend a social hour in an Orthodox environment and in a truly Jewish atmosphere. In short if we desire to perpetuate the real Judaism of the past, we must so shape Jewish spiritual activity, that it will all find expression in one institution.

This institution would be a revival of the historic synagogue. The synagogue of old was the center of prayer, study, and the social life of the community all in one. The restoration of this type of synagogue would spell the salvation of Judaism. Aside from all this, it would serve the practical purpose of helping to solve the problem of support of Religious Institutions. Let me show you concretely how this can be accomplished. Suppose a synagogue has a mortgage of $50,000, a Y. M. H. A. a mortgage of $50,000 and a Talmud Torah a mortgage of $50,000, together making a total mortgage of $150,000, and perhaps an equity in each institution of $25,000, making a total cost of three such institutions $225,000, and a total cost for maintenance about $60,000. A building similar in structure to that of the Central Jewish Institute of New York City, which has all the facilities for a high-class synagogue, a well equipped Talmud Torah, and a model Y. M. H. A. could be built for $150,000 and maintained for $30,000 per annum.

Now, instead of a man belonging to three separate institutions, he could pay a little higher membership fee in the Institutional Synagogue which would include all the activities and advantages of the three separate institutions. This organization would, by reason of the greater income, be able to do superior work to any of the three institutins, individually, and an added advantage to Judaism would be that the father and mother, the son and the daughter, the young boy and young girl, would all come to the same institution for Jewish pursuits. The father and mother would go to the synagogue with their children; the young man and woman would go to the building for social work; the children would go to the Talmud Torah, and thus there would be brought back to the family life that religious unity and enthusiasm which is so sorely lacking today. It is my firm belief that the Institutional Synagogue would mean a rejuvenation of the American Jewish life. It would mean the preservation of Traditional Orthodox Judaism; because, as has been my experience already, when you give the young man or young woman opportunity to express their social instincts in good American style, under the auspices of the synagogue, their respect for the synagogue and its authority increases; but when the synagogue stands up as a barrier between the young folks and social life, they rebel and lose interest in the synagogue altogether.

As I see it there are two problems that American Jewry must solve at the present time. First and foremost, is the economic problem, a solution of which is beginning to appear faintly on the distant horizon, and with God's aid, I think that we may be able to tackle that phase. Already efforts are being made to interest manufacturers and the laborers in a five day week, so that the Sabbath may not be transgressed by working thereon. The second problem is one of environment. If the home is typically Jewish the child will unconsciously absorb some Judaism, but it has been the unfortunate experience of American Israel that young men and young women have come from good Orthodox Traditional homes and yet are not Orthodox Jews.

What is the reason? The chief reason is that when the young men and young women left their homes, entered into companionship with their friends, and spent social hours in institutions, they were divorced from the influence of the home and the force of social life overpowered and over-mastered the force of the home. If, however, the social life of the young man and young woman would have the opportunity to express itself in an Institutional Synagogue where the young folks might run a dance, attend the gymnasium, do social service work, or study, in a thoroughly Jewish atmosphere, then the outer social environment would aid and assist the home environment and keep the boy and girl thoroughly Jewish. We would then have men and women who would be loyal to their faith and a pride to their people.

At present some Rabbis are attempting to introduce a little social and educational work in their synagogues, but they are merely wasting their time and duplicating work that is already being done. It is impossible to accomplish good results with poor material, and no synagogue as the average synagogue is constructed today, can possibly compete with any Talmud Torah or any Y. M. H. A.

"Difference Between the Free Synagogue and the Proposed Institutional Synagogue."

The difference between the Free Synagogue headed by the Rev. Dr. Stephen Wise, and the Institutional Synagogue which I am advocating in this article is that the former socializes religion and the latter will religionize the whole of social life. Nay, it will go farther than that, it will tend to keep intact the Jewish ceremonials of our people. It will bear a generation of knowing Jews and Jewesses, who will be imbued with the ideals and practices of their people and who will ever strive to make the future of Israel as glorious as its past.

Meeting of Sub-Committees of Congress and Conference Organizations

The sub-committees of the Conference of National Jewish Organizations and the Jewish Congress Organization Committee met on Monday evening, Oct. 2nd, in New York City. There were presen, representing the Conference of National Jewish Organizations, Mr. Harry Cutler, who acted as chairman of the meeting; Mr. Louis Marshall, Mr. Jacob Massel, Dr. Frank Rosenblatt, and Dr. Samuel Schulman; representing the Congress Organization Committee, Mr. Joseph Barondess, Mr. Jacob Carlinger, Mr. Abraham Goldberg, Judge Aaron J. Levy, Mr. Louis Lipsky, Dr. Louis S. Rubinsohn, Mr. Abraham Schomer and Mr. Leo Wolfsohn.

The conferees reconsidered the terms of the arrangement heretofore made between the Executive Committees of the respective organizations, and unanimously adopted the following agreement:

(1) The clause in the Call heretofore formulated which referred to "group rights," was amended so as to read as follows:

"Wherever the various peoples of any land are, or may be, recognized as having rights as such, the conferring upon the Jewish people of the land affected of like rights, if desired by them, as determined and ascertained by the Congress."

(2) The clause relating to the representation in the Congress to be apportioned to National Jewish Organizations, was amended so as to accord to the national organizations 25 per cent of the total number of the delegates of whom the Congress is to be composed, the remaining 75 per cent of the delegates to be elected in accordance with the provisions of the Philadelphia Conference as set forth in the Call

(3)) It was agreed that the subject of the "economic reconstruction of the Jewish communities in the war zones" be referred to the Committee of 140 that is to call the Congress, for the purpose of determining whether it shall be placed on the agenda of the Congress.

(4) It was agreed that all questions relating to the permanence of the Congress and to migration be excluded from the program of the Congress.

In all other respects the agreement heretofore entered into by the Executive Committees of the respective organizations, as embodied in the Call adopted, remains unchanged. .

The sub-committees are to report to their respective Executive Committees the results of their deliberations.

HELP FOR GALICIAN JEWS.

The problem of the Galician Jews who are transported into Russia is again engaging the attention of Jewish organizations. Permission has been obtained at Kieff for the establishment for the exiles of a second shelter house for the provisions of kosher food, under the supervision of the Jews, the first house no longer being able to satisfy the present need for accommodation.

The American Consul General at Moscow has issued an appeal for the organization of a medical and feeding center for the Galician Jews in Central Russia.

Out of the Ghetto

(Continued from page 6.)

the consciousness of the stifling effects of the ghetto are understood more clearly, when the anti-Jewishness of the ghetto is fully grasped, these organizations will be strengthened and multiplied. To point out ways and means for taking the Jew out of the ghetto is supererogatory. Ways and means will be found when the policy is once undertaken.

It is not expected that the dispersion of the Jew shall be carried to the bitter extreme of total unneighborliness. On the contrary, like every other social group, Jews will and should live in congenial clusters. It is the unnatural and unhealthy concentration in a neglected slum or near-slum district that constitutes the vice of the ghetto. Judaism is a fresh-air religion. It needs sunshine, health, joy and happiness. It needs aspiration. It needs men and women in whom the sweetness of life has not been soured by sordidness. Judaism is a conduct of life or it is hypocrisy. Judaism is a habit of freedom and fraternity. The ghetto dwarfs and blights.

In the new era, conscious of the nobility of his religion, justly proud of the genius of his people, animated anew to redeem his covenant with the Eternal, the Jew will be emancipated from the ghetto. Perhaps then, too, a breach will have been made in the walls of the ghetto created by unreasoning prejudice, bigoted supersition, social snobbery, and ignorant race hatred.—The American Jewish World.

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JEWISH CALENDAR

5677-1916

New Year's Eve	Wed., Sept. 27
Yom Kippur	Sat., Oct. 7
Succoth (1st Day)	Thurs., Oct. 12
Succoth (Last Day)	Wed., Oct. 18
Shemini Atzereth	Thurs., Oct. 19
Simchas-Torah	Fri., Oct. 20
Rosh-Chodesch Cheswan	Sat., Oct. 28
Rosh-Chodesch Kislev	Sun., Nov. 26
Chanukah (Feast of Dedication)	Wed., Dec. 20
Rosh-Chodesch Tebeth	Tues., Dec. 26

SIMON WOLF OCTOGENARIAN.

On the twenty-eigth of this month Brother Simon Wolf will be eighty years old. His notable career from the day he took his degree at a law school has been sketched by a competent pen both in this and the last issue; but we in the office to whom Brother Wolf's achievements are an open book, gladly join the chorus of admirers and cheerfully associate ourselves with a host of friends here and abroad to proclaim him as our own, one whom the Order has repeatedly honored in the past and will continue to hold in veneration as the years roll by. Brother Wolf is one among the many eminent men which the Order has produced. The best that Simon Wolf accomplished he did in and through the Order. The organization was there to follow him; the men were there both in the individual lodges and in the Executive Committee ready to succor his efforts. But he knew how to lead and he knew how to serve. He served the Order as a Ben B'rith ought to; he had initiative, unremitting zeal; he gave of his time and energy freely. And with the Order he stood out as the organizer of great philanthropic institutions, with the Order he labored steadfastly and zealously as the champion of our less fortunate co-religionists abroad. Whether in the seventies on behalf of the Jews in Rumania, persecuted and deprived of their natural rights, or at the beginning of the twentieth century when the cry of the blood of Kishineff Jewry startled the world, or latterly when our Government abrogated a commercial treaty with Russia because the Muscovite Empire would not recognize the rights of American citizens of our race and faith, Simon Wolf worked assiduously, self-sacrificingly to promote the cause of the Jews. There are many individual Jews who know themselves beholden to his timely intervention; but what he did for the Jewish people at large will remain written in the chronicles of American Jewry, even as it forms a record of the Order's achievements. Simon Wolf is a synagogue and lodge Jew in the best sense of the term. He saw no virtue in segregating himself from his brethren: their institutions he cherished, their faith he shared, in their tribulations he acted resolutely and in their triumphs he rejoiced. Simon Wolf belongs to the American nation as a loyal patriot; he belongs to the Order as a faithful son of the covenant. At eighty we see him hale and hearty and as vigorous as at early. Some, nay most, men are recognized after they are gone; Simon Wolf has had it granted to him to witness in person the affection in which he is held by many Jews and non-Jews alike. That ought to be a source of great joy to him, a modicum of reward for labors so many and so varied. We send him our sincerest congratulations. We wish him many, many more years of health and strength. The days are ominous and troublous; the tasks much like those that it fell to him to perform are awaiting us all. We hope and trust that Brother Wolf will be spared for many years to come, that he may live to see the Jew in America still more honored than he is today and the Jew abroad wheresoever he is still an object of persecution and contumely and disability come to his own. May it come to our Brother to see the fruition of a chain of endeavors for the liberation of the harrassed Jew all over the world. Ten and twenty years from now may we still have him with us; may he enjoy all his faculties to the end of his days upon this earth and in this land, and may it be his and our privilege jointly to celebrate the triumph of a people free and regenerated, esteemed by mankind and faithful to the religion of the fathers.

JEWISH ACADEMICIANS.

Men unite for all sorts of purposes. Like dwells with like. In union there is strength. The two are better than one and the many that are like-minded will accomplish notable results when jointed to one another. The gregarious animal Man loves to associate with kindred spirits. The man of wealth repairs to his club. The laboring man frequents public places of amusement. College men in and out of the institutions of learning form many societies, and be their object only social. University clubs abound in this land; they are found in every city. Blinded by prejudice they frequently shut their doors to the Jewish collegian. So of late there has been a movement for Jewish University Clubs where graduates of the Jewish persuasion may meet each other and be benefited by each other's society. Whether such segregation is desirable is another question. But New York which harbors a million or more Jews is a fertile field for any vagary along the iines of associations. The Catholics have their club; who not also a Jewish club? Not the kind that is Jewish only because forsooth no one else will go there. Then again there are the various learned societies, Academies as they are called, Academy, lyceum, gymnasium, all of ancient Greek antecedents, are used promiscuously among the modern nations. An academy with us is largely a preparatory school for boys and girls desiring to enter a college or university. In Europe, an Academy is a learned society, usually endowed by the state. Still universities are known unofficially as academies, and university men call themselves "Akademiker." But in the English tongue an Academician denotes a member of a learned society, usually well advanced in years, a recognized authority in some specialty. With the influx of so many young students from abroad and with the Babel ideas in the metropolis, things are a bit confused, and a yeshibah is often mistaken for a college, a yeshibah hahur for a collegiate student, and lately we have witnessed a formation of a society of Jewish Academicians, a mixture of the Jewish University Club and the Jewish Academy. It is, of course, nobody's business if a few young or old gentlemen, though mostly young, boasting the possession of a college sheepskin, choose to meet and organize for social or any other purposes. But the name is a bit too grave. And it does not bespeak modesty on the part of the organizers that men older in years, richer in experience, of recognized name and fame, have not been consulted. But the worst feature is of a different kind. If college men, Jewish college men, must unite, then the only standard of admission ought to be collegiate standing. Of course, not every graduate of a college need be admitted. Some are not clubable, some lack the habits and manners of gentlemen. And if again an Academy, that is a learned society, be in the making, then the criterion ought to be scholarly achievements, great promise of original research, the service of truth for truth's sake. But these young New York academicians have decreed that Cincinnati is trefah, the New York Seminary not quite kosher. These academicians would admit none but those of their own caliber. Now they may be right or wrong in their notions that the Seminary graduate is not an adept in pronouncing upon the intricacies of kashruth. But that proficiency in ritual questions for men and women and the ability to superintend a slaughter-house for adequate remuneration constitute the measure of fitness to be known as a Jewish scholar would still have to be proved. Jewish science must be free, or it is no science. Pre-conceived opinions have no place therein. Villifying Geiger and Frankel and Schechter—the lion is dead, and so the foxes have a merry time—and anathematizing Kohler is not the mark of Jewish culture or of Jewish science. Sausages may be stamped kosher, but no scientific opinions, nor scientific men. Both the Jewish University Club and the Jewish Academy may lie dormant for awhile. There is no urgent call for either. We have managed pretty well without them. The truly scientific Jew needs not their stimulus. Least of all will a hybrid society do, and certainly not one in which outside questions are the determining factor. We have all respect for orthodoxy. But in matters of scientific moment no partisan view should assert itself. This is not a time to divide, but to unite. Serious minded men have had at heart the problem of unifying Jewish educational efforts in this country. We wish them success, and hope that out of their wise counsels something valuable will mature. But until then we would bid the immature geniuses keep their hands off.

THE WAR'S INFLUENCE UPON MORALS.

By HON. CHARLES NAGEL.

When the conviction that civilization had to face a world war first broke upon us, the brutality of such a struggle formed the key note of every comment. The hope had been indulged that controversies between civilized peoples could and would henceforth be adjusted by understanding or by arbitration. So keen was the disappointment, so impressed were we with the needless and deplorable destruction of life and property, that the horror of it all monopolized our attention. Added to this there was the manifest desire to fasten all responsibility for the war upon one nation and to magnify her guilt in the public mind by picturing, in the most extravagant colors, the enormity of her offense.

By degrees we have come to modify our first impressions, and to submit the case to calmer judgment. Particularly in our country a never failing desire for fair play has prompted us, in spite of many obstacles and embarrassments, to suspect, and in some respects, to conclude, that it is still impossible to indict a whole people. After reading the true story of secret diplomacy—especially as is was practiced in the cases of Morocco and Persia—we have yielded to the belief that even international conflicts generally have two sides, and that it is well to give them both thoughtful hearing before assuming to pass judgment.

Perhaps we have gone further and have accepted that there may be differences between nations that should not be characterized as immoral. There may be forces at work that cannot be ascribed to cupidity or sordid selfishness, but that in reality represent, or have their source in, the best patriotism of which a particudar people for the time is capable; different trends of culture or religion traceable in the last analysis to deep-seated racial tendencies, may be incapable of adjustment but need not, for that reason, furnish proof of brutal or corrupt inclination. If, for illustration (to make the test more obvious), the very questionable methods that have, of late years, been employed in the competition for commercial supremacy, were to be accepted as proof of immorality, the loudest advocates of international morals would at this time cut a sorry figure indeed. In private life, and even more in the life of a nation, it is so difficult to draw the line between selfishness and self-preservation, that the charge of immorality is not easily established. Besides, the practices of diplomats upon this border line have been such as to leave no nation with a record so clear that it may point the finger of scorn or denunciation at its neighbors.

Profound as the popular remonstrance against the war was, and as it will no doubt continue to be to the end of the war, nevertheless, there is a gradual realization that the causes for the struggle are not to be ascribed solely to sordid motives. We may indeed derive some consolation from the thought that profounder sentiments and forces help to shape the fate of nations and that, however terrible and agonizing the cost, the ultimate outcome may be greater freedom for nations as for individuals, coupled with a legitimate hope for self-respecting international peace.

It is too much, therefore, to say that in this war also we have to do with individual manifesation of brutality rather than with common brutal motive. It goes without saying that war provides opportunity without end for the expression of innate brutal inclination. It will not be denied that one inevitable influence of war is to brutalize, both by example and by opportunity. Of all this the story of this war has given unmistakable and heartrending proof.

But is this all? Shall we refuse to see the ennobling influences? Many a heart has been softened and purified. Many a man and woman has been turned from the pursuit of self-indulgence to the sacrifice of self for the common cause; many a soul has been refined in the crucible of supreme suffering or dutiful performance. Whole nations will rise from this terrible ordeal with more devotion and greater capacity for sacrifice; and above all, with better understanding and deeper respect prevailing among the people themselves. Legalized bureaucracy and accustomed class snobbery will suffer the same fate. They will fall before this proof furnished in the hour of stress that capacity, fitness and patriotism are not to be determined by accidental station, and are not to be denied by the power of fortune. Not only will this finding of themselves by a people constitute the impetus for a tremendous uplift in particular countries, but with all the hoarse accusations of diplomats among themselves, with all the appeals to passion and prejudice in press, rostrum and pulpit, the men and women who have borne the brunt for the several countries, will emerge with a truer estimate of the courage, moral fibre and real standards of their several opponents.

If statesmen are wise these are the forces to be dealt with. If enduring peace is the aim, these are the forces to depend upon. For they have been awakened, and they will be strengthened ready and glad to sustain our hope for better understanding in the future.

If we ask ourselves what has been the effect of the war upon us—a neutral nation—the answer is not so clear. We have indulged in much denunciation—we have formed conclusions to fit preconceived opinions. Our sacrifices are few. We have availed of every technical privilege under superannuated law to fill our coffers. Witnessing the accumulation of vast individual fortunes with misgiving at first, we have, by degrees, learned to boast of the commercial fortunes which war's necessity has thrown into our lap; and finally we have come to defend our national fiscal status upon the basis of a world tragedy. We have much to learn, and the dictate of common wisdom should tell us that the experience of others may be enlightening as our own. We admit that preparedness is the need of the hour. We do not yet see that to achieve it must offer the same devotion and sacrifice, in peace as well as in war, that we now see so splendidly exhibited on the other side of the Atlantic. Offer them in time and contained peace may be our blessing. Delay them too long, and disaster in some form must be our lot. The war's influence upon the morals of a neutral people should not be lost.—American Leader.

JEW MADE BRIGADIER-GENERAL.

President Wilson has conferred a signal honor upon Colonel Charles H. Lauchheimer, of Baltimore, by nominating him for the post of brigadier-general of the United States Army Marine Corps, which nomination the Senate has confirmed. Colonel Lauchheimer is regarded as a brilliant officer and has done much to bring the Marine Corps to its present state of efficiency.

Charles Henry Lauchheimer was born in this city in 1859, and received his early education in the public schools and the Baltimore City College. In 1881 he was graduated with honors from the United States Naval Academy in Annapolis, having secured his appointment through a competitive examination; in 1884 he took the degree of bachelor of laws at Columbia University. He attained the rank of first lieutenant in 1890, that of captain in 1898, and since 1911 has been adjutant. In 1914 he was elected president of the Army and Navy Club. Colonel Lauchheimer is the author of several important treatises on naval law and procedure.

RECEPTION IN HONOR OF DR. H. I. DAVIS, PRESIDENT OF DISTRICT GRAND LODGE NO 6, BY ORIENTAL-HILLEL LODGE NO. 72.

On Tuesday evening, September 26, an sually well attended meeting of Oriental-Hillel Lodge No. 72 of Chicago was held at Hotel Morrison, several hundred members being present, all evidencing much interest in the proceedings of the lodge. A class of six members was initiated bv the new degree team of the lodge, whose work was very favorably commented upon. A large number of applications for membership were presented.

The meeting was attended by a number of visiting brethren from the sister lodges of Chicago and many past presidents of the Grand Lodge.

A special feature of the evening was the reception tendered Dr. H. I. Davis, President of the District Grand Lodge, which was held after the close of the lodge.

All the members present assembled in the adjoining banquet hall, where an elaborate lunch was served. Brother A. D. Weiner was introduced by the President of the lodge as chairman of the evening, and he called upon Brother Charles L. Aarons of Milwaukee, Past President of District Grand Lodge, who was specially invited for the occasion; Brother William Wilhartz, Past President of the Grand Lodge; Brother Adolph Kraus, President of the Order; Brother Philip Stein, Member of the Exectuive Committee of the Order; Brother B. J. Samuels, Past President of the Grand Lodge, to address the gathering. The addresses were mostly directed to the guest of honor, pledging hearty co-operation so as to assure the success of his administration. President Kraus in his remarks dwelt particularly upon the newer work of the Order, especially emphasizing the importance of the Anti-Defamation League. He appealed to the members present to take an active part in this work and also to assist the officers in charge of Social Service and Immigration work inaugurated by the Order.

Dr. Davis was the last to be called upon to speak, and in well chosen words he expressed his deep appreciation for the honor conferred upon him and for the expressions of friendship and esteem directed to him. He plead for loyal support on the part of those present and pledged his undivided attention to the affairs of the District.

The meeting was brought to a close at a late hour and all those present expressed great satisfaction for the instructive and entertaining evening spent.

MEMORIAL SERVICE IN HONOR OF MEYER FRIEDMAN.

Denver Lodge No. 171 of Denver, Colo., held memorial services in honor of late Brother Meyer Friedman on Sunday August 13, 1916.

The services were presided over by J. Alcovich, and the speakers were Rabbi Kauver, who spoke on "The Lesson the Life of Meyer Friedman Teaches," Brother Sig Strauss on "Brother Friedan's Activities in Jewish Relief Society and Social Service Federation"; S. Friedenthal on "Activities of the Departed in the B'nai B'rith." Messrs. A. L. Fribourg, Dr. Spivak and Henry Frankel passed eloquent tributes to the deceased. The services were concluded by recital of "Kaddish" by Zwetow.

Letters of sympathy and condolence were received from the Executive Committee of the Order emphasizing the loss the B'nai B'rith and American Israel sustained in the death of Brother Friedman; from Brother Jacob Furth, Treasurer of the Order, analyzing the achievements of the departed; from Brother Karl L. Vetsburg, President of District Grand Lodge No. 2, attesting to the great loss the District has sustained by Brother Friedman's demise, and from a number of societies and organizations with which Brother Friedman was connected during his life.

PRESIDENT WILSON LAUDS JEWS

The "American Hebrew" of New York publishes a letter from President Wilson wherein he pays a high tribute to the Jews of America and speaks of his interest in his fellow citizens of Hebrew extraction. In his letter the President says:

"No man who knows the history of America, or, indeed, of the world, could fail to appreciate their (the Jews) notable contributions to industry, philanthropic, intellectual development and political liberty."

MERCHANT OF VENICE ELIMINATED.

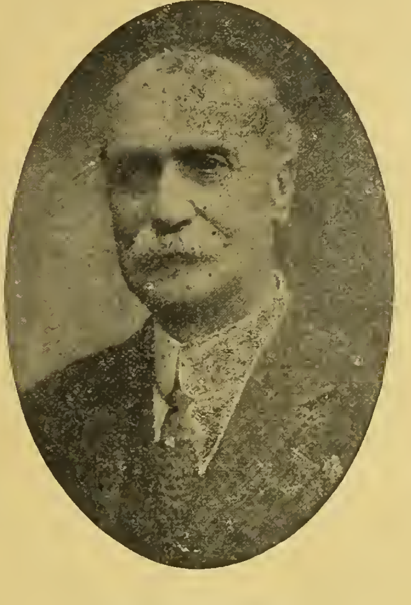
Through the efforts of Rabbi F. K. Hirsch, of Athens, Ga., the "Merchant of Venice" has been eliminated from the High School curriculum and another Shakesperean play substituted.

SIMON WOLF AS A BEN B'RITH

In a former article we have endeavored to sketch Mr. Wolf's achievements as an orator, lecturer, writer, how creditably he filled various offices, how seriously he took his Amcrican citizenship; we have seen him mindful of his German origin; we have followed him through his long career of unselffish and zealous service to the cause of the Jew. Simon Wolf has been connected with many Jewish organizations, and in each his activities will be gratefully remembered. He helped in the building up of the Union of American Hebrew Congregations and in the fostering of its nursling, the Cincinnati College. He represented the Union at Washington in his capacity as Chairman of the Board of Delegates. Initiated in 1866 in Elijah Lodge No. 50, Washington, D. C., he has these fifty years been identified with the Order in many of its best activities here and abroad. Naturally the honors of the Order came to him ungrudgingly. For two terms he was President of the local lodge at Washington, and twice he presided over District Grand Lodge No. 5. He has taken part since in every meeting of the Grand Lodge as a Representative. He was a Delegate to the first Convention held in New York in 1868, and to every Convention since: Chicago, 1874; Philadelphia, 1879; New York, 1885; Richmond, 1890; Cincinnati, 1895; Chicago, 1900; New Orleans, 1905; Washington, D. C., 1910; San Francisco, 1915. He presided over the Conventions in 1874 and 1879, and in the former he helped to bring new life into the Order by his parliamentary skill and his fervid appeals. At the same Convention he was the author of the Resolution which pledged the Order to erect the "Statue to Religious Liberty," now adorning Fairmont Park in Philadelphia; indeed, when some of the lodges failed to respond, he raised the money from the proceeds of a lecturing tour wherewith to pay the services of the eminent sculptor, Ezekiel. He has lectured repeatedly in various lodges through the length and breadth of this country, and he was the chosen orator at the Memorial Exercises for Brother Bien and Brother Levi in New York, Chicago, Washington, San Francisco and Philadelphia. He filled the highest office in the gift of the Order, after the untimely demise of Leo N. Levi, from February, 1904, to March, 1905. He has all these years served on the Executive Committee of the Order and has represented the Order at Washington.

Simon Wolf identified himself early with the philanthropic work of the Order. In 1875 he became founder of the B. B. Orphan Asylum Fund of District No. 5. The Home at Atlanta knows him as its President for twenty-five years. In aid thereof he raised $150,000 and a Simon Wolf Endowment Fund of $75,000. He dedicated to the Home the profits of his book, "The American Jew as Patriot, Soldier and Citizen." He was likewise one of the founders of the Cleveland Orphan Asylum and is the only living one of the speakers at the Dedication, the other two being Dr. Wise and Mr. Peixotto. He secured from Baroness de Hirsch the sum of $75,000 for a Contagious Hospital for the Atlanta Home. He lectured in German and Austrian lodges and was the founder of the Egyptian lodges.

From 1870 to this day Simon Wolf has associated himself with the diplomatic activities of the Order which have become historic records. In these days when new organizations and new men are glorifying their achievements along these very same lines, it is but meet to refresh the memory of a younger generation concerning the record which the Order, and among its spokesmen the subject of this sketch, have made for themselves. Peixotto's far-famed mission to Rumania on behalf of our unfortunate co-religionists, when the United States Government accredited him as consul to that country with the avowed object of calling a halt to the persecutions and disabilities under which the Jews in Rumania groaned, that mission was made possible through the Order, which, in conjunction with other organizations but to a greater extent than any, undertook to raise the funds requisite for the maintenance of the agencies organized by the "Consul Missionary" during his five years' services. Mr. Wolf was the recipient of Cremieux's stirring appeals; he conducted the negotiations with Brother Peixotto; his influence with President Grant and Secretary Fish and his Congressional friends secured the appointment supported by a Congressional appropriation; by two lecture tours, the one started in Gideon Lodge at Albany and the other in Elijah Lodge at Washington, the necessary funds for that important undertaking were raised. The accrediting letter which President Grant handed to Peixotto was written with his own hand in the presence of the Consul and Mr. Wolf. Mr. Wolf has in his possession private letters exchanged between the Consul and himself which narrate the story of great difficulties, but also notable achievements, and Chief Rabbi Hermann Adler informed Mr. Wolf in 1881 that Lord Beaconsfield had told the former that what Peixotto had done was of material aid in securing the adoption of the Jewish rights provision of the Berlin Treaty of 1878; a recent writer adds that "a close study of the history of this period confirms this view."



When in April, 1903, the world was startled by the Kishineff massacre, it was the Executive Committee of the Order, presided over by the lamented Brother Leo N. Levi, that presented on June 15 to Secretary Hay and President Roosevelt the draft of a petition which a month later was cabled by the Department of State to our representative at St. Petersburg. The Russian Government declined, it is true, to receive the petition. The original with the signatures secured through the Order rests now in the archives of the State Department at Washington. It certainly had a tremendous effect on the world's public opinion. Brother Levi fittingly acknowledged Mr. Wolf's untiring work in bringing about the meeting which formulated the petition. He wrote to him: "From start to finish you did the right thing at the right time, and the Order, Jewry, and humanity owe you an eternal debt of gratitude." President Roosevelt likewise told Mr. Wolf in writing: "It was your good sense and judgment that made it possible." Mr. Wolf had also taken part in 1902 in securing from Secretary Hay the equally famous note to Rumania.

Mr. Wolf has further to his credit the arrangements at the Washington Convention of 1910; the speakers at the banquet included President Taft, Ambassador Bryce, Speaker Cannon and others. He brought about the luncheon and conference beteen President Taft and nine Jewish representatives to discuss the abrogation of the Russian Treaty, and he managed the presentation of the Executive Committee of the Order when presenting the medal to President Taft. He is still young enough to attend all the meetings of the Executive Committee, whether held in the East or West.

LIBELING NATIONS ON THE STAGE

A popular American comedian has gone on record this week as expressing the conviction that the stage Frenchman will pass with the war. It is particularly refreshing to find an American comedian who has brought himself to believe this, because the American low comedian is the worst offender of all in the libelling of nationalities upon the stage.

These travesties of caricatures have for some unknown reason been very popular throughout the United States for a good many years. Why, it would be hard to say. The fact remains that the Irishman, the "dude" Englishman, the Scotchman, the Hebrew, and the Scandinavian have all been the object of the attentions of the alleged humorists, who have found both pleasure and financial profit in holding them up to ridicule.

Now, there is no objection to legitimate caricature,—particularly if it has some definite end in view and is directed by good nature. But too many of these caricatures of national traits have been informed by maliciousness and a bitterness that revealed all too plainly the feeling behind them.

On the other side of the Atlantic, occasionally, an American is introduced as a character in some comedy or some musical show. The caricature is usually harmless, certainly never offensive in tone. Yet these caricatures invariably call forth violent protests from Americans.

It is the old story. The American public has manifested a keen appetite for years for the low comedian who pretends to "take off" what are incorrectly represented to be the national foibles and failings of various types, but it dislikes very much to see the mildest form of caricature of itself.

I have never been able to understand what people saw in these caricatures. Many of them are cruel; some of them are vicious; nearly all of them are vulgar; hardly any of them is good-natured. Then why should they appeal to the public and why should they be tolerated by any self-respecting people?

The Irish resent them keenly. The Americans know this, and they are less keen on making enemies of the Irish than they are careless about offending any other nationality. But the Hebrew, the Englishman, and the Scotchman also resent them, whenever they give the subject a moment's thought.

Such deliberate attempts to hold a nationality up to ridicule can never serve any good purpose, can never make any theatrical show any better or more amusing. They may amuse a certain section which elects to find its pleasure in what offends other people, but they surely have no attraction for the great majority of decent theater-goers.

It will indeed be one good thing come out of the war if, as a result of the increased respect which the American people are likely to entertain for the nations who have been battling for truth and justice and freedom, the elimination of this offensive feature of many forms of theatrical entertainment is brought about on this continent.

It is certain that any move towards such elimination would be met more than half-way across the Atlantic, and that mutual agreement to avoid national caricatures of the offensive type with which I am dealing could be brought about with the greatest ease and would be entered into with the greatest willingness.

For good-natured skits every broad-minded person has a keen appreciation. They are legitimate, amusing and often exceedingly clever. But the savage, brutal, cruel ridicule brought to bear in the portrayal of the type of caricature which can do nothing but wound those whose nationality it pretends to illustrate is useless, wanton and intolerable.

The French will not tolerate it today among their own people. A comedy by one of the most famous of French playwrights some few years ago contained a savage caricature of Max Nordau. Though it was otherwise a brilliant work, it was literally hissed off the Parisian stage. The people of Paris realized that it was unfair, cruel and calculated to inflame race hatred and to fan slumbering passions.

If the American people would take a leaf out of the Parisians' book and emulate the example set them in this respect, we should soon find these caricatures a thing of the past. They are born of ignorance and they can never do anything but keep alive feelings that ought never to be allowed to exist in any self-respecting nation.

Let us have good natured raillery, caricatures that exploit harmless foibles and make fun in a genial way of national peculiarities that are legitimate game for the comedian as they are for the caricaturist in the comic papers. But let there be an end of the vulgar efforts to hold a people or a race up to ridicule by representing some characteristic in an unpleasant light as the dominant national feature, when it is in reality nothing of the kind.

The stage is a cosmopolitan institution. It ought to be above this sort of cheap exploitation. It will be—just as soon as managers and producers resolve that they will not allow theatrical entertainments for which they are responsible to include any vulgar travesties deliberately designed to hurt the many for the gratification of the few.—S. Morgan-Powell in Montreal "Star."

THE KEHILLAH, XXVI

By PROF. GOTTHARD DEUTSCH, Ph. D.

Loyalty was indeed a virtue, even from the strictly Jewish point of view. The relations between prominent rabbis and monarchs are a regular feature of Jewish legend. They begin in the Bible, with edicts, ascribed to King Darius, who bestows privileges on the Temple of Jerusalem, sends rich gifts to it, and declares in the end "That whosoever shall alter this word, let a beam be pulled out from his house, and let him be lifted up and fastened thereon." He adds the wish that the God that has caused his name to dwell there shall overthrow all kings and peoples who shall destroy this house of God, which is at Jerusalem (Ezra 6, 11-12). Talmud and Josephus tell us stories of the favors which Alexander the Great bestowed on the Jews. In medieval time we hear similar stories about Charlemagne. Hasidic legends furnish us analogies in the relation between Czar Paul and Rabbi Schneor Zalman of Liadi, which find their counterpart even in the rationalistic environment of Berlin, where Frederick the Great, and Mendelssohn, who, as we know now, never exchanged a word, are reported as intimate friends, and here in Cincinnati there is an old man living who sincerely believes that Frederick William IV, the "Rosha" par excellence, never missed calling on Rabbi Tiktin of Breslau, to receive his blessing, when he was in the city. I, therefore, have my doubts about the report that Emperor Ferdinand (1835-1848), when crown prince, called on the rabbi to receive his blessing, and was told he would reach the highest age of any ruler of the Austrian dynasty. The trouble with this blessing is that it will have to be revised, for Emperor Ferdinand died at the age of eighty-two, while his nephew, Francis Joseph, completed an August 18th his eighty-sixth "bis hundert Jahr."

It, therefore, may be permitted to be skeptical with regard to another story that I heard while in Nikolsburg. The crown prince is said to have arrived on Rosh Hashanah, the whole congregation waiting to receive him in the usual style, with the Torah carried under a canopy. The imperial party, however, was late, and the rabbi decided that they would have to repair to the synagogue for Minhah services, which have to be recited before dark. As ill luck would have it, the prince arrived just when the congregation was in the midst of their devotion. He came to the synagogue while the rabbi was standing in prayer (Shemonah Esreh), not taking notice of the arrival, and not all in any hurry to finish his prayer. The prince waited patiently until the rabbi had finished his devotion, when he turned around, pronounced with loud voice the customary benediction, which the prince received with great respect. The chances are, that if I had the time and the opportunity to make investigations, I would find that the visit of the prince did not take place on Rosh Hashanah.

The anecdote, which has its historic value, as evidence of the veneration, which the rabbi enjoyed, and of his reputation as strict observer of the law, is in this regard supported by his religious attitude. Rabbi Mordecai experienced the grief that in his declining years the first attempt was made to deviate from the traditional form of services. In 1818 the first reform temple was opened in Hamburg. Its most generous patron was the financier and philanthropist, Israel Jacobson (1768-1828), then living in Berlin. He furnished the means for the publication of rabbinic opinions, which declared instrumental music, prayer in the vernacular, and a ritual modified in accordance with reform ideas, permissible. The man entrusted with the task was a Polish Schnorrer—I have endeavored in vain for years to refute the statement made by Graetz, that he was an Austrian and afterwards a convert to Christianity, the first of which is not true, and the latter was never proven—named Eliezer Liebermann, who, through the advantages of his profession was personally acquainted with numerous rabbis. He did not succeed, however, in obtaining an indorsement from more than one rabbi, while the others were men of no significance, and not holders of a rabbinic office. This one heretic was Aaron Chorin, rabbi of Arad, in Hungary, 1766-1844, who with really sound scholarly arguments, justified the reform movement. Benedict was provoked. He had [illegible] had any confidence in this man. [illegible] fifteen years previously Chorin had published a book, in which he advocated a change of the educational system, and in addition expressed some rationalistic ideas. Benedict condemned him, and it seems that this condemnation was injurious to the rabbi in a distant community. He implores Benedict to revise his opinion. At any rate he wishes that the passages, considered objectionable, be pointed out to him, and he be given a chance to justify himself. Benedict refuses to entertain the proposition. In very dignified language, and in excellent Hebrew—a rare attainment in those days when literary beauty was believed to consist in punning on rabbinic quotations—Benedict says, "I shall not enter into any argument with you, but if you are really in earnest, and wish to be shown the error of your ways, come to Nikolsburg, where we shall discuss your views, and you will have a chance 'to repent and perhaps you may be healed.' With this I extend to you my greetings as it is written, 'Peace unto him who is far and unto him who is near.'"

One of Chorin's heresies was a decision declaring a certain kind of sturgeon, which is found in Hungarian rivers, as permitted, although the practice of this section of the country was not to eat it. Chorin took his stand on a strictly rabbinic ground, and quoted in his support a decision by his teacher, Rabbi Ezekiel Landau, of Prague. Mordecai Benet rejects this decision without naming Landau, with whom he was not on good terms. It seems that Landau never forgave him for not attending his lectures while, as a young man, he lived for a time in Prague. Other rabbis, prominent among them Isaac Grieshaber of Paks, Hungary, and Meshulam Zalman Kohen (1740-1819), of Feurth, declared the signature of Landau under the statement a forgery. Even today the orthodox party takes this stand, although a man of unquestioned authority, Eleazar Fleckeles (1755-1826), acting chief rabbi of Prague, and a disciple of Landau, vouches for the genuineness. The whole question turned on the point, whether the scales of a sturgeon, not being detachable, are to be considered scales in the eyes of the law. This, however, is merely an external feature. The philosophy of the controversy is that a rabbi in those days of declining piety and learning, should, under no condition, declare something as permitted, which being contrary to traditional custom, might lead to laxity in observance. It is probably on this ground that Benet opposed the very tame reforms introduced in the "Temple" of Vienna, when it was opened in 1826.

This dedication of a temple was indeed quite a historic event for the Austrian capital. In 1670 the Jews were expelled. The expulsion was actually a nominal one, for some of them returned in 1684, and ever since there was a Jewish community in Vienna. The fiction of the law, however, had to be maintained, and the Jews were not permitted to form a corporation nor to own a house of worship. The law considered them not as Jews of Vienna, but as Jews sojourning at Vienna. When the representatives of the Jews—"Vertreter" not "Vorstand"—planned the building of a synagogue, it had to be done in the usual hatchway method, with the aid of bribes, and finally with the understanding that the house in which the synagogue was situated should show no outside sign of its being devoted to religious worship. The form of services, however, was modernized. The Hazan, the famous Solomon Sulzer (1804-1890), wore a gown, and had a choir of trained voices, and the preacher, Isaac Noah Mannheimer (1793-1865), spoke a correct German. The real leader of the movement, the jeweler, M. L. Biedermann, whose descendants today are amongst the English nobles, was an advanced reformer, but Mannheimer and the majority of the congregation advocated this moderation, which Graetz considers the solution of the whole problem. Mordecai Benet, however, would not enter this synagogue, although he was urged to do so by those who wished the indorsement of an orthodox authority. Moses Sofer was more lenient. He advised his disciple, Lazar Horwitz (1804-1868), who as the rabbi in the ritualistic sense, had an official position which required his attendance at the synagogue, to go there. There is no objection in entering such a place, Moses Sofer says, but when that fellow preaches his blasphemous sermons, don't listen to him—take a book and read. There are, as we see, and always have been, various degrees of orthodoxy. Ezekiel Landau declares sturgeon as permitted; Mordecai Benet says it is prohibited. If they would live in New York now, the various delicatessen stores under their supervision might fight each other in the courts.

It is again a significant fact that when no principle is involved, the rabbis of the type of Mordecai Benet were rather inclined to be lenient. A typical instance is the following: A woman had promised to her husband on his deathbed that she would never marry again. But as it happens, and Jewish folklore has preserved a number of stories on either side, she later on regretted having given the promise. Mordecai Benet decides that the pledge is not absolutely binding, and like other pledges, subject to a rabbinical decision, which shall declare whether it was not obtained under duress or mental disturbance. Similar is another decision: In a time of epidemic a case of sickness occurred in a Jewish house on Friday night. A Christian was called to light a lamp, but he refused to enter it. Rabbi Mordecai Benet declares that even in cases of danger, one shall not perform a prohibited work if it can be helped, and therefore, the Christian should be induced to light the lamp outside of the house and a Jew might carry it in. Of more significance with regard to the deviation from tradition, is one of the numerous cases arising from the spelling of names in a document of divorce. The man who was to grant the divorce was named Anshel, but he had adopted the name of Anton. His wife's name was Resel, which, though an abbreviated German name, is considered Jewish, but she calls herself Theresia. To cap the climax, her father, whose name among the Jews is Zelke, calls himself Simon. Mordecai Benet declares that the bill of divorcement shall be written in duplicate, one shall decree the divorce of Amshel from his wife Resel, the daughter of Zelke, and the other shall state that the divorce has been granted to Anton, also called Amshell, from his wife Theresia, also called Resel, the daughter of Zelke, also called Simon. It may be interesting to quote the criticism of Abraham Geiger, on the examination questions submitted to the first graduates of the Breslau Seminary in 1863, on a similar problem. Significant also is that Mordecai Benet does not find any fault with the Amschel who calls himself Anton, while Moses Sofer in a similar case speaks of the folly of our generation, which is bent on aping the custom of the Gentiles.

As already stated, Mordecai Benet died at Karlsbad, August 12, 1829, at the age of seventy-six, deeply mourned by his congregation and his numerous disciples. My father, then a child of ten years, remembered the impression which this death made, and the deep sensation caused by our local rabbi, Joseph Spiro, at the memorial services, when the rabbi preached a sermon on the text, Ezekiel 21, 12, "When they say unto thee, wherefore sighest thou, thou shalt say, because of the tiding that came, and every heart melted, and all hands became feeble, and every spirit was faint, and all knees weak as water." I have also referred to the exceptional permission given to disinter the body and to bring it to Nikolsburg.

Yet the veneration was not so great that the aspiration of his oldest son, Isaiah, to become his father's successor was realized. Isaiah, who was then rabbi of Misslitz, a small town in Moravia, seems to have desired to invoke the aid of the authorities on the ground that rabbinic law gives the son preference over every other competitor in the case of such a vacancy. Moses Sofer, whom he wished to interest, answers evasively. The law is not so clear on this point, because it says that the son has preference over every competitor, if none is his superior in learning. In the case of a Landrabbiner, it would therefore have to be stated that the candidate is not only the equal but the superior of every other, and such a statement would cause ill feeling. In addition, Moses Sofer says it is against my policy to issue such a statement unless requested to do so by the authorities. Finally, from a practical point of view it is better policy not to urge such a matter, and wait for the opportune time.

Isaiah Benedict, who is said to have been a man of mediocre attainment, did not become his father's successor, but was later on called to Nagy Kallo in Hungary, where he died in advanced years, December 7, 1865. He was succeeded by his son Abraham, who died in January, 1902, at the age of eighty-two. In Hungary this succession of a son or a son-in-law in the case of a vacancy of a rabbinate by death, is quite the rule. Moses Sofer, who from the point of view of general theory does not consider the law of heredity as always applicable, directed in his will, written a few days before his death, his congregation to elect his own son, a young man of twenty-four, as his successor in the rabbinate of the large congregation of Pressburg. This son, Samuel Wolf, was, upon his death, in 1871, again succeeded by a son, Simhah Bunem, who died in 1906, having spent the last years of his life in a sanitarium, a mental wreck. During his sickness he was substituted, and after his death, succeeded by his son, Akiba, the present incumbent of the historic position.

Whether lineal descendants of Mordecai Benet, after the death of his grandson, Abraham, are still in the rabbinate, I do not know. Another son of his, Naphtali, was rabbi of Schaffa, Moravia, and died December 21, 1857. He was to some extent a modernist, for we find him as a contributor to the Hebrew magazine, "Kerem Hemed," a modernism which his father would surely have condemned and by which he placed himself on one level with some of the leading reformers. He also wrote, with the approval of his father, a catechism. This, however, had to be condoned, because the government demanded systematic instruction in Jewish religion. Mordecai Benet had even—of course, upon the insistence of the government—indorsed the catechism, "Bene Zion," by Herz Homberg (1759-1841), one of Mendelssohn's proteges, a bitter opponent of rabbinism, and a contemptible character who tried to make capital out of the prejudice against rabbinic literature. Mordecai Benet, however, indorsed this catechism, which became the officially recognized textbook of examination in Jewish religion for candidates who wished to obtain a license to marry. Naphtali's sons, as far as I know, were observant Jews and Talmudic scholars, but not one of them was a rabbi. Personally, I knew his son, Johanan, who was in business in Bruenn, and whose store was the only one there closed on Sabbath, although gossip had it that customers were occasionally served when entering through the back door. After his retirement from the business his son transacted business openly on Sabbath. Another son, Kopel, conducted a large wholesale business under the firm of Kopel Benedict und Soehne, in Vienna. He died in 1879, and the business was, when I knew it, open on Sabbath. Nor did I find any members of his family among the observant Jews, while Johanan conducted with great dignity and genuine devotion the early part of the morning services every Sabbath in the orthodox Schiff Schul. He was an impressive type of the survivor of an age long past. Another brother, Samuel, living in Auspitz, Moravia, who died about 1875, was proud of his descent and his learning, but rather unscrupulous in business. Once he narrowly escaped assassination at the hands of a farmer whom he had ruined, the mortal stroke being received by a friend of his, who was killed on the spot. His son, Heinrich, was my classmate in gymnasium during my last year in 1876. His Hebrew education and his general spiritual attainments were of a very mediocre order. Rooming with a very observant Jewish family, whose head, Reb Yainkef Frankenstein, was a man of solid Hebrew learning, he offended the good old soul by smoking on Sabbath, and more than once, Reb Yainkef would come into the room, where I coached Benedict, and stay there, simply to prevent the disgrace that a lineal descendant of the great rabbi should desecrate the Sabbath. There are, undoubtedly, great grandsons of Rabbi Mordecai Benet's grandsons living today, and it might be interesting to follow their careers. One, Julius Maria Loewe, wrote a book entitled "Memoirs of a Hypocrite, the True Mirror of Christianity and Judaism in the Nineteenth Century," Berlin, 1839. According to Steinschneider he was a grandson of the famous rabbi. Steinschneider, born in Moravia in 1816, and a student at the Yeshibah of Nikolsburg in the thirties, otherwise known as painstaking scholar, might be considered reliable. I dimly remember that a son of Naphtali Benedict, named Moshe, was reported as having married out of the faith. Shortly before I arrived in Nikolsburg there died R. Mordecai's son, Abraham, called Reb Aber, who had a job in the congregation, given to him out of respect for the memory of his father. Thus the son of a butcher rising to prominence, will sooner or later have descendants that again sink into obscurity.

JEWISH HOSTAGES FREED.

The Jewish hostages from Lemberg, the president of the Lemberg University, Dr. Beck, and the vice-president, Dr. Schleicher, who were taken by the Russians upon their withdrawal from Lemberg, have recently been set free and have returned to Austria. On the 14th of August they visited the Austrian Governor General to thank him for their liberation. They were received very cordially. They begged the official to intercede for the many thousand Austrian Jews who were sent all the way to Siberia and whose condition was a very miserable one. He answered that the government was doing all in its power to ameliorate the condition of those unfortunates and that millions of crowns were being spent for the support of the Austrian citizens who were interned in Russia.

NEWS FROM LONDON

By Our Correspondent Dr. M. Epstein

London, September 17, 1916.

The holiday season is gradually coming to an end here, to be followed by the Season of the Holy Days. In normal times, the Anglo-Jewish community begins its work after Tabernacles, when the communal year may be said to commence. The various societies, institutes, organizations begin to be active. Jewish and other questions of the day are discussed and politics are delineated and carried through. Nor is London alone in this hum. The provincial centers are equally busy, with a zest and a go-aheadness that merits all praise. Manchester in particular is a town that counts. Leeds and Birmingham and Liverpool follow suit, and then a goodly number of lesser communities may be placed on the list. Whether it was synagogue politics or Zionist problems, whether only literary and debating society speeches and addresses, the observer would in the olden days have been constrained to admit that there was life and vigor in Communal doings.

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All this is changed now. The moving spirits of these activities have been called away on national work. Some will return no more; they have given their lives for their country. Others are still "doing their bit" in England's mighty endeavor. And just as many problems have been left unsolved in the larger commonwealth, so in the smaller one of Anglo-Jewry a great many tasks remain undone; their completion must wait until the war is ended. In the meantime it is becoming more and more clear to thinking men that just as the world will not be the same as before when the new period of peace sets in, just as every nation's life will of necessity have to be re-moulded and re-fashioned, so the life Anglo-Jewry will not be able to continue as before. We were almost on the verge of decay when the war broke out; some people even said that the process had already commenced, that we were beginning to crumble like a wall. However that may be, the new time will force new problems upon us, both external and internal. The question only is, have we the men to direct and lead?

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It is at any rate a sign of grace that some at least among us are waking up to the need of looking ahead. We cannot wait until the peace time is here; we must prepare in advance to receive it and all that it brings. What has been done so far? The chief Rabbi has called on the Ministers' Conference to deal with the new problems. But thoughtful people may well ask whether that is sufficient. Does it not seem that the old shams are being continued? The post-bellum problems of Anglo-Jewry are likely to be too extensive for this shadow to deal with. In older days a soothing sort of feeling was produced when it was announced that a committee had been appointed to sit on a problem. Often enough they did literally sit on it, and we heard nothing more.

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Today we must shed our shams, and it is as well to confess that as a community we have a good many. Probably we are no worse in this respect than other religious bodies. In all of them there is an abundant growth of shams and pettinesses. But we must sweep them away. We must realize among other things that despite the great gifts of mind and heart possessed by individual ministers, the Conference of Jewish Ministers neither has the capacity nor enjoys public confidence sufficiently to solve our post-bellum problems. A larger and more representative body is required. We need laymen as well as ministers, women as well as men, the East as well as the West End. Above all, we need new forces. Hitherto some of the best Jews and Jewesses were kept away from communal work by reason of the unsympathetic attitude of the powers that be. Here is the opportunity to draw in every possible worker, representing every school of thought, every interest, every policy.

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The problems calling for solution will be many and varied. Of those affecting the internal affairs of the community the most important will probably be admitted to be that of Education; of those affecting the Jewish position in the state, that which will receive most attention will doubtless be the influence of Jewish thought on the commonwealth. Too long has the specifically Jewish ideal of justice been confined to recognition in books. The time has surely arrived for the Jew to come forward and plead for its adoption as a principle of the state. And such a step in the work of general reconstruction after the war will be beneficial to the world no less than to the Jew. All the best thought in the world at present is concentrating on the highest principles and the noblest tenets, in order to infuse them into the New Order; and the Jewish standpoint and the Jewish outlook, acclaimed as great through the ages and given lip-worship in many lands, will surely be welcomed now in the building-up work that is about to commence everywhere.

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Certainly so far as Western Europe is concerned there is just ground for high hopes for the Jews. In Prussia the horizon is promising. Only this month Wolfgang Heine, the well-known member of the Reichstag, writing in one of the foremost German papers on the new Germany, looks forward to the dying out of that racial and religious prejudice which has hampered the German Jew for the last generation. The opinion in regard to Russia appears to be divided. The pessimists, and with them those who have themselves suffered in the land of the Czar, believe that all will be as before. But fortunately there are also optimists. Is it not probable, nay, is it not almost certain they argue, that the war will change many things in Russia? Will not the association with liberal countries like England, France and Italy be productive of a more liberal treatments of the Jews? It is difficult for the ordinary man without special knowledge to come to a decision on this important subject. But at least it is certain that the optimistic view does exist, and the men who put it forward deserve every whit as much credence as those who see black. The same argument must surely apply to that other pain-center of Jewry—Rumania. She, too, is with the Allies; in the re-arrangements after the war, Rumanian conditions must likewise be altered, and it does not follow that because Rumania was admittedly heedless of her obligations under the Treaty of Berlin that she will be a backslider forever. Look at it how we will, the new Europe is full of promise for the Jew; even in Russia and Rumania his position could not be worsened. In both countries the nadir will have passed when the war is over.

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The position of the Russian Jews in regard to military service in this country has undergone an improvement to the extent that the unfortunate wording of the original order has been considerably softened. The Russian Jews are to have facilities for enlisting freely on conditions similar to those governing the enlistment of Englishmen. A recruiting movement has been set on foot and it is hoped that it will obtain good results. If not, the whole question will be dealt with anew. Anyhow there is an opportunity now for that sweet reasonableness which can achieve marvels, and a number of prominent Russian Jews, like Mr. Sokoloff and Dr. Weitzmann, may be trusted to smooth matters as far as possible.

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Many American Jews will have heard of Sir Sigismund Neumann, the South African mining magnate and friend of the late King Edward. He originally came from Bavaria, and the story is told that King Edward once asked Sir Sigismund whether he was a seller (on the Stock Exchange). "No, your Majesty," replied Neumann, "I am a buyer (Baier)". Sir Sigismund died last week, and the rather unexpected announcement was made in the advertisement columns of the press that he would be buried in a non-Jewish cemetery after a service in a church. Until two years ago the deceased millionaire was a member of the Congregation of British Jews, and this news, therefore, has come as a surprise to most people. So far the reasons for this disavowal of his race have, of course, not been vouchsafed. But it does bespeak a peculiar psychology on the part of a man of humble origin so to discard his kith and kin. Several people in London, themselves hailing from Furth, Sir Sigismund's native town, knew the baronet quite well. He was just an ordinary man who had money. Perhaps it is Nemesis. There is a school of young writers in this country who constantly declaimed against the Boer War, saying, that it was fought for the advantage of a number of South African Jewish financiers, among whom Sir Sigismund Neumann was included. Thus pointed at for his Jewish origin in his lifetime, he will have nothing to do with Jews in his death. But it should be noted that of such stuff are some of the so-called Jewish international financiers made. The Jews often have to bear the odium directed against these members of the race, and in the end these men, as it were the sticks with which their people are beaten, indicate unmistakably that they do not desire to be regarded as Jews. It is perhaps best so.

BARON SONNINO AND THE JEWS IN RUMANIA.

It is reported from Zurich that in the course of a conversation which Baron Sonnino, Italian Minister for Foreign Affairs, had with the Rumanian Minister in Rome, prior to Rumania joining the Allies, the former urged the desirability of his Government granting equal rights to the Jews.

According to the latest statistics there are 115,308 Jews and 124,659 Jewesses in Rumania. This number constitutes about three per cent of the general population. In the opinion of the Jewish statistician, the late M. Isidore Loeb, the number of Jews in Rumania was much larger in 1876, but owing to persecution the Jews have suffered, there has been a diminution in the Jewish population of about 41 per cent in the course of the last forty years.

Anti-Defamation League

Misuse of the word "Jew" has furnished a very broad field for the activities of the League. Publicists, newspaper reporters, writers and editors fail in many instances to realize that it is improper to use the word "Jew" in an article or a story unless the context makes it necessary to refer to the person's religious faith, and that unless the facts have some relation to his being a Jew there is no occasion for referring to that fact.

It is strange that this misuse of the word is most prevalent in those newspaper articles which describe some scandalous or discreditable incident. In similar instances allusion is never made to a Roman Catholic or a Protestant as a "Roman Catholic" or as a "Protestant". It is easy to imagine the storm of criticism that would arise in the event such an indiscretion should occur.

This peculiar situation, due in most instances to thoughtlessness or ignorance, has made necessary a long and slow campaign of public education. As a first step, the League sent bulletins to every important newspaper and magazine in the country, in the form of printed cards which contained a brief set of rules for guidance of the reporters and editors. Office managers were requested to have these cards placed near the copy desks, so that they might be available for ready reference. As a direct result of this step the League noticed a marked diminution in the number of cases reported to the Managing Board. In all instances where mistakes were made and report came to the attention of the League a courteous letter was sent to the editor, calling attention to the perniciousness of the practice and the injustice to the great mass of law-abiding Jewish citizens of the country.

The League has assumed in all cases that the misuse of the word was unintentional and not inspired by malice or bigotry. In fact, the replies received to these letters indicate that in practically all instances carelessness or lack of consideration was the real reason and in nearly every case as soon as the injustice perpetrated was made clear, an apology was forthcoming and steps were taken to prevent a recurrence.

As a typical example of this large class of cases the League has sent to the office of the News copies of two letters with reference to a story appearing in the October issue of McClure's Magazine. We are reprinting these letters because they indicate the fair and open method which is responsible for so much of the success of the League and because, in justice to the magazine, the editor's explanation should be made known to the Jewish reading public. The letters are as follows:

"September 23, 1916.

"Editor, McClure's Magazine,
"4th Ave and 20th St.,
"New York, N. Y.

"Dear Sir: In your October issue is an article entitled "The Diamond Mine" written by Willa Sibert Cather. We direct your attention to a character in the story named 'Miletus Poppas, a Greek-Jew'. In the description of this character the author says:

"'All, except, perhaps, Miletus Poppas. He was a vulture of the vulture race and he had the beak of one.' (Page 8.)

"We are keenly disappointed that such a story so full of ignorance and want of regard for others should have escaped the attention of the edtior and that you published a story so full of reckless abuse.

"The author, we presume, by the 'vulture race' intended the Jewish people. If she had studied this people and its history she would have learned that this 'race' has been conserved through centuries of bitter struggle and persecution because of its high ideals. That this people is the dreamer of the world. That this people has been the victim of the most despicable antagonism for centuries. To describe such a people as 'vultures' shows such ignorance and lack of appreciation of history that it is surprising that the editor consented to publish same.

"We are attempting by educational means to stop the current defamation of the Jew. The libels from the literature of the past which principally were prompted by fanaticism and bigotry are often accepted by the general public as truth and so popular writers who make no pretense of individual investigation, repeat these libels and defamatory descriptions. We seek to eradicate the antagonism and, of course, our work would be futile unless we were assisted by those who have in their power the formation of public opinion. We have met with gratifying success and the publishers of magazines and current literature have almost universally proffered to us their assistance.

"We do not oppose any just and careful criticism of the Jew or Jewry. We do, however, resent the careless and reckless abuse such as is contained in the article above referred to.

"We appreciate that matters of this kind are apt to pass the attention of the editor merely because he happens to be unmindful that scurrilous descriptions of this character may injure a large and respected part of the American public who are zealous in safeguarding their good name.

"We believe that when, for any reason, an injustice of this character has been done, it should be corrected and that the best means of doing so is a corrective statement which will reach the same reading public.

"Your early reply will be appreciated.

"Very sincerely yours,
"MANAGING BOARD,
"Sig. Livingston,
"Chairman."

"September 27th, 1916.

"Sigmund Livingston, Esq.,
"Anti-Defamation League,
"1228 Tribune Building,
"Chicago, Illinois.

"Dear Mr. Livingston: I have your letter of the 23rd, and no one regrets more than I the insertion of that paragraph in Miss Cather's story. How it got by us, I don't know. If we should print a retraction now, it would only call attention again to the objectionable observation, and I think that would be too bad. I hope you will accept our personal apology, and believe me when I tell you that I have no sympathy at all with that sort of statement. It was kind of you to write us. Faithfully yours,

"CHARLES HANSON TOWNE,
"Managing Editor,
"McClure's Magazine."

ANTI-JEWISH RIOTS IN RUMANIA

A report coming from Stockholm by way of Berlin relates of wholesale massacres of Jews in various parts of Rumania. In Jassy and Botushan, where all the Jewish men joined the army, all Jewish houses were plundered by the mob. In Botushan the police assisted the mob in its work of robbing and plundering Jewish houses. Twenty women whose husbands are in the army were arrested in Jassy and two synagogues were destroyed. In Galaz, Ismaila and other towns the mob, with the help of the Russian soldiery robbed and plundered Jewish houses. It is reported that many Jews were murdered during these riots, although no definite details were given.

The Aims and Problems of the B'nai B'rith

By Rabbi M. Friedlander

My purpose is to present the aims and problems of the B'nai B'rith to the Jewish intelligence. While the general conscience of enlightened humanity of the God-given right of the liberty and security of man has grown out of that divine proclamation, while every struggle and every triumph in the cause of liberty in the past three thousand years has drawn inspiration from Israel's struggle and triumph, which Passover commemorates, Israel today is still groaning under the burden of oppression and intolerance; one-half of our people are still suffering from the wicked denial of liberty and security in unenlightened lands, and the other half are often made to feel the smart of indignities and incivilities laid upon them by the hand of prejudice, even in enlightened lands. This is the problem of the B'nai B'rith and this must be the problem of every Jew.

Then again, while in the more enlightened lands where liberty rules and freedom is guaranteed, and here we specifically refer to this blessed United States, where every honorable career is open to us, where the pursuance of our own conscience is not hindered us, where the conservation and promulgation of our high religious and ethical ideals are free to us, many among us fail to appreciate this blessing of equality and freedom of opportunity. Many among us are lax in their civic and ethical obligations as citizens, and negligent in their moral and spiritual responsibilities as Jews. This is the problem of the B'nai B'rith, and this must be the problem of every Jew, especially of every American Jew.

The aims of the B'nai B'rith are to awaken in humanity a conscience of justice and fairness towards the Jew and thus bring alleviation of suffering to our co-religionists in other lands and raise the respect for our people in this country, and to awaken in the Jew, especially the recent immigrant to the shores of this free land, a high sense of duty he owes to this government which, in return for liberty and security, it requires industrial uprightness, moral rectitude, personal dignity, and loyalty to American institutions. These are the aims of the B'nai B'rith and these must be the aims of every Jew.

Every Jew and every Jewess, whatever his or her position in the community may be, must feel the burden of these problems, and must aid in the attainments of these aims. For a Jew is not one who only admits as being of the "Jewish persuasion" and has his name on the roster of financial supporters of the synagogue or the temple, but one who feels, and thinks, and lives with his people, with all his people.

We need never fear a decline of Judaism because of a departure from orthodox forms and ceremonies. The lessening or change of external practices is no symptom of spiritual weakness. It is the lack of Jewish sympathy which gives warning of serious disorder in the union of Israel. It is the aloofness of one Jew from the other Jew because the other is less aesthetic, or less successful, or because he hails from a different part of God's stool, which threatens the oncoming of anemia in the blood-course of the Jewish spiritual body. Judaism, like Americanism, does not recognize an aristocracy of privileges. Judaism, like Americanism, recognizes only one guiding principle—RIGHT. We, like all other people, have our great men, and our leading men, whom we must regard as the flower of our racial tree. But, we, like our fathers, must recognize only one Source from which the flower, the branches, and the roots draw life, the help of the root and the strength of the branches being indispensable to the beauty and fragrance of the flower. It is time that we learn the lesson of history that our racial and spiritual safety is anchored in the people, or to use the happy American phrase, the common people. The B'nai B'rith is the institution of and for the people, and it should have the support of every leading man in the community.

Some of our brethren in this or in other communities may have had some excuse for their aloofness from the B'nai B'rith years ago, when the institution was in its formative state, and to make its existence and growth possible it was compelled to hold out material inducements in one way or another. Today all inducements of a material character have been eliminated, and the heretofore grounds for any excuse for staying out of the B'nai B'rith no longer exists. The B'nai B'rith today stands for the sole [illegible] aim and object of bettering [illegible] conditions of fostering Jewish [illegible] of preserving Jewish individuality, of forestalling and providing a vindication [illegible] defense in united influence and concentrated action against any malicious attack on the fair name of the Jew and Judaism.

But the scope of the B'nai B'rith of today is broader than that; the B'nai B'rith is the missionary and propagandist of the synagogue and the temple missionary, not to win recruits from without, but to preserve the forces within. It aids the temple in keeping God, Judaism, uprightness, continually alive among the fevershily busy and pleasure-seeking generation of the present. In the B'nai B'rith our youth unconsciously imbibe and refresh that power of fervor which strengthens in them our historic trait, our hereditary and ineradicable tenacity to the ideal of indissoluble Jewish unity.

And I take occasion here to say that we must not be misled by the so-called new prophets and proletarian seers who, in hysteria of newness, preach chaotic religion and fantastic liberalism. According to them, Judaism is obsolete and the distinctiveness of the Jew is unserviceable. Three thousand years of wandering and vicissitude, of threats and persuasion, of revolutions and evolutions left Judaism unscathed and the Jew unmaimed, and the revolutions and evolutions of as many, and more, cycles will not displace the Jew nor supersede Judaism. We admit the world can easily dispense with the Jew who is only a Jew in name, but it can not spare the Jew who lives and believes in the religion of Israel's prophets, psalmists and sages, for he stands to the world for what is holiest in the human soul and noblest in the human heart—Godhood and manhood. Winston Churchhill, one of the keenest thinkers, and the most popular novelists of today, recently said in a Jewish pulpit: "'It is as a spiritual people that the Jews have impressed themselves upon the world. And as such they have done more than any other people in raising the world to the moral height it has attained."

Houston Stewart Chamberlain, the most refined and the bittest anti-Semite, who deplores the preservation of the Jewish individuality and sees danger to civilization in Jewish influence, devotes the longest chapter in his book, "The Foundation of the Nineteenth Century," to the question, "Who Is the Jew?" and the question remains unanswered. Chamberlin does not understand, or refuses to acknowledge the core, the vital point of the problem. Ethnology and archaeology will never answer that ages-old question. To answer the question, "Who Is the Jew?" we must go to the Torah, Israel's heritage, we must go to all the wisdom of the past, to the fiercest battles of the ages, to the most thrilling martyrdom in history. The Jew is he who taught the world the conception of One Fatherhood and one brotherhood. The Jew is he who stimulated in humanity a zeal and capacity of self-sacrifice for an ideal. The Jew is he who believes that God's covenant with Israel shall not be removed even though "the mountains shall depart and the hills shall be removed." The Jew, the helping Jew, the true Jew, is he who shares in the Jewish burdens, who feels for the Jewish shortcomings, who rejoices in the attainment of the Jewish hopes and who helps every movement, every institution, which aims at raising his people to a higher and happier plane spiritually, morally and economically; and one of the great and world-wide institutions of such noble aims is the Independent Order of B'nai B'rith, in behalf of which we appeal to every family of every position in this country.—"Texas Jewish Herald."

The B'nai B'rith News, the monthly published in behalf of and under the auspices of the great fraternity which, as the name implies, aims at embracing all the sons of the covenant of Israel, is always sprightly and always readable. The contents and the tone and temper of every number since the first have been marked by dignity and resoluteness, a happy combination not excessively prevalent in these overheated times of passionately conducted controversies in the discussion of exaggerated differences in our ranks. But the number just laid on my library table ranks high even among the many excellent issues which preceded its coming. I take great pleasure in calling the attention of my friends more especially to the letter from Berlin. Apparently it was long in reaching its destination, but even so, it is exceedingly instructive and full of welcome information. But for this very reason the apprehension is justified that for publishing this communication the News will be put into the "Herem."—Dr. Emil G. Hirsch, in the Reform Advocate.

The Care of the Jewish Orphan

By A. Lincoln Krohn, Superintendent of B'nai B'rith Orphanage and Home for Friendless Children, Erie, Pa.

Extract from Report to the Convention of D. G L. No. 3

There are certain definite and fundamental criteria of modern child-caring work by which the education or training of any group of children can be judged, namely, To what extent does the Institution make adequate provision for the general education (secular) of the children? To what extent does the Institution provide opportunity for the religious development of the children? To what extent does the Institution interpret life in a civic and social sense? To what extent does the Institution provide for the all around physical development of the children? To what extent does the Institution provide for the recreational life of the children?

1. To what extent does the Institution make adequate provision for the general education (secular) of the children?

Before going on to discuss what we are doing for the general education of the children I must necessarily note the fact that no schooling of a definite character was provided for a period of about ten months while the question of the children's right to admission to the Fairview school was being fought in the courts. Immediately after assuming my duties, I worked out a tentative course of study, and with the help of a teacher the task of rehabilitating the education of the children was begun. I was tempted to make some radical changes in the curriculum because of the special problems involving the education of dependent children. What are these problems? In the first place, the majortiy of our children will have very few opportunities for a continuation of their schooling after their discharge, which means that their education must be as complete as possible before they leave us. In the second place, most of our children will be obliged to make their own way in life, at a very tender age, which means that they must be prepared for more than blind alley jobs, that they must be prepared not to enter the army of unskilled laborers, but for some definite vocation which will not only be remunerative in the immediate, but which will be a stepping-stone for something better in the future. Our present school system provides for no such preparation, and in that respect it is lacking in its usefulness to our children. I have refrained, however, from making the necessary changes while the school question was hanging fire, and I now believe that inasmuch as the Supreme Court has finally decided that our children are not entitled to admission to the Fairview school that this Board, as the policy determining body of the Orphanage, make ample provision for an adequate general and vocational education of the children.

But what have we done in the meanwhile? We divided the school year into three terms of four months each, so as to enable our children not only to catch up with their studies which were lost, but also to prepare them to enter higher grades on account of their advanced age. The school day was divided into seven periods of forty minutes each, and the subjects and number of periods assigned to each are as follows: English, 8; Mathematics, 6; Hebrew, 4; Geography, 3; History, 2; Music, 1; Art, 1; Sewing, 2; Cooking, 2; Hygiene, 1. During the past month the number of periods given to each subject has been reduced wherever possible and feasible, in order to give the children ample time to help with the farm work.

It is too short a period to judge of results. What we have done as regards the general education of the children can only be determined by the provision we have made. I can say, however, that very rapid progress is being made.

2. To what extent does the Institution provide opportunities for the religious development of the children?

You will, no doubt, have noted that in the course of study, Hebrew, which includes the study of Hebrew as a language, the study of the tenets of the Jewish Faith, and the study of Jewish History, is one of the subjects. You can readily see how this subject has gained in dignity by placing it on the equal footing with the other subjects in the curriculum in contradistinction to the old method of separating the religious and secular in education. In addition to this formal instruction, religious consciousness is stimulated by the attendance at synagogue services on Friday night, Saturday morning, the Festivals and Holy Days; the celebration of the Festivals; and the observance of such Jewish customs as the kindling of the lights on Friday evening, the chanting of the Kiddush, etcetera. Right living and right thinking is the outgrowth of the standards set by the sermons which are delivered every Saturday, and the civic and social activities.

3 To what extent does the Institution interpret life in a civic and social sense?

The interpretation of life in a civic and social sense has too often been made, if made at all, from the adult plane of experience, but childhood has its way of seeing, thinking, feeling, peculiar to itself; nothing is more absurd than to wish to substitute ours in their place. Out of the child's own self-active life must come that which makes knowledge power; or better, which transmutes mere instruction or information into personal efficiency. It was with this educational ideal in mind, that a system of self-government consisting of a Republic, a Court of Honor, and a Big Brother and Big Sister Movement was instituted so that the children might have an opportunity to actively express themselves on those matters which affect their daily life and of which they were in a large measure the best judges. In this way the point of contact in this element of their education was made at their plane of experience.

In those matters pertaining to the home life of the children, their relation to the older persons, and the other children, to the school, to the world outside, the various problems connected with the management of the household, all these, representing as they do the child's plane of experience, are administered by them as they comprehend it; and in so doing there is developed not only an active interest in the daily tasks and problems confronting them, but also those qualities of initiative, responsibility, leadership, executive ability and cheerful co-operation, which make for complete living in the future.

4. To what extent does the Institution provide for the all around physical development of the children?

It is not uncommon for the majority of children to be subnormal when admitted to child-caring Institutions, but with exercise and wholesome diet the number can be greatly reduced. In the past five months twenty-five per cent of our subnormal children have been brought to normal, and this is largely due to the provision that has been made for vigorous exercise and wholesome diet.

By exercise we do not mean manual labor alone, but an all around physical development which can only come from vigorous play as well as work. Our children enjoy baseball, basketball, tennis, skating, croquet, folk dancing and dumb bell practice, and with coming of the cooler weather, football and soccer will be added. Our playground equipment, however, is still very meagre. I am hoping that additional playground apparatus, including swings, giant strides, see-saws, teeter ladders, horizontal and parallel bars will soon be added to what we have.

That the human diet cannot be left to chance has long been an established fact. We now have a carefully planned. well-balanced diet, which we expect will be one of the great factors in overcoming the tendency to subnormal weight in the children.

5. To what extent does the Institution provide for the recreational life of the children?

As distinct from vigorous play which calls for physical activity, are those activities which tend to develop the aesthetic, the intellectual and the moral. We are very fortunate in the abundance of these activities. Daily contact with God's great out-of-doors, the drawing of objects of interest to the child, singing, dancing, develop the aesthetic; a library containing books of a wide scope, magazines, newspapers, develop the intellectual; games, toys and dolls develop the moral. Our children derive much pleasure from the regular weekly entertainments, the celebration of Jewish and National holidays, tournaments and contests. Although supervised, all these recreational features are in the hands of the Republic's Committee on Sociables and Entertainments.

Evaluating our work on the basis of these five criteria of modern child-caring work, I can say that we are fast approaching the standards set for the best child-caring institutions, and with a more sympathetic understanding and appreciation of the problems confronting us, and with more adequate provision for more intensive work, we will gradually attain the goal sought.

Have We as B'nai B'rith the Right to Help Along in the Palestine Relief Work?

Remarks to the Report of Brother Victor Koenig of Bohemia Lodge, by Brother Dr. Samuel Rappaport of Jeruschalayim Lodge

(Translated for the B'nai B'rith News from the Bi-Monthly Report of District No. 10)

In the last number of the Bi-Monthly Reports a report of Brother Victor Koenig was published which he submitted to Bohemia Lodge, of which he is a member, and in which the following question is presented for discussion: Can we as Austrians and as Jews find a justification for sending fellow citizens and money to Palestine?

The question was actually taken up for discussion on the occasion when an appeal was sent out by the "Central Relief Committee for Palestine," asking aid for Austrian co-religionists in the Holy Land who are suffering on account of the war.

As this question is now open for discussion I, as a member of the B'nai B'rith Lodge in Jerusalem, consider it my duty to make clear my standpoint in regard to this question.

Brother Koenig explains that the reason we extend our lasting care to that country on the other side of our monarchy is "the sentimental interest in the historical events and the colonization endeavors." But these reasons, Brother Koenig thinks, do not justify us to follow sentimental interests, for: (1) our statutes prohibit us to foster such efforts; (2) our patriotism forbids us to promote the interests of a foreign land which does not lead to the strengthening of our fatherland. "The historical episode," Brother Koenig thinks, "that thousands of years ago Palestine was subservient to a Jewish state, cannot impose the duty upon us to take a greater interest in the Turkish province of today . . . than in our own home land."

These are more or less the leading thoughts of the report. Brother Koenig will pardon me when I take the liberty to remark that he has not given sufficient attention to this not so very simple question. The reason why just Palestine possessed at all times and still possesses the interest of the entire cultural world, and especially our interest as Jews, lies mainly in this, because it once "was subservient to a Jewish state," and because it is the "Holy Land," and is so called Holy, not only to the Jews, but to all moral mankind as the birthplace of pure monotheism, as the source of that eternal light of the pure knowledge of God, in the rays of which all who lay claim to higher culture and ethics still bask and refresh themselves today. And for us Jews especially, without distinction of religious or political shading, Palestine, or, to state it more correctly, Erez Israel, means something more than a "sentimental interest for historical events and colonization endeavors." Palestine is the spiritual basis of our moral being. It is the living source of that ethico-religious force which endowed us with the marvelous power to ascend the scaffold and the funeral pile for the sake of higher ideals, for the pure God-idea and the belief in the moral force of humanity, for the doctrines of the Torah and the Prophets, and to rise again like a phoenix full of strength and rejuvenated. At no time and in no period has the sacred interest in this venerable cradle of our people as well as of our great culture become extinguished in our hearts, or even grown pale. I call upon all the works of our great and glorious literature, beginning with the Pentateuch down to our days, as eloquent witnesses, and preferably upon our daily prayers, which as they did edify our ancestors in all times, also edify and comfort us in these sad days. I will also not leave unmentioned the excellent poems of "To Jerusalem," the work of our Austrian patriotic poet, Ludwig August Frankl, which sparkle with sacred love for the land of our ancestors.

The messianic thought, the leading moral motive (Leitmotiv) of the Judaism of the exile and its world contemplation cannot be thought of without Erez Israel. One may form for himself the conception of the Messiah in any way he likes, either as a real physical personality or as a mythical-cabalistic vision that will lead the Jewish people back into its original home by a supernatural emanation of heavenly mercy, or that finally, according to the Prophets, all humanity in the messianic time after attaining the pure knowledge of God will as one people of brothers, give adoration in Zion to the common father in heaven.

One can shape the Messiah in his mind just as one likes—religious, national, or only symbolical, the conception cannot be separated form Erez Israel. Both these inseparable jewels, "Messiah" and "Erez Israel," are not to be removed from Israel's spiritual treasury if we do not wish to rob Judaism of its inner nature and its moral being. Whoever knows Judaism, its history and literature, its evolution and its nature, must confirm this assertion. In spite of the many schisms, factions and manifold shadings within our religious fellowship, there is no Jewish community upon the face of the globe of whatever point of view it may be that has no warm interest in the relief work of Palestine.

Everything in Judaism that has written true humanity upon its banner, takes a lively part in the noble fight for the general love of mankind in Palestine. Is it a wonder when many brethren of our Order, that has chosen as its aim the highest moral ideals of Judaism, are participating in the work for humanity in Palestine?

Yes, it is the B'nai B'rith Grand Lodge in Berlin which is aiding with a munificent subvention the Jewish Central Library, which was established by the B'nai B'rith Lodge in Jerusalem at a great material sacrifice. Thereby the Grand Lodge helps to foster knowledge and to elevate the cultural level of our Palestinian co-religonists. Thus Palestine has more moral significance for us than a mere "sentimental interest."

And now the question: Are our lodges justified to aid in the undertaking of social and humanity works in Palestine, and is such aid consistent with the spirit of our laws? Whoever is acquainted with our statutes and the human aims which are expressed in them must answer decidedly in the affirmative. Palestine is at all times the spiritual focal point of the entire Jewish people, from which the dispersed children of Israel drew their moral power. "From Zion will go forth the law and the word of God from Jerusalem," is already stated in the Holy Writ, which words we constantly repeat in the synagogue at the beginning of the reading of the Torah.

In the Palestine work—may it be purely humane, social, religious or national—vie all vital forces of the Jewish people, which are inspired by high and noble aims. We may call the direction, aim and title by any name we please, but this can be most positively asserted that not one of them does, even in the remotest sense, contradict the patriotic duties to the home land.

All these works are supported by higher moral forces and are common to all in spite of their manifold differences. Among the ideals and duties which speak to us out of the program of our Order are also the following: "To promote the highest and noblest interests of humanity," "to develop the mental and moral character of our race," "to inculcate the purest principles of philanthropy and patriotism," "to attend to the sick," and "to come to the rescue of the victims of persecution."

Do not these noble demands admonish us of our obligation to help along in the great noble works for Palestine? Can we as B'nai B'rith, as sons of the eternal covenant, look on quietly how our brethren in the Holy Land go to ruin socially and die in masses of hunger in the streets? Shall we perchance in the misunderstood interpretation of our statutes lay our hands in the lap and refuse to participate in this noble work of humanity because some organizations which are also active in Palestine attach to their work of colonization political hopes which lie in the very remote future? Are not the German Hilfsverein, the Ica, who are surely far from entertaining Jewish national political tendencies, and finally the American and German B'nai B'rith lodges, as well as the B'nai B'rith Lodge of Jerusalem (which, besides the Central Library has also established "Mozah," a colonists' farm of its own near Jerusalem), the one who at the side of the Zionistic Action Committee have gained the greatest merits on account of their work in the interest of colonization and their endeavors to elevate Palestine socially and culturally?

Are we perhaps not proud of it as Austrians that the first modern school in Palestine was founded by no less a man than L. A. Frankl, with the means furnished by an Austrian Jew, the noble von Laemel, and with the ready consent and under the protectorate of the Austrian Government? Has not our Austrian Government yet in the 18th century undertaken the administration of legacies of Austrian Jews, the annual incomes of which it applied to the aid of our brethren in Palestine? All this was done yet before Turkey was our faithful ally.

But now Brother Koenig opines that of the 100.000 Jewish souls in Palestine, about 60,000 are entirely or partly supported by the Halukkah, which the contributions which flowed in for decades from all parts of the world were not able to place the existence of these Jews upon a healthy economic basis." Quite right! Only it is necessary to state correctly that this stream of contributions did not flow in for decades, but for centuries, or, to state it better, for nearly 2,000 years, with few interruptions from the time of Constantine the Great and the Crusaders, when the stay in Palestine was forbidden to the Jews under pain of death.

But does the blame for this misery rest with the unfortunate Palestinian Jews, or is it not rather our own fault because we did not conduct it in the right way, that we, instead of training our brethren to do productive work and helping them to become useful and independent members of human society, we have moreover suffered the existence of the Halukkah for so long that we have really forced them to become professional beggars or, as Brother Koenig says, "to lamentable parasitism."

Is it not our sacred duty as "B'nai B'rith to foster also in Palestine "the mental and moral character of our race," just as well as other humane organizations are doing, by offering our hand too, "according to the purest principles of humanity" to bring those poor Palestinian co-religionists out of the "lamentable parasitism" by training them to handicraft and to agriculture, which enables the character and spirit and to make them happy, independent citizens.

"Yes," Brother Koenig will say, "this is colonization, and smells after politics." Sure! If noble work which is sustained by pure and lofty love of mankind which does not conflict in any way with our duties as citizens of the state, is called politics, then such politics—which is totally different from that which is usually understood under "politics"—is not only strongly founded in our program, but it is even the duty of us all to follow and to practice.

And now the last question, whether the carrying away of capital and human material from the fatherland into a foreign country is not an unpatriotic act?

This question, too, becomes deciduous and can not hold out through the facts that the modern socio-humane Palestine work is since a long time proceeding under the eyes of the government, and not only did it not, as usual, call forth polite displeasure, but on the contrary is being fostered and supported on every occasion with a kind disposition on the part of our state representation. The German Government, which is surely not indifferent to capital and human material, fosters and protects the newly founded German colonies in Palestine; it fosters and protects also with apparent favor the Palestine work of the Hilfsverein der deutschen Juden," which has attained considerable success under the leadership of the indefatigable and well deserving Dr. Paul Nathan. And if the Palestine work stood until now in no contradiction of our patriotism, the less it must contradict our patriotism today, when Turkey is our faithful ally, at a time when the blood spilled in common by Austria, Germany and Turkey has forged a lasting union for incalculable time.

Brother Koenig supposes: "Every state is friend and foe just as it happens to be to its interests at certain times, and these are changeable." Under certain circumstances this is probably true. But whoever casts even a superficial glance upon our economic and political relation with Turkey will soon be forced to conceive that the alliance relations of our fatherland with the same cannot be mutable and that history and life have tied them together in a lasting faithful union for a very long future. I even dare to maintain that a strengthening of Turkey by capital and human material is a patriotic deed, as a strong and healthy Turkey is to our very fundamental patriotic interest. For the rest, that which we as Austrian Jews have done and can do for Turkey with our Palestine work is only a very small fraction in comparison to that which our fatherland and the German Empire, which is closely united with us, have already done and are still doing in capital and human material for the strengthening of Turkey. In comparison to those gigantic sacrifices the sum of 110,000 crowns which the Central Relief Committee (or more correctly the "Relief Commission 1915 for Palestine"), which was mentioned by Brother Koenig, was able to collect with no little exertion through its appeal out of which possibly 40 to 50 destittue Palestinian Jews, who are Austrian subjects, and are living at present in Vienna, are being aided. The very favorable attitude assumed by our supreme government towards this humane act, and how this government itself lends a helping hand to it, is evidenced by the fact that the Ministry of Foreign Affairs has placed at the disposal of this committee 10,000 crowns from the funds of the state, and in the face of the untold suffering which prevails in the midst of the Palestinian Jews, the Austro-Hungarian consul has demanded additional 70,000 crowns, a fact which completely eliminates every doubt about the justification of this action, also from the patriotic standpoint.

Also the scruples of Brother Koenig about whether we have a right to deliver through emigration the Galician emigrants "instead of to the West European civilization to the Jesuitic culture," are lacking all justification. Galicia, with its more than 800,000 Jews (about 12 per cent of the total population), is known as an industrially poor country, which is restricted to its products of the soil only.

The Polish and Ruthenian co-operative companies have forced also the few Jews from the open country districts to move into the city, but here too in consequence of the prepondering majority of the Jewish population engaged in commercial pursuits, trade is wrested from them by the above companies. The degrading and the making of proletariats of the Jewish masses, which were the consequence of it, have created that classic Jewish wretchedness which since many years presses the wanderers staff into the hand of the Jew to seek dry bread in the remote distance for himself and for his starving family.

Most of them emigrate to the United States of North America, and especially to New York, where they earn their scanty subsistence under great misery and privation as white slaves in big tailoring establishments, the so-called "sweat shops," or even in munition factories, without air and without sunshine. Without any contcat with the old home, sinking down in crushing manual labor, they mostly lose already in the second generation every connection with the land of their birth, and in time they disappear in the mass of the North American people.

The ravages among the Galician Jews, which came in consequence of the Russian invasion, through which most of them were completely robbed of the last remnant of their possession, must, in a country which was always poor, where a rise in commerce and industry is impossible, where even a modest earning possibility in the conceivable future is not to be thought of for the 800,000 Galician Jews, a stream of emigration must positively be expected to pour out from that country.

Clear-sighted, noble co-religionists in America, as well as in the German empire, have already united to devise ways and means and to sketch out a plan how to organize, manage and lead in the right direction the flood of emigration which is unfailingly coming with mathematical precision right after the war from Galicia and Poland. Where is the harm if a part of this emigration, instead of going to America, of which it is not yet known whether it will not stem too strong a tide of immigration by a dam of restriction laws, will be turned to Turkey, towards Palestine, the land which is so dear to all Jewry?

The former experiences which were gained during the last few years through the Palestine work have fully justified the confidence placed in this plan. I wish that Brother Koenig could see once with his own eyes the disconsolate and hopeless condition of our brethren in Galicia and the flourishing Jewish colonies and schools (of which I will only name the Art and Craft School Bezalil in Jerusalem) in Palestine, he would form an altogether different opinion of the "Jemenitic culture" which he mentions with such irony.

I believe that with my statements I have completely dissipated the scruples which according to the opinions of Brother Koenig confront us as B'nai B'rith and as patriots through the fostering of the Palestine work. In a time when in consequence of the most cruel of all wars so much misfortune and suffering came over our brethren in the Holy Land, which sweep away the people in masses by death from starvation and threaten with annihilation so many Jewish establishments which were founded with so many sacrifices, in a time when noble minded co-religionists of all lands and before all, our co-religionist who is permeated by love of humanity and true Jewish feeling, the American ambassador in Constantinople, Brother Henry Morgenthau, are vieing with each other to ameliorate the distress there with rich gifts of money and provisions (two ships filled with clothing and provisions have already arrived in Palestine). It gives us moral satisfaction that the co-operation of our Austrian co-religionists in this noble work is not missing, and that many prominent clear-sighted brethren of our Order who know their duties fully are taking a lively part in it.

What Our Lodges Are Doing

CALENDAR OF LITERARY EVENINGS AND SOCIAL EVENTS FOR CHICAGO LODGES FOR THE SEASON 1916-1917.

The Central B'nai B'rith Council, representing the Chicago lodges has arranged the following program of literary and social evenings for the lodges during the season of 1916-1917:

David Fish Lodge—September 18, 1916. Address by Dr. Rudolph I. Coffee. Subject: "Israel's Greatest Contribution to America."

Oriental-Hillel Lodge—September 26, 1916. Reception to the President of the District, Dr. H. I. Davis. Addresses by Charles L. Aarons and William Wilhartz.

Ramah Lodge—October 9, 1916. Address by Mr. Leon Zolotkoff. Subject: "The Jewish Problems of Today."

David Fish Lodge—October 16, 1916. Address by Judge Joseph B. David. Subject: "The Jew Now and After the War."

Oriental-Hillel Lodge—October 24, 1916. Address by Judge Harry P. Dolan. Subject: "The Boy Problem."

Ramah Lodge—November 13, 1916. Address by Rabbi Isaac L. Rypins, of St. Paul. Subject: "The Jewish Problem and the Problem of the Jew."

David Fish Lodge—November 20, 1916. Address by Rabbi Charles J. Freund, of Grand Rapids. Subject: "Utah and Her People, or Mormonism from a Jewish Standpoint."

Musicale—Hotel La Salle, November 25, 1916. Dancing.

Ramah Lodge—December 11, 1916. Address by Rabbi Max J. Merritt, of Evansville, Ind. Subject: "Through the Desert of Sinai to the Holy Land."

David Fish Lodge—December 18, 1916. Address by Mr. Hugo Sonnenschein. Subject: "Grandchildren of the Ghetto."

Oriental-Hillel Lodge—December 18, 1916. Address by Dr. Simon Peiser, Cleveland, Ohio. Subject: "The Care of the Orphan Among the Jews."

Card Party—Hotel La Salle, December 27, 1916. Prizes.

Ramah Lodge—January 8, 1917. Address by Judge Samuel Alschuler.

David Fish Lodge—January 15, 1917. Address by Rabbi S. G. Boettigheimer, Peoria, Ill. Subject: "B'nai B'rith Achievements, Fundamental and Monumental."

Oriental-Hillel Lodge—January 23, 1917. Address by Rabbi Samuel S. Cohon. Subject: "The Talmud: The Fortress and Storm Center of Ancient Judaism."

Annual Banquet—In honor of B'nai B'rith Day, Hotel La Salle, January 6, 1917. Addresses by Prof. Edmund J. James. President University of Illinois; Mr. Harry A. Wheeler. Reception and ball.

Class Initiation—Hotel La Salle, January 20, 1917. Address by Mr. Sigmund Livingston. Subject: "The Jews in Public Opinion." Refreshments and cigars.

Ramah Lodge—February 12, 1917. Address by Rabbi Charles S. Levi, Milwaukee, Wis. Subject: "Foundation of a New Civilization."

David Fish Lodge—February 19, 1917. Address by Rabbi David Alexander. Toledo, Ohio. Subject: "A Spiritual Alliance—Israel and America."

Oriental-Hillel Lodge—February 22, 1917. Address by Dr. Gotthard Deutsch, Cincinnati, Ohio. Subject: "Humor and Pathos in Jewish Folklore."

Dramatic Reading—Hotel La Salle, February 17, 1917.

Ramah Lodge—March 12, 1917. Address by Prof. Edward Chauncey Baldwin of University of Illinois. Subject: "A Message from Israel's Prophets for Today."

David Fish Lodge—March 19, 1917. Address by Dr. Leo Franklin, Detroit, Mich. Subject: "The Jew in America versus the American Jew."

Oriental-Hillel Lodge—March 27, 1917. Address by Dr. Samuel N. Deinard, Minneapolis, Minn. Subject: "Israel, a Brotherhood."

Mardi Gras Ball—Hotel La Salle, March 24, 1917. Refreshments.

Ramah Lodge—April 9, 1917. Address by Mr. Gustavus Loevinger, Minneapolis, Minn. Subject: "The Mission of Young Israel."

David Fish Lodge—April 16, 1917. Address by Dr. Abraham Hirschberg. Subject: "The Wandering Jew."

Oriental-Hillel Lodge—April 24, 1917. Address by Rabbi Max J. Merritt, Evansville, Ind. Subject: "Field and Mountain [illegible] the Holy Land."

[illegible] Lodge—May 15, 1917. Address by Dr. [illegible] Rappaport. Subject: "The [illegible] Conception of Life."

David Fish Lodge—May 21, 1917. Address by Rabbi Isaac E. Marcusson, Terre Haute, Ind. Subject: "Is It Worth While."

Oriental-Hillel Lodge—May 22, 1917. Address by Rabbi Morris M. Feurlicht. Subject: "Need the Jew Apologize."

The social and entertainment features in the foregoing program are strictly for the members of the lodges and their ladies.

B'NAI B'RITH OF SEATTLE.

Emma Lazarus Auxiliary held its first business meeting on September 21. At the close of the regular order of business the Auxiliary was hostess to Hildesheimer Lodge No. 503 and their friends at a delightful dance. The affair was in charge of the entertainment committee.

At a joint meeting of Hildesheimer and Rainier Lodges, held on September 14, 1916, Mr. Henry Newburgh, President of District Grand Lodge No. 4, delivered an address. About forty members of Tacoma Lodge were also present. Mr. Julius Shafer, District Deputy, presided at the meeting and introduced the Grand officers. A class of seventeen candidates was initiated prior to the public meeting. The Ladies Auxiliary also initiated a class of seven.

The visit of the Grand Lodge Officers did much to arouse interest in the work of the Order. On Friday evening President Newburgh addressed the Seattle Jewish community from the pulpit of Temple de Hirsch. The visitors and their ladies were considerably entertained during their stay in Seattle and were shown the various Jewish institutions in the city. On Thursday a luncheon was arranged in their honor at Hotel Butler.

BELLINGHAM LODGE, BELLINGHAM, WASH.

The open meeting of the lodge at the synagogue on Sunday, September 17, was well attended and those present were rewarded by an inspiring address by Brother David N. Mosessohn, First Vice President of District Grand Lodge No. 4, who came to give his message in behalf of the Order in place of President Newburgh who was prevented from attending. Addresses were also delivered by Brothers Weiner and Verstandig, of Seattle, and M. J. Schwartz, President of Bellingham Lodge. Mrs. Mosessohn accompanied the visitors and was welcomed by the members of the Ladies Auxiliaries.

MEETING OF GENERAL COMMITTEE OF DISTRICT NO. 6.

The General Committee of District Grand Lodge No. 6 held its quarterly meeting at the Hotel La Salle on Sunday, September 24, 1916. The meeting was attended by more than twenty-five of its members and Past Presidents of the Grand Lodge and Chairmen of various committees.

A great deal of routine work was disposed of. The work of the Social Service Department of the District was one of the subjects particularly dwelt upon, and liberal appropriations were made for pursuit of this work in a number of the larger cities of this District.

A propaganda campaign was decided upon for the District and the Chairman of the Propaganda Committee was authorized to inaugurate the same at the earliest possible time. It is hoped that the record of the preceding year relative to increase of membership will be equalled if not surpassed.

VANCOUVER, B. C.

The visit of Mr. Henry Newburgh, of San Francisco, President of District Grand Lodge No. 4, accompanied by Mrs. Newburgh, was a gala occasion. The guests were met upon their arrival by the executives of Samuel Lodge No. 668, and its Auxiliary. On Sunday, September 10, they were entertained with an automobile ride through the beautiful residential district of the city. In the evening there was a special meeting of the lodge and its auxiliary. Mrs. Newburgh addressed the auxiliary relating to them the splendid work done by the auxiliaries in San Francisco. After the initiation of three new members, the members of the auxiliary joined Samuel Lodge in an open meeting and President Newburgh addressed the assembly. His earnest message left a deep impression. A musical program was enjoyed and at its close, refreshments were served.

MENORAH LODGE, BALTIMORE, MARYLAND.

After a cessation of activities during the summer months, Menorah Lodge No. 771, of Baltimore, formally opened its fall season at its monthly meeting held in September. Mr. Wm. Levy delivered an address in which he reported upon the results of a recent transcontinental trip during which he visited many B'nai B'rith lodges throughout the country.

At the meeting definite steps were taken for the acquisition of a permanent home in which it is intended to concentrate various other Jewish activities.

Menorah Lodge, although only a little more than a year old, has succeeded in becoming one of the influential forces in Baltimore Jewry. Among other things it has been instrumental in re-establishing the Jewish Court of Arbitration, and has assisted the Jewish Big Brother League. In addition, it has taken charge of the work of the Anti-Defamation League, and is co-operating with the newly created Maryland Board of Moving Picture Censors. It is undertaking to prevent the appearance of pictures ridiculing Jewish characters. The Board of Censors has courteously received the advances of the Menorah Lodge in this matter and has agreed to consult with a member of the Anti-Defamation Committee whenever a film depicting Jewish characters is of a questionable nature.

BEAVER VALLEY LODGE, BEAVER FALLS, PA.

On Wednesday evening, September 13, an open mass meeting in the interests of Beaver Valley Lodge No. 777, was held at the synagogue, Beaver Falls, Pa. Hon. Isador Sobel, Erie, Pa., Past President of the District, was speaker of the evening. The subject of his address was "The Orphanage." Mr. Marcus Feuchtwanger, of New Castle, Pa., First Vice President of the District, made an elaborate speech, and was followed by Mr. Edward Hemple, the enthusiastic B'nai B'rith worker of the District. Meyer Berkman, President Beaver Valley Lodge, was Chairman of the evening.

A goodly number of people pledged themselves at the close of the meeting. It is planned for the entertainment committee of the Lodge, to hold these meetings monthly.

B'NAI B'RITH CLUB, NEW YORK.

Thanks to the efforts of Brothers S. Fibel, Chairman of the Tennis Club, and W. H. Silk, organizer of the club, the B'nai B'rith Tennis Club met all during the summer.

Arrangements are being made for some interesting chess tournaments to take place in the Chess Club during the coming fall and winter season.

The Glee Club has secured the valuable services of Dr. H. Martin as its leader for the coming year. The club will meet every Saturday evening.

The bowling alley which is open on Sunday afternoons and Sunday evenings to its members, has shown much activity. The alley has been pronounced one of the finest in the city.

CLASS INITIATION AND BANQUET BY RACINE LODGE.

An enthusiastic meeting of Racine Lodge No. 697 of Racine, Wis., was held on August 23, 1916. A special feature of the meeting was initiation of a class of candidates numbering nineteen. The meeting was honored by the presence of officers of the Grand Lodge, consisting of President Dr. H. I. Davis of Chicago, Past President of the District Grand Lodge Charles L. Aarons of Milwaukee, Treasurer of the District Grand Lodge Benjamin Braun of Milwaukee, and A. B. Seelenfreund of Chicago, Secretary of the Order. A number of visiting members from Milwaukee and Chicago lodges were also in attendance. At the meeting of the lodge interesting and impressive addresses were made by the visiting Grand Lodge officers, Brothers Dr. H. I. Davis and Charles L. Aarons. After the close of the business meeting, automobiles were on hand to take the party to Little Bohemia, where a banquet was in readiness in honor of the visitors and the class of new members. More than fifty plates were set, and all present were pleased with the perfect arrangements. Remarks replete with humor and wit as well as addresses of a serious nature were made, and all proclaimed the affair a huge success.

OFFICIAL VISIT OF PRESIDENT HENRY NEWBURGH OF DISTRICT GRAND LODGE NO. 4 TO THE PORTLAND LODGES.

The visit of President Henry Newburgh and Dr. Rudolph I. Coffee, Director of the Social Service Department of the Order, proved a great stimulant to the B'nai B'rith in Portland. Mr. Newburgh, accompanied by his wife, arrived in Portland on September 3, a day ahead of schedule. Monday afternoon, Dr. Coffee arrived from San Francisco and left the same night for Chicago, via Seattle.

While they were in Portland, several meetings were arranged for both B'nai B'rith heads with the result that a great portion of the Jewish community of Portland had the opportunity of listening to their messages. The visitors were entertained with true Portland hospitality and left with praises for that city.

A main feature of their visit was the conference in the Benson Hotel, when Dr. Coffee explained to a group of social workers invited by Ben Selling, the chairman of the Social Service Department of the B'nai B'rith of Oregon, the plan for this kind of work in Portland. After a short talk questions were asked and local conditions explained, with the result that increased interest in the work was promised. On Monday evening, Dr. Coffee addressed a large audience in Temple Beth Israel, telling of the work done by his department and of the Anti-Defamation League of the Order. His hearers were deeply impressed by his earnestness and eloquence. Dr. Coffee was introduced by Rabbi Jonah B. Wise, and at the close of his address the entire audience, led by Miss Leah Cohen, arose and sang "America," accompanied by Frederick W. Goodrich at the organ.

On September 12 Mr. Newburgh was entertained at a luncheon by the local lodges in the Portland Hotel. Dr. M. M. Bettman acted as toastmaster and introduced the First Grand Vice-President, David N. Mosessohn, who welcomed the Grand President. Mr. Newburgh responded, and he was followed by Past Grand President Sigmund Sichel, Past Grand President Isaac Swett, Rabbi Jonah B. Wise, Rev. R. Abrahamson, Dr. N. Mosessohn and Dr. A. Tilzer, who delivered short addresses.

In the evening a joint meeting of both B'nai B'rith lodges and the Ladies' Auxiliary was held in the B'nai B'rith Building. A large audience, composed of members and their wives and their friends, were present to greet the grand officers. District Deputy Dr. M. M. Bettman presided, and addresses were delivered by the Grand President, the First Grand Vice-President and Rabbi Jonah B. Wise.

The visitors were extensively entertained. Sunday afternoon Mr. and Mrs. Newburgh were the guests of their relatives, Mr. and Mrs. Fogel. In the evening they were entertained by Mr. and Mrs. David N. Mosessohn. Monday afternoon an automobile tour of the city was made by Mr. and Mrs. Newburgh and Dr. Coffee, the B'nai B'rith Building and the Neighborhood House being the points of particular interest. Monday evening the party were the guests of Mr. and Mrs. Ben Selling for dinner. Tuesday noon, while the time the luncheon given to Mr. Newburgh was in progress, Mrs. Newburgh was entertained at a separate luncheon by the ladies' auxiliary, at which its president, Mrs. M. Wax, presided. In the afternoon the visitors were taken on a trip over the Columbia River Highway. In the evening they were the guests at dinner of Mr. and Mrs. David N. Mosessohn at their Irvington home.

NAT STRAUSS LODGE, BRISTOL, TENN.

On Sunday, September 17, 1916, the regular monthly meeting of Nat Strauss Lodge No. 719 of Bristol, Tenn., was held in Johnson City, Tenn., by special invitation of the Johnson City members, who constitute quite a percentage of the membership of this lodge. Previous to the meeting, the delegation from Bristol were met on their arrival at the station by several automobiles furnished by the Gump Brothers, Harry, Martin and Louis, and given a two-hours' drive around this growing and interesting little city, viewing the sights, especially the National Soldiers' Home, where several of the members are quartered. The Elks' Home furnished the meeting place, the use of which was kindly tendered by that order. An enjoyable day was thus spent.

What Our Lodges Are Doing

CHICAGO B'NAI B'RITH.

The first meeting after the summer vacation was held by Ramah Lodge No. 33 on September 18, 1916, at Hotel La-Salle, where permanent quarters have been secured for the meetings of the lodge.

Due to the fact that a great deal of routine work had accumulated during the vacation, no set program was arranged by the Committee on Intellectual Advancement.

A feature of the meeting was the initiation of a class of fourteen candidates and the presentation of more than thirty applications for membership.

Various appropriations for charitable and philanthropic purposes were made at the meeting and arrangements were perfected for a varied program of intellectual and social features for meetings during the fall and winter season.

For the good and welfare of the lodge. short addresses were made by the President of the District Grand Lodge, Brother Dr. H. I. Davis. Brother Davis is an honorary member of Ramah Lodge, who finds it a pleasure to attend all of its meetings, and his wise counsel and active co-operation is much appreciated by the members of the lodge. Other members who addressed the lodge on various topics were Brothers Edward Sonnenschein, A. D. Weiner, P. P. of the District Grand Lodge, and the Secretary.

A meeting of Central B'nai B'rith Council of Chicago, representing the local lodges, was held at Hotel La Salle on September 14, 1916. This was the first meeting since the adjournment for the summer vacation, and it was unusually well attended.

The Council took final action in the matter of arranging a summer camp for boys to be conducted under the auspices of the Council, and also made a liberal appropriation for the Committee on Social Service work so as to enable the latter to engage a competent secretary. Reports of the various subcommittees were received and acted upon, principally among them the report of the Committee on Social and Intellectual Advancement, which had mapped out a program for the entire season, embracing lectures and addresses at every meeting of the Chicago lodges by some prominent member of the Order

The Social Service Committee representing the Central B'nai B'rith Council of Chicago held an important meeting at which plans for work for the coming season were mapped out. The Committee is about to engage the services of a paid secretary whose special duty will be to look after the work connected with the Big Brother Movement.

David Fish Lodge No. 130 held its first meeting of the season on Monday, September 18, 1916, at Hotel Morrison, which was unusually well attended. The special feature of the meeting was an address by Dr. Rudolph I. Coffee, Director of the Social Service Department of the Order, who spoke on the subject, "Israel's Greatest Contribution to America." At the close of the meeting refreshments were served and a social hour was spent.

FIFTEENTH ANNIVERSARY CELEBRATION OF BRADDOCK LODGE.

Braddock Lodge celebrated its fifteenth anniversary by instituting a Membership Campaign, deeming this an appropriate manner of expressing its appreciation.

The opening salute was fired on September 10 with seventeen new recruits, while the goal to be reached numbers 100; it was indeed as inspiring a meeting as was ever held in the history of this lodge; every member being full of enthusiasm, it augurs well for the goal figure being attained.

In addition to this the Propaganda Committee promises us as royal a banquet in the near future as has so far been witnessed by any member of the Order. All hail to the Committee!

The recent District Convention appears to have awakened renewed interest in B'nai B'rith work as the members realize more than ever the tremendous responsibilities resting upon our Great Order, and that it is essential that each one lend his support if results are to be attained.

Long live Braddock Lodge; may she grow more in strength and usefulness as the years roll by, and celebrate her fiftieth anniversary with a record such as will fill the soul of every Jew with pride.

CREMIEUX LODGE, SAN FRANCISCO.

Cremieux Lodge No. 325, always a leader in the activities of the District, is now engaged in a strenuous contest with other local lodges for the honor of securing the greatest increase in membership during the year. That the contest was to be a very close one became apparent early in the year, the contesting lodges having shown great earnestness and determination in their methods of campaigning.

Cremieux Lodge, long jealous of its reputation, bent all its energies in this direction, with the happy result that fifty new members will be initiated at the close of the contest in October. The initiatory ceremonies will be conducted by the Initiation Team of the Committee of Fifty of the local lodges.

This team has achieved a national reputation, its fame having spread far beyond the limits of District No. 4.

On September 17 Cremieux Lodge and its friends met in the forest shades of Pinehurst for a day's outing. After a trip across the placid waters of the magnificent San Francisco Bay, the guests boarded the "Cremieux Special Train" that carried them direct to the park. Novel features of picnic entertainment were devised for the occasion, and the affair was a decided success.

On the social side, too, Cremieux Lodge keeps to the fore. The first meeting in every month is given over to social features. The whist tournaments on these occasions are anticipated with much delight, for the skillful contestants are numerous and the contest for the championship is very keen.

By far the greatest interest is displayed in the intellectual activity of the lodge. Cremieux Lodge believes that the high ideals of the Order can best be upheld by those who thoroughly understand and appreciate the principles of Judaism, of which the lofty ideals of the B'nai B'rith form a part. Lectures on Judaism touching upon all its phases, ethical, historical and spiritual, are frequently given. These lectures are followed by free discussion which testify to an earnest and profound interest in matters Jewish.

The intellectual activity extends also into the field of literature, art, science and sociology. On the last named subject lectures and discussions of current topics are ably presented by the younger members of the brotherhood.

District No. 4 I. O. B. B. is justly proud of the lodge that bears the name of that illustrious Son of Israel, Adolph Cremieux!

TOLEDO LODGE NO. 183, TOLEDO, OHIO.

On Tuesday evening, September 12, Rabbi Rudolph Coffee of Chicago, Ill., and head of the Social Service Department of the Order, spoke before Toledo Lodge No. 183 on work of his department.

The meeting marked the opening of the lodge's fall and winter activities. About one hundred and fifty members were present.

Rabbi Coffee emphasized the true meaning of social service and outlined the activities of his department. He urged Toledo Lodge to take up the social service work with greater energy. His inspiring talk commanded the attention of all present.

A splendid surprise at the same meeting was the presentation to the lodge by Brother M. H. Lempert of a fine silk American flag.

In the death of Herman Hirsch on September 27, on the eve of Rosh Hashhanah, Toledo Lodge lost one of its most loyal and faithful members.

Besides being a member of the Leo N. Levi Hospital and Denver Hospital Committees of Toledo Lodge, Herman Hirsch was at the time of his death Superintendent of the Toledo Federation of Jewish Charities and Secretary of Congregation Shomer Emoonim, Reform Temple.

He was a man always intensely interested, and a hearty worker in every Jewish activity.

His death is a distinct loss to Toledo Jewry and is mourned by all who knew him.

Following the resignation of Brother W. A. Cohen as Recording Secretary, due to business activities, Toledo Lodge No. 183 of Toledo held a special election for that office at its meeting on September 26, 1916. Brother A. H. Billstein, one of the younger members, and who has done faithful work on behalf of the lodge, was elected Secretary.

SAN FRANCISCO B'NAI B'RITH.

At a well attended meeting of Cremieux Lodge No. 325, held on September 11, Brother Herman Gudstadt, Past President of District No. 4, addressed the lodge on the subject, "Why Single Tax?"

At the last meeting of the General Committee of D. G. L. No. 4, held in San Francisco, the lack of activity in some of the lodges was discussed at considerable length. A conference of the presidents and vice-presidents of the San Francisco lodges has been decided upon to discuss methods whereby the general condition may be improved. The General Committee also intends to issue a monthly paper for the lodges of District No. 4. In this paper space will be reserved for lodge items and for the announcement of contemplated social and fraternal affairs.

Modin Auxiliary No. 3, Daughters of the Covenant, gave a very successful Wild West Dance at B'nai B'rith Hall, 149 Eddy St., on August 28, 1916. The affair was under the direction of Miss Mattie Schayer, chair lady of the social committee, and her assistants, to all of whom credit should be given for their energetic work in making the dance both a pleasing and financially successful affair. The dance was given "a la 49." The costumes and music, the calling out of the dances, all tended to make it a most unique and novel entertainment. The hall was crowded with the youth and beauty of the B'nai B'rith, and their thorough enjoyment was manifest.

Under the auspices of Cremieux Lodge No. 325, the annual banquet and outing was held on September 17. A number of original ideas were carried out in the line of games and sports, and dancing was one of the principal features of the day.

A class initiation was arranged by Occidental Lodge No. 345 in connection with its meeting held on September 11. An interesting program was also carried out.

Brother Hugo K. Asher, a prominent attorney and Past President of District Grand Lodge No. 4, has fully recovered from the serious injuries which he received several months ago in an automobile accident.

The inmates of the Jewish Old People's Home were the guests of the Ladies' Committee and the Committee of Fifty of the San Francisco lodges on Sunday afternoon, September 24, 1916, on an enjoyable automobile ride through the city and its suburbs. All the machines used were loaned by members of the lodges, and returning to the B'nai B'rith Building, the guests were served with refreshments and were entertained by the Ladies' Committee of the B'nai B'rith.

Columbia, Modin and Ophir Auxiliaries to the San Francisco lodges will give their annual dance on October 22, 1916.

B'nai B'rith Day, the annual occasion set aside for observance by members of the Order throughout the country, will be celebrated under the auspices of the Committee of Fifty, representing the ten local lodges, on October 15, 1916, with a great Kiddies' Festival at the Golden Gate Park Stadium. There will be games, athletics and other attractions for the children.

At an important meeting held in the early part of September of the presidents and secretaries of the ten San Francisco lodges, plans for stimulating membership were discussed. The situation was considered from various viewpoints, and numerous suggestions were made. Mr. R. E. Gutstadt, second Vice-President of the Grand Lodge, presided.

TACOMA LODGE, TACOMA, WASH.

A special meeting of Tacoma Lodge No. 741 was held on Thursday evening, September 7, in honor of the official visit of Brother Henry Newburgh of San Francisco, President of District Grand Lodge No. 4. A class of candidates was initiated by the Degree Team and its work was complimented on account of its impressiveness. The Degree Team was garbed in its new robes and made a good impression.

On Thursday evening, September 14, a large delegation of members of the lodge attended a special joint meeting of Ranier and Hildesheimer lodges in Seattle. It is the intention to cultivate frequent visits during the coming winter between the lodges in Seattle and Tacoma and thus display a more intense fraternal feeling.

PORTLAND B'NAI B'RITH.

Theo. Herzl Lodge No. 314 held its first meeting of the season on September 11 at the B'nai B'rith Building. Arrangements were made at the meeting for the fall and winter season.

The activities in the B'nai B'rith Building began this season with the new physical culture director in charge, I. Salm, formerly of Cincinnati. He will have direct supervision and it is expected that many new features will be introduced.

A meeting of Theo. Herzl Lodge No. 314, held on September 26, 1916, was conceded to be one of the finest held during the year. Mr. George N. Black, Past President of the District, delivered an address in which he expressed a hopeful view of the condition of the Jews in Europe at the close of the war.

A class of members was initiated by the degree team of the lodge, and Herman Wise, Postmaster of Astoria, was the orator for the class. At the meeting appropriations were made for various charitable institutions. A Big Brother Committee was also appointed with D. N. Mosessohn as its chairman.

Theo. Herzl Lodge No. 314 has decided to celebrate B'nai B'rith Day on Sunday evening, October 15, by holding a reception in the B'nai B'rith Building for the children of members and those attending Sabbath schools. An interesting program is being prepared for the occasion.

The Daughters of the Covenant Auxiliary to Theo. Herzl Lodge held an enjoyable session on Septeber 26, during which appropriations were made to various charitable institutions and also to the Simon Wolf Testimonial Fund. At the close of the meeting cards were played and refreshments were served.

The Auxiliary also gave a card party on Tuesday afternoon, October 3, in the B'nai B'rith Building for the benefit of its Charity Fund.

Theo. Herzl Lodge No. 314 opened its fall season with much enthusiasm at its meeting held on September 12, 1916. Several applications for membership were presented. Practically the entire evening was devoted to a discussion of social service work with special reference to juvenile delinquents. The speaker of the evening was Hon. Chas. W. Robinson, Deputy District Attorney. The lodge decided to organize a Big Brother Committee with Brother D. N. Mosessohn as its chairman.

B'nai B'rith Day, October 12, will be the occasion of a joint public meeting of the Portland lodges.

MEETING OF GENERAL COMMITTEE OF D. G. L. NO. 5.

The General Committee of District Grand Lodge No. 5 met at Norfolk on Sunday, September 10, those present being President Milton Klein, Vice-President B. Wildauer, Dr. E. N. Calisch, Edwin L. Levy, C. N. Feidelson, Leslie Weil and George Solomon, and Brothers Benjamin Margolius and Rabbi Mendoza of Norfolk and Harold S. Bloomberg of Richmond as visitors.

After examining into the state of the District, it was found that on the whole it was in a fair condition, and as each member of the General Committee pledged himself to active work, it is expected at the end of the year a substantial gain will be materialized.

The Secretary of the District, Rabbi George Solomon, was authorized to proceed to Florida as soon as possible after the holidays for the purpose of establishing lodges in the cities of Tampa and Jacksonville.

The General Committee decided to concentrate its propaganda efforts in the larger cities. It made a special appropriation for propaganda purposes in Baltimore and placed the same at the disposal of the officers of Menorah Lodge.

Brother Dr. Edward N. Calisch of Richmond was appointed a committee of one to take charge of the subscriptions to the Simon Wolf Testimonial Fund.

Brothers Dr. Edward N. Calisch and Dr. George Solomon were appointed a committee to devise ways and means whereby to increase the interest in the meetings of the lodges.

The President submitted a report as to plans for the carrying on of intellectual advancement work, and the same was approved.

Chairman Brother C. N. Feidelson of the Social Service Committee submitted report of the contemplated work on social service lines and an appropriation of $200 for immediate use of the committee was made.

(Continued on page 16.)

What Our Lodges Are Doing

(Continued from page 15.)

Brothers Edwin L. Levy, Harold S. Bloomberg and Dr. Edward N. Calisch were appointed a committee to prepare a revision of the Constitution and By-Laws of the District and submit advance copies thereof to the delegates 30 days previous to the Convention of the District Grand Lodge to be held in Richmond next January.

The remainder of the session was devoted to discussion of prapaganda efforts in the various lodges of the District.

B'NAI B'RITH OF DENVER.

Under the auspices of the lodge, special memorial services were held on Sunday August 13, 1916, in honor of Brothers A. S. Diamond, Meyer Friedman and H. A. Brilliant.

At a meeting of the lodge held on August 27, 1916, the amendment to the By-Laws changing the meeting date from Sunday morning to Wednesday evening was acted upon.

Dr. R. I. Coffee of Chicago, Director of the Social Service Department of the Order, visited Denver on July 27. During the day he met a number of active members of the lodge and discussed the Social Service and Big Brother Movement with them. In the evening he spoke at Temple Emanuel under the auspices of the lodge on "Judaism and Social Service."

At a regular meeting of the lodge held on September 10, 1916, Brother Herman J. Schwartz delivered an address on "The Jews and Social Service." The lodge decided to resume the series of monthly addresses, which will be made a feature at the first meeting in every month so as to stimulate intellectual activity among the members.

During the week of October 9 a membership campaign will be conducted by the lodge which will be in charge of the Vice-President, Brother S. J. Heller, President of the Propaganda Committee. It is expected that at least another 100 members will be added to the roll.

The Big Brother Committee, to work in conjunction with the Social Service Committee of the lodge, has been appointed with Brother A. B. Cowen, Chairman.

WINNIPEG LODGE, WINNIPEG, CANADA.

The first business meeting of Winnipeg Lodge after the summer vacation was held on Thursday, September 7, with Bro. A. J. Abramovitch, President, in the chair.

A fairly good attendance, nineteen new applicants accepted, and an interesting, if at times rather warm, debate on the "Congress" question featured the evening and augured well for the future.

Particularly encouraging was the character of the attendance, representing as it did almost all shades of opinion, and the tendency, implied in the attitude of the debaters, towards harmonious co-operation.

The large number of applicants is a clear indication not only of the privilege the lodge enjoys, and an appreciation of its service, but also of the activity of the propaganda committee headed by the President.

Gratifying, too, were the reports of the special committee, consisting of Bro. M. J. Finkelstein and L. Rice, delegated to visit Saskatoon Lodge.

The lodge received with justified pride the announcement of the election of one of its members, Bro. L. Rice, as a member of the General Committee.

B'NAI B'RITH OF CLEVELAND.

The program of Cleveland Lodge and B'nai B'rith Club for the month of October promises to be one of the most varied and interesting in the history of the new building.

The program follows

On Thursday, Oct. 5, Dr Ben Zion Mossinsohn, director of the Jaffa College, Palestine, will address members and friends. Ladies are invited.

On Sunday, Oct. 8, there will be a dancing party for members only.

On Thursday, Oct. 12, will be held the regular meeting of the lodge. Large class to be initiated. Other important lodge business will be discussed.

On Thursday, Oct. 19, there will be a get-to-gether smoker. Speakers for the evening include Ed Bang, sporting editor of the "News", Larry Jajoie, king of baseball; Johnny Kilbane, and other celebrities.

Prizes to winners of last year's bowling tournament will also be awarded.

On Thursday, Oct 26, will be held a musical for B'nai B'rith members and friends; especially the ladies are invited. An all-star program of musical talent has been arranged for

DISTRICT NO. 1.

Amos Lodge No. 121 announces two valuable prizes to be given by the lodge for the best competitive essay submitted on or before December 1 on the subject: "What Can be Done to Promote the Principles of B'nai B'rithism in Boston?"

President Cohen sent out a circular letter to all the lodges in the District requesting them to send to the office of the District the names of the brothers who volunteered for service on the Mexican border.

President Cohen expects to spend some time in New York for the purpose of visiting the various Metropolitan lodges, of which there are twenty-one in Greater New York.

Asariah Lodge No. 164 will celebrate its forty-fifth anniversary by a banquet and ball Sunday evening, October 22, at Harlem Palace. A number of distinguished brothers in the District have been invited. The President of the District is also expected to grace the occasion by his presence. The Executive Committee will be represented by Bro. Charles Hartman. Bro. Edward Rosenfeld is Chairman of the Committee on Arrangements.

Chananiah Lodge No. 165 will celebrate its forty-fifth anniversary on Sunday, October 29, by a banquet. Bro. Ex-Pres. Moses Oppenheimer is Chairman of the Committee of Arrangements. The Committee consists of Brothers President S. Gallinger, Vice-Pres. Albert Weiss, Monitor Henry Weiss, Treas. Emanuel Stern, Sec. Jos. Kraus, Inside Tyler Jos. Zeimer. Outside Tyler Jacob Goldsmith, Trustees David Vandewart, Adolph Sonn, Isaac Sonn.

The various lodges all through the District, after the summer vacation, have resumed their activities with renewed enthusiasm. Several lodges are planning joint meetings and public debates.

The Intellectual Advancement Committee, of which Bro. Joseph Levenson is Chairman, met Thursday, September 21 and mapped out an interesting program for the fall and winter season.

Bro. William H. Silk and other active brothers in the District are calling attention of the respective lodges to the splendid work of the Anti-Defamation League, which they think ought to be better known to our brothers.

Bro. Herman Asher, Chairman of the Headquarters, sent out a very effective letter to the members in the Metropolitan district asking for contributions towards the furnishing of the Headquarters. A number of brothers responded very generously.

A number of brothers from all over the country who were spending their vacation around New York City, visited the Headquarters and were very much impressed with the attractive surroundings.

Israel Lodge No. 796, the youngest lodge in the District, is showing considerable activity. A number of new brothers were initiated on the occasion of Secretary Dr. B. M. Kaplan's recent visit to Portland, Me.

The Bowling Alley at the B. B. Headquarters was formally opened Monday evening, September 18 by the Jordan Bowling Alley Club. A number of brothers were present.

President Cohen has addressed a communication to the lodges urging them to organize and train Degree Teams in order to exemplify, in an able and impressive manner, the beautiful ritual of the Order. The General Committee has offered special prizes for excellence in Degree Team work.

The quarterly reports show a considerable increase in membership all through the District.

Bro. Ben Scheiber, of Henry Jones Lodge, is Chairman of the Chess and Checker Club. He is arranging a number of tournaments for the coming season. There are a number of very strong chess players in the Metropolitan district.

One of the features to be introduced in the lodges of the District this season will be a discussion at every meeting of current topics, especially those of American and Jewish interest.

A Glee Club has been organized to meet at the Headquarters every Saturday evening. Dr. Herman Martin, who was recently elected Minister of the Temple of the Covenant, has graciously consented to be the director of the Club. Dr. Martin aims at giving the brothers a careful musical training. Bro. David Kraus of Jordan Lodge is the Chairman of the Glee Club.

The second meeting of Horeb Lodge No. 25, of New Haven, Conn., held on Sept. 24, 1916, was addressed by Mr. David Greenberg, instructor in the Yale Medical School on "Living a Little Longer." Mr. Greenberg accompanied his remarks with charts and illustrations and his talk was highly appreciated.

DISTRICT NO. 2.

On Sunday evening, September 17, Missouri Lodge No. 22 of St. Louis held a well attended meeting and smoker. Several prominent members of the Order made short addresses. A class of candidates was initiated by a select team assisted by an orchestra.

At a recent meeting of Cleveland Lodge No. 16, of Cleveland, Ohio, Dr. B. Z. Mossinsohn, Director of the gymnasium at Jaffa, Palestine, presented his application for membership. At the time of his initiation, which is expected to be held on October 5, Dr. Mossinsohn hopes to address the members regarding his activities in the Holy Land and of the activities of the Jews in that country.

Under the auspices of the Social Service Committee of Zion Lodge No. 62 of Columbus, Ohio, regular services are being held for the benefit of the Jewish inmates at the Ohio Penitentiary.

In honor and memory of the late Brother Martin A. Marks of Cleveland, Cleveland Lodge No. 16 is securing contributions for a memorial library to be installed in the B'nai B'rith Building, which will serve a two-fold purpose, a memorial to Mr. Marks and a library for the B'nai B'rith.

The Junior Circle of the B'nai B'rith Auxiliary to Cleveland Lodge No. 16 of Cleveland, Ohio, contested for "The Mahlin Prize," a gold medal, at B'nai B'rith Hall on September 30. The program was as follows: "The Jews' Prestige in the United States," Mr. Moe C. Nuddleman; "The Mission of the Jew," Mr. Albert Alexander Woldman; "The Jew and the World War," Mr. Emrich B. Freed; "The Prophecy," Mr. Harris J. Grundstein; "The Future of the Jew," Mr. Nathan R. Stern; "A Problem in Its Solution," Mr. Joseph L. Fetterman; "Strike Back," Mr. Eugene Wolf; temporary chairman, Mr. Nat Freeberger; chairman, Mr. Max Meisel.

A Jewish Immigration and Employment Bureau was established at Dayton, Ohio, under the auspices of Eschol Lodge No. 55.

Mr. Sig Livingston of Bloomington, Ill., Past President of Distrist Grand Lodge No. 6, and Chairman of the Executive Committee of the Anti-Defamation League of the Order, spoke in St. Louis on Sunday evening, October 1, on "The Jew in Public Opinion." The lecture was under the auspices of Missouri Lodge No. 22 and Ebn Ezra Lodge No. 47. There was also an excellent musical program carried out.

On Oct. 8, 1916, Ebn Ezra Lodge No. 47, of St. Louis, held its regular meeting when quarterly reports were rendered.

DISTRICT NO. 3.

Newcastle Lodge No. 609, of New Castle, Pa., appointed its Religious School Committee for the ensuing year with Brother Marcus Feuchtwanger as Chairman.

An interesting special meeting was held by Lincoln Lodge No. 780, of Philadelphia, on September 21, at Hotel Walton. A report of the Grand Lodge session held at Erie was made by Brother Joseph W. Salus.

The B'nai B'rith Religious School under the auspices of New Castle Lodge No. 609, of New Castle, Pa., began its year's work on October 1 with Brother Marcus Feuchtwanger as superintendent.

The regular meeting of Abraham Lippman Lodge No. 672 of Pittsburgh, Pa., was held on Wednesday evening, September 20, 1916. The Propaganda Committee arranged to hold a formal affair at the William Penn Hotel on January 16, 1917. The dance will be strictly invitational, and from plans already made the affair promises to eclipse any event held by any Jewish charitable organization of the city.

DISTRICT NO. 4.

A lodge of the Order is soon to be instituted in the neighboring city of Cheyenne during the month of October. Brother Milton L. Anfenger, Past President of the District Grand Lodge, has been delegated to take charge of the institution of the new lodge.

A Dutch Dinner was given on September 13, 1916, by the members of Oakland Lodge No. 252 of Oakland, Cal., in their club rooms at Covenant Hall. Past Grand President Morris N. Schneider presided, and Richard Gutstadt of San Francisco, Second Vice-President of District Grand Lodge No. 4, was the guest of honor.

Etham Lodge No. 37 of Sacramento, Cal., held its first meeting after the summer vacation on September 12. The meeting was well attended and several members made short talks, among them Rabbi Michael Fried, who related some experiences and impressions on his recent trip eastward.

Mr. M. J. Jacobs, a member of the faculty of the Berkeley High School, addressed the members of Oakland Lodge No. 252 of Oakland, Cal., on September 26, 1916, at the B'nai B'rith headquarters. His subject was "Educational Work Among Prisoners."

Mr. Henry Newburgh, of San Francisco, President of District Grand Lodge No. 4. paid an official visit to Bellingham Lodge No. 756 of Bellingham, Wash., on September 7. A public meeting was arranged in his honor at the Temple, where he addressed a large audience on "The Work of the Order."

Los Angeles Lodge No. 487 held its first meeting after the summer recess on September 12, 1916. The famous degree team of the lodge initiated a large class of candidates.

The Ladies' Auxiliary to Los Angeles Lodge No. 487 held its first meeting on September 11. Arrangements were made for the fall work of the organization.

On Sunday evening, September 17, President Henry Newburgh of District Grand Lodge No. 4, accompanied by District Deputy Julius Shafer, made his annual visit and addressed a large number of members of Everett Lodge No. 761 at Bancroft Hall. After the speaking, refreshments were served by the Ladies' Auxiliary.

DISTRICT NO. 5.

A meeting of the General Committee of District Grand Lodge No. 5 was held at Norfolk on Sunday, September 10, 1916. Various matters pertaining to the good and welfare of the District were considered and arrangements were made for the carrying on of an extensive propaganda during the coming season.

DISTRICT NO. 6.

On September 10, 1916, Jacob H. Schiff Lodge No. 694 of Lansing, Mich., resumed B'nai B'rith activities with the best attended meeting the lodge ever had. An earnest awakening in the affairs of the Order is apparent among the members of the lodge, which will no doubt contribute much to the success of its meetings.

Pisgah Lodge No. 34 of Detroit, Mich., is preparing for another class initiation to be held on October 23. Brother Edward Sonnenschein of Chicago, First Vice-President of the District Grand Lodge, has been delegated to pay an official visit to the lodge on that occasion.

At the meeting of Isaac Lodge No. 87 of Milwaukee, Wis., held on October 5, 1916, Dr. F. C. Mock spoke on the subject, "The B'nai B'rith from a Sociological Point of View." The meeting was open to the public and was largely attended.

Winnipeg Lodge No. 650, of Winnipeg, Manitoba, is arranging for a large class initiation to be held on October 22, 1916. Dr. Rudolph I. Coffee of Chicago, Director of the Social Service Department of the Order, has been delegated to pay an official visit to the lodge on that occasion.

DISTRICT NO. 7.

The Intellectual and Cultural Entertainment Committee of Birmingham Lodge No. 368 of Birmingham, Ala., have decided to take for the subject of the first open meeting of the lodge, "Proposed Jewish Congress." The plan is to have two speakers, one to discuss generally the objects and possibilities of the Congress, and the other to speak on the relationship of the B'nai B'rith to the Congress.

"The Development Science Has Made During the War" was the subject of an address delivered before Oakland Lodge No. 252 of Oakland, Cal., on October 3, 1916, by Leopold Seelenfried.

Brother E. L. Bernstein, of Shreveport. President of District Grand Lodge No. 7, has issued a circular letter to the lodges of his District and its leading members thereof, entreating them to resume lodge activities at the earliest possible time. Brother Bernstein proposes to inaugurate the annual propaganda movement early this fall so as to give more time to this work.

GOVERNMENT CHARGES FOR BRINGING PASSENGERS OVER FROM PALESTINE.

American citizens who made application to have their families brought over on the Des Moines had to pay fifty dollars for each adult and twenty-five dollars for children under twelve. It is through the efforts of Congressman Siegel that the government consented to have the United States cruiser Des Moines take away from Palestine families of American citizens.

POGROM TRIAL AT KIEFF.

The trial has been held at Kieff of twenty-one peasants, who in August, 1915, under the influence of allegations of Jewish disloyalty, attacked the Jewish shops at Vishitashlik (Podolia), and robbed our coreligionists of their property. The two ringleaders were sentenced to a year's hard labor and six months' imprisonment, respectively. Six others were sent to prison for four months, and the rest were acquitted.

BN R.R.

B'NAI B'RITH NEWS

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JEWISH LEADERS

A Series of Historical Portraits

By RABBI SAMUEL COHON, *Chicago*

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3. Elijah, the Leader, as Prophet.

"By a prophet, the Lord brought Israel out of Egypt; and by a prophet, was Israel preserved." In these words, Hosea summarized the significance of prophetic leadership, in our history. The prophet Moses founded the Jewish people; the prophet Samuel established the monarchy; and, if David succeeded in gaining the love and homage of all the generations, it is by virtue of the prophetic spirit that lived in him. Scarcely a half a century after his death, the physical creation of his genius was destroyed. In place of one strong nation, there are two struggling rival kingdoms. If Israel escaped, at least in part, the dire consequences of the disruption of the monarchy, it was because of the prophetic spirit that filled the heart of the nation, the spirit that welded them together despite their political differences. The prophets were indeed the saviors of our people, in the past; and their spirit is still our saving power today.

The phenomenon of prophecy is, by no means, peculiar to Israel. We find it among almost all the families of mankind, and in all stages of culture. Most of the medicine men of savage races claim to possess the prophetic powers. When in need of divining secret things, they fall into a swoon, believing that thus they release their souls from their bodies so that their spirits may fly to the regions of the dead or to the abode of the gods, and obtain the desired information from the ghosts or deities Some of the ghosts—like those of the Papuans of German New Guinea—are more accommodating; and, in recognition of the offerings of tobacco, cotton, or beads, that are made to them, themselves pass out of the images in which they are supposed to reside, and, sparing the enquirer's soul the trouble of coming to them, enter into the enquirer, thus inspiring him with super-human knowledge. The Melanesians, likewise, believe that the ghosts or spirits convey information concerning the future, through the medium of a living being whose "human personality is for the time being in abeyance" and who is "merely the mouthpiece of the powerful spirit which has taken possession of his body and speaks with his voice." When in this ecstatic state, "his eyes glare, foam bursts from his mouth, his limbs writhe, his whole body is convulsed. These are the workings of the mighty spirit shaking and threatening to rend the frail tabernacle of flesh. This form of inspiration is not clearly distinguishable from what we call madness; indeed the natives do not attempt to distinguish between the two things; they regard the madman and the prophet as both alike inspired by a ghost or spirit." (J. G. Frazer. The Belief in Immortality. I. p. 388.)

Through their dark sayings and mysterious ejaculations, these inspired ones overawe their fellowmen and gain the upperhand in the control of their tribes. The matters of gravest concern to a community are thus left to turn on wayward fancies, on the whims of lunatics. The issues of war and peace, of agriculture and commerce, of all departments of life and activity are committed to these blind guides. "The history of savage and barbarous tribes," writes J. G. Frazer, "could we follow it throughout, might furnish us with a thousand warning instances of the fatal effect of carrying out the crude theory of inspiration to its logical conclusions; and, if we hear less than might be expected of such instances, it is probably because the tribes that consistently acted up to their beliefs. have thereby wiped themselves out of existence; they have perished, the victims of their own folly, and left no record behind!" (Ibid, pages 15-16.)

This "worship of insanity" which has had a most far reaching influence on the growth and decay of nations and institutions, partly provided its own remedy. Ambitious men, seeing the extraordinary power wielded by the feeble-minded through their claims of inspiration, "have often feigned to be similarly afflicted, and trading on their reputation of imbecility, or rather inspiration, have acquired an authority over their fellows which, though they have often abused it for vulgar ends, they have sometimes exerted for good, as for example in giving sound advice in matters of public concern, applying salutary remedies to the sick, and detecting and punishing crime, whereby they have helped to reserve the commonwealth, to alleviate suffering, and to cement that respect for law and order which is essential to the stability of society, and without which any community must fall to pieces like a house of cards." These great services to civilization were rendered by the class of men who, in primitive society, were known as soothsayers, magicians, sorcerers, and medicine men.

These forerunners of modern spiritualism had no room in ancient Israel. We are told that, in the days of Saul, the wizards, sorcerers, magicians, witches, and necromancers, were exterminated from the land. So the poet could say: "There is no enchantment in Jacob, and no divination is practiced in Israel. At this time it is proclaimed unto Jacob and Israel what God doeth." (Numbers, XXIII:23.) Even though survivals of the heathen superstitions lingered in Israel till after the exile, they were regarded as the illegitimate perversions of religion. In Israel, the institution of prophecy was raised from the low level of necromancy and divination, which it occupied among the Canaanites as among savage races, to the highest spiritual planes. Thus the Hebrew prophet became a unique type of spiritual personality, the most exalted figure in the religious history of mankind.

In present day popular usage, the word "prophet" has degenerated to the meaning of "fortune-teller." It must therefore be borne in mind that prediction of future events formed a very small part of the prophet's sacred office. As the Hebrew word (probably a Katil form of the root Naba = Assyrian Nabu. to speak) signifies, the Nabhi was primarily a divinely inspired speaker, a preacher of righteousness. In this sense, was the word Nabhi applied to Aaron. Exodus, VII:12). It is further significant that Moses, who is spoken of as "the father of prophecy," is not described as having foretold the course of the future. The leading prophetic figure after Moses, Samuel, also exercised his powers not so much in divining the secret things, as in arousing the public spirit of the people to overthrow the Philistine oppression and to re-establish the national independence of Israel. As God was the supreme ruler of Israel, religion and patriotism were one in the eyes of the older prophets. Many of them took a leading part in the affairs of the state. Nathan, for example, was responsible for the choice of Solomon as successor to King David; and Ahijah of Shiloh fathered the secession of the Northern tribes from the government of Reboboam, the haughty son of Solomon.

No sooner had the Nebhiim, prophets, risen to preeminence in the state, than they were followed by hosts of imitators, by men who assumed the outward appearance of the prophet but who did not fathom the prophetic spirit. Like the howling dervishes of Mohammedan countries of the present, these men moved around the land of Israel. exciting the people with their acts of frenzy which bordered on madness—thus bringing the very name Nabhi into disrepute. When the monarchy was firmly established, there developed a servile class of court-prophets most of whom licked the king's platters, and became adepts in the art of flattery. They were chronic optimists who saw no evil, heard no evil and spoke no evil, and who gladly catered to the vulgar passions and prejudices of the masses and their rulers. Against these time-servers, these "false prophets" who drew their inspiration not from truth but from expediencey, the few men who were truly dowered with the spirit of God, had to wage incessant war. Micah, one of the most genuine servants of God, sounded the real nature of prophecy: "I truly am full of power by the spirit of the Lord, and of justice and of might, to declare unto Jacob his transgression, and unto Israel his sin." (Micah, 3:18) The true prophet was the keeper of his nation's conscience, a man of sincerity who had the moral courage to denounce sin and corruption in places high and low, even at the risk of life and happiness. To his "inner eye," the gift of spiritual vision was given, to see the beauty and majesty of the Lord, revealed in the unfolding life of the cosmos and in the moral conscience of man. "The Father of Truth," writes Max Miller, "chooses His own prophets, and speaks to them in a voice stronger than that of thunder. It is the same inner voice through which God speaks to all of us. That voice may dwindle away and become hardly audible; it may lose its divine accent, and sink into the language of wordly prudence; but it may also, from time to time, assume its real nature with the chosen of God, and sound into their ears as a voice from heaven." No passive instrument of a divine afflatus—he, no unconscious automaton, but an active, conscious champion of the divine laws of truth and righteousness!

All the characteristics of the true prophet, as the fearless advocate of pure religion, and as the intrepid defender of the common people's rights, were combined in the grand figure of Elijah. Fact and legend alike made him the most wonderful personality in the history of our people. With the quickness of lightning, this fiery soul flashed across Israel's horizon, at a time of dense darkness, rending the clouds, and releasing the obscured flood of light which still illumines the lives of men.

The popular religion of Israel, which, through the absorption of Canaanitic elements, had been steadily deteriorating, was further demoralized through the disintegration of Israel's political unity. David's work was carried further—though with extreme difficulty—by his son, Solomon, whom posterity delighted to honor as "the wise." Though known as the "king of peace," history shows that, on numerous occasions, he was compelled to unsheath the sword to suppress his enemies at home and his foes abroad. His reign lives in the mind of the people, as a summer idyl. He opened to his country the floodgates of prosperity, and fired the enthusiasm of the people through the magnificent sanctuary which he built on Mount Moriah in Jerusalem. But the heart of the full-blown flower of Jewish monarchy was already infested with the poison-germs of decay. The splendor of Solomon's reign rested on despotism. The Canaanite elements of the population were enslaved by the state, in the manner in which the Israelites had once been held bondsmen in Egypt. Of the free born Israelites, too, there was demanded compulsory service in the vast building operations, as well as heavy taxes for the upkeep of the extravagant court of Solomon. The dissatisfied people, whose will power had not yet been stultified, at the first opportunity, shook off the burden imposed upon them by the house of David. Thus, in the words of Professor Graetz: "The power to which Solomon had elevated Israel resembled that of a magic world built up by spirits. The spell was broken at his death." (933 B. C. E.) The house of Israel was now divided against itself. Anarchy, civil war, and religious confusion reigned in the land.

As one of the acts of his administration, Jeroboam, the first king of Northern Israel, turned the ancient shrines of Dan and Beth-El into royal sanctuaries, and placed in them two golden calves. His purpose was not—as is commonly supposed—to introduce new deities, but to give the people a material representation of God, in the form of animals. "The *spirituality* of God, not admitting of ocular demonstration, was, at that period, more remote from their comprehension than the conception of His *unity*. Sensual dissipation and depravity were not bound up with the worship of the bull, as with the Canaanite service of Baal, and therefore it did not outrage the moral sense." (Graetz, Vol. I, page 187.) Even more dangerous than the material representation of the Godhead, was the tendency of the people to absorb the low practices of their Canaanite neighbors, whereby they came to look upon their own faith with heathen eyes, confusing "the ethical character of Yahweh with the attributes proper to a mere nature-deity." (Skinner. The New Century Bible; Kings I-II; page 222.) "The chief evil arose from the fact that the Baalim were more than mere religious fantasies. They were made the symbols of the productive powers of nature, and thus their worship ministered to sexual idulgences, which it at the same time legalized and encouraged. Further, there was placed side by side with the Baal a corresponding female symbol, the Ashtoreth (Babyl. "Ashtar") and the relation between the two deities was set forth as the example and the motive of unbridled sensuality. The evil became all the worse when, in the popular view, Yahweh Himself was regarded as one of the Baalim and the chief of them. It was in Northern Israel, where agriculture was more followed than in the Southern kingdom, that Baal-worship was most insidious and virulent." (J. F. McCurdy, in the Jewish Encyclopedia, Vol. II, page 380.) So natural did these things appear, that few protests were voiced against dragging the filth and licentiousness of the Canaanites into the religion of Israel. However, in the days of King Ahab (875-853) B. C. E.) a sudden departure in Israel's life again raised the issue between religions, true and false.

Ahab was a man of great energy and statesmanship, who, next to David, was probably the ablest ruler on the throne of Israel, admirably steering the ship of state through the most troublous waters of famine, foreign invasion and comtinuous warfare. (See Cornhill's History of the People of Israel; pp. 101 ff.) However, in matters of religion, he lacked the genius of a David, and, like many other rulers, swam with the current. He contracted a disastrous marriage with Jezebel, the daughter of the Phoenician priest-king, Ithobaal. In order to supply his "pious" wife with a sanctuary where she might worship her own god, Ahab built a temple to the Tyrian Baal, planted a sacred grove or Ashera (an indispensable adjunct to the temple), and imported a retinue of priests of Baal to minister in the Queen's sanctuary at Samaria. "The Phoenician priests or prophets attired themselves in women's apparel, painted their faces and eyes, as women were in the habit of doing, bared their arms to the shoulders, and carried swords and axes, scourges, castenets, pipes, cymbals and drums. Dancing and wailing, they whirled round in a circle, by turns bowed their heads to the ground, and dragged their hair through the mud. They also bit their arms and cut their bodies with swords and knives till the blood ran, providing an offering for their blood-thirsty goddess. Doubtless they were accompanied by the temple priestesses (Kedeshoth), who followed their shameful pursuit in honor of Astarte, and for the benefit of the priests." (Graetz, Vol. I, page 197.) Ahab's building of a temple to Baal, was in accordance with international etiquette,

(Continued on page 2.)

which was followed by King Solomon when he married the Egyptian princess. The menace consisted in that the ambitious Jezebel, not satisfied with a place of worship for herself, set herself to persecute the prophets of Israel's religion, seeking to impose Phoenician civil and religious customs on the people. Her missionary work seems to have met with some success. The attractive rites of the sanctuary of Baal won over many Israelites; and, among them, it was claimed, was the King himself.

At this crucial moment, when the stream of Israel's religion was in danger of being lost in the swamps of heathen superstition, Elijah arose to accelerate its motion and to purify its waters. The Bible tells us but little of the life of this illusive personality. The picturesque narratives of Elijah, suddenly interrupting the brief annals of the House of Omri (I. Kings, XVII-XIX, XXI) seem to be mere extracts of a larger biography of the great prophet. With dramatic abruptness befitting his tempestuous and fiery nature, he breaks into the pages of Israel's history. Like Moses in the early prophetic, and like Samuel in the later Ephraimitic, narratives, the great prophet of Gilead is portrayed "towering above the king, and dominating the history" of the whole people. (Kent. Students' Old Testament, Israel's Historical and Biographical Narratives; pp. 17 ff.) Of his activities only a few incidents are recorded, but these are of such exalted nature that they have forever enshrined him in the heart of humanity.

When Jezebel was at the height of her influence, a drought occurred in the land. According to Josephus, "Menander mentions this drought in his account of the acts of Ethbaal (Ithobaal), King of the Tyrians." (Antiquities, Book VIII, chapter XIII.) Elijah utilized this opportunity by making the bold announcement to Ahab: "As the Lord God of Israel liveth, before Whom I stand, there shall not be dew nor rain three years, but according to my word!" This was a defiant denial that Baal, whom the people worshipped as the God of fertility, was potent to send rain; and a vigorous declaration that the God of Israel alone is the sole ruler of nature. For three years, we are told, there was no rain in the land. A severe famine raged. Man and beast alike languished. In the meantime, Elijah traveled about the East Jordan country and in Phoenicia, where his fame as a holy man and miracle worker had spread. When, at the end of three years, Elijah returned to Ahab, he was accosted by the angry king, as "the troubler of Israel." With characteristic boldness, Elijah, in his fiery wrath, flung back this accusation at the King: "I have not troubled Israel, but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed the Baalim." In striking form Elijah forced the religious issue to the forefront. Before the assembled hosts at Mount Carmel by the Mediterranean sea, he cast the questioning thunder-bolt: "How long halt ye between two opinions? If the Lord be God, follow Him; but if Baal, then follow him!" If there be many gods, Israel's religion is false; if there be but one, then Baalism is a lie. The picturesque scene on Mount Carmel, in which the rugged, unkempt prophet, wrapped in a crude hairy mantle and leather belt, lashes the luxuriously robed priests of Baal with the whip of irony, is, from an artistic standpoint, one of the grandest in literature. Through the halo of poetry, the historical kernel is quite unmistakable. Elijah again electrified Isarel with the historic battle cry: "Yahweh is our God, Yahweh is one!"

It is characteristic of Elijah, the prophet of the God of Israel, that he refuses to recognize the political division of his people. To him Israel is one nation despite its two kingdoms. When he is about to sacrifice unto God, he takes twelve stones, one for each tribe, and builds one altar. All tribes must be united in the worship of the ONE GOD. Baalism made for divisions. Each city had its local Baal. The God of Israel made for union. The old song that Israel sang on the shore of sea, assumed new meaning: 'Who is like unto Thee, O Yahweh, among the gods, who is like unto Thee, glorious in holiness, fearful in praises, working wonders?"

The zeal with which he attacked Baal-worship, and with which he incited the extermination of the priests of Baal aroused the anger of the vindictive Queen Jezebel. Threatened with her vengeance, Elijah fled to Southern Judah to the old sanctuary of Beer-Sheba, with which the names of Abraham and Isaac were connected. Thence he traveled a day's journey into the desert. Broken in body and spirit, weary of life's burdens he sat down in the scanty shade of a broom-bush and prayed for death to bring him peace. Legend beautified this scene by introducing the element of the supernatural. As the prophet slept under the tree, an angel touched him, saying: "Arise and eat." He opened his eyes, and found a cake baked on coals and a cruse of water. He ate and drank and laid himself down again. Once more the angel touched him, saying: "Arise and eat, because the journey is too great for thee." This time he ate and drank and went in the strength of that food, forty days and forty nights on a lonely pilgrimage unto Horeb, or Sinai, the mountain held sacred in Israel's tradition. In the historic birthplace of Israel's religion the prophet wished to renew his faith in the living God. Here he is made to realize the presence and the spirituality of God "in a spectacle and an experience which for grandeur and depth of conception could hardly be surpassed in literature.' (Skinner. Kings, page 239.) He found a cave and entered there. Suddenly a great storm arose and tore the mountains and shattered the rocks, but God did not speak to him through this fury. There followed an earthquake, and after the earthquake a raging fire, but in these terrors he felt not the presence of God. Then after the fire came a still, small voice. In this audible stillness in the soft whisper of his soul Elijah felt the mysterious power of God. As in the "fleeting glimpse" of the passing train of Yahweh, Moses, standing in the cleft of the rock beheld the attributes of Yahweh as the God of justice and of loving kindness (Exodus XXXIII; 17-XXXIV: 8), so the stern prophet, Elijah, standing at the cave of Mount Horeb, beheld God not only in the attribute of vengeance, but also of compassion. This experience marks a revolution in the conception of God. Unlike the majority of his day, that regarded Yahweh as the God of war, storm, and fire, Elijah beheld in Him the power that throbs through all, and silently sustains all—the God of the spirits of all flesh. Though God is revealed in Nature's powers, in its wonders of rain and fire, and in its mysteries of light and darkness, man can see God only through the small window of his mind, and he can feel God's presence only through his heart and conscience. Communing with the voice of God in his own soul, the prophet battled with the heart-searching question of the value of his life and of his work: "What doest thou here?" From the heart of the prophet surged up the answer: "I have been very zealous for the Lord, the God of Hosts, for the children of Israel have forsaken Thy covenant, thrown down Thine altars, and slain Thy prophets with the sword; and I, even I only am left; and they seek my life to take it away." His complaint was its own answer. Because he was the only prophet of God, he could not become the victim of despondency. Though wickedness be on the throne, righteousness in the end must triumph in a world in which God is King. Refreshed in spirit and reconsecrated to his great mission, he returned from the wilderness to work with new zeal among the people. As the exponent of the religion of Israel, demanding that all wrongs be righted and that the oppressed be freed from their burdens, he again became the antagonist of Ahab and Jezebel.

Near Ahab's summer palace, the man Naboth had a lovely vineyard. In a perfectly reasonable manner, Ahab proposed to buy it of him; but Naboth refused, on religious grounds, to part with his patrimony. As there existed, in ancient Israel, no law of eminent domain by which the state can compel a citizen to sell his property, Ahab was greatly distressed. When his proud wife, Jezebel, learned the cause of his grief she took matters into her own hands and unscrupulously instigated the judicial murder of Naboth on the pretended charge of blasphemy against God and the King. His property was thus confiscated by the state, and Ahab acquired the coveted field. In her father's country, Phoenicia, such crimes were the order of the day. But in Israel, despite some false prophets who would have closed their eyes to this atrocious act, the moral conscience was still alive. The following day, when Ahab entered Naboth's vineyard to take possession he was confronted by the rustic figure of Elijah. "Hast thou murdered, and wilt thou also inherit?" rang the stern prophet's scathing denunciation. "In the place where the dogs licked the blood of Naboth, shall dogs lick also thy blood!" These words sounded the King's doom, for this incident more than any other lawless act of his wife, led to the destruction of his dynasty. He heard the voice of his own conscience speaking to him through the mouth of the man of God. Though he had been only a silent partner in the crime, he yet, in a manner that showed a true royal character—reminding us of David's confession of sin, when confronted by Nathan—admitted his guilt, rent his garments, put sackcloth upon his body, and fasted. Surely a spark of goodness glowed in the heart of Ahab!

Elijah began to feel that he could no longer, single-handed, fight the corruption of the country. As his strength was waning and his years declining, he chose Elisha, the son of a wealthy farmer of the North, as his successor in the holy work of religious reform. The mantle of Elijah, unfortunately, fell upon the wrong shoulders, for no greater contrast in the spirits of any two men can be imagined than that between the natures of these two prophets. Elijah had spent his life preaching the word of God. He had striven and labored and died broken-hearted, feeling that all his efforts had failed. Elisha, therefore, took a new course of action. He became a politician as well as a religious leader. He organized the bloodiest revolution in the history of Israel, with the expectation of exterminating, with the sword, the worship of Baal. Upon his death he probably congratulated himself on the signal success which he had attained. History however, has its own way of evaluating men's achievements. Elisha's success was, in reality, a dismal failure. True religion cannot be promulgated with the sword. Not by numbers, nor by physical strength, but by the spirit of God, is religion established. Elijah's failure however, proved to be the triumph of his life work. No thought or deed of genuine worth is lost. For a time it may be obscured and overlooked; but out of the darkness, it shines forth anew. as a star by whose light both great and low can live. Eager disciples treasured the memories of the master's brave acts. His zeal for truth lived in the heart of his contemporary, Michaiah ben Yimlah. (I. Kings, XXII.) Johonadab ben Rechab also, influenced by his spirit, founded the Nazaritic order of Rechabites. Impressed with the degeneracy of the complex city life with the close connection between Baalism and agricultural enterprise and with the demoralization to which the fruit of the vine leads, the men of this order refused to build houses, to plant vineyards, or to till the soil. This protest against vice and luxury acted as a purifying force in the religion of Israel, (Jeremiah, XXXV.) There were many men throughout the land that did not bend the knee to Baal. Through them Eijah's strivings for pure religion were transmitted to later generations, and, though not completely realized in his lifetime, blossomed forth in the teachings of the prophets that followed him. Thus he was a herald of a new order of things, of a deeper religious message, of a more spiritual conception of God.

Already during his lifetime or shortly thereafter, legends began to gather around him. He was said to have revived a dead child, to have been fed by ravens and by angels, to have, at will, brought down fire from heaven, and to have been capable of mysterious appearances and disappearances. To his words the very elements of nature responded. His death, according to popular belief, did not take place in the natural way; but he ascended in a fiery chariot into heaven. (II Kings, I-II.) Later generations enlarged upon these traditions of his superhuman powers, believing him to have become an angel who will, on the great day of God, reappear on earth to perform the great task of uniting the hearts of the parents with the hearts of the children. (Malachai, III:23-24.) He thus became, in popular legend, the forerunner of the Messiah, the messenger of the good-tidings that salvation is coming to the world. In folk-lore, Elijah continues to live as the ever-present helper of the righteous-poor, sometimes showing himself to the pious, in their need. At the B'rith Milah, when the child is brought into the covenant of Abraham, a seat of honor is still reserved for Elijah; and at the Seder table on Passover night, a cup of wine is set aside for him, and the door is cautiously opened to admit this heavenly visitor. Not only in legend but also in sculpture and in painting as well as in poetry and in music, this great personality has been exalted and magnified. The non-Jewish as well as the Jewish world cannot forget this true prophet, the servant of God and the friend of man.

This inaugurator of the new epoch in the religion of Israel, restorer of the altars of God that had been broken down, and champion of justice, stands out in "solitary grandeur," above the king, the priests, and the prophets of his age, a veritable demigod, wondrous in power and courage, and in his zeal for truth. The people rightly felt that in him they had a bulwark of moral strength, surpassing the force of armies. And, with Elisha, they spoke of the rustic prophet of Gilead: "My father my father, the chariots of Israel, and the horsemen thereof!"

If our virtues do not go forth of us 'tis all alike as if we had them not.—Shakespeare.

MOISHE COHN.

By Max Boshwitz, Memphis, Tenn.

Written for the "B'nai B'rith News."

I have gleaned they made you Rabbi, of
the rich and fromme Shool,
'Midst the sylvan hills and shadows
where you used to go to school;
Where your Daddv used to peddle, ere
he wedded Sarah Salz;
Who did much to aid your father, by
her selling gaensen schmalz.

For she fattened geese for Pesach, in a
rook'ry shack in yard,
And they both trudged on together, o'er
a rugged road and hard;
Then the stork peeped through the window, in their humble cottage home,
And in silence left a parcel, wherein
breathed their Avroom.

And the youngster (umbeshrigen!) was
a wonder from the start!
For we watched the little rascal, as he
won the peoples heart;
And the day of his 'Barmitzwah, he then
spoke with so much grace,
That they cheered him in the Temple,
like some winner in a race.

And your uncle—'rother Mendel" (who
did business in a tent);
Who so often went machulla, and who
never paid a cent,
Gave to you a silver ticker, and your
Aunt a praying shawl,
While your rich and stingy Tante, never
even came to call.

Ah! I know your whole mishpoche, ere
their lucre gave them tone;
They may put on airs to strangers, but
they can't fool Moishe Cohn!
'Tis not wealth that's robed in splendor,
that gives signs from when we
came;
'Tis the blood that courses within us,
that reveals the noble name.

'Tisn't the boy that goes to college, but
the one to studies wed,
That will win the highest merit, that
will always rank ahead;
'Tisn't the school wherein you're praying,
'tis the soul that prays within,
That will soar to Shaddai's heaven and
the grace of mercy win.

'Tisn't the fault of sabbath holy, that
this sacred day we break;
But the worship of the dollar, that some
Jews their creed forsake!
Don't you change the golden standard!
for what seems but base alloy;
Have a care in trading shabbes for the
Sunday of the Goy!

'Tis not well to change our dogmas, nor
the scenes of childhood's day;
When our mothers decked the Yontive,
when no swine was on the tray.
When the Dad was plain and pious,
never thought to shmad his name!
From a Levy into Levit, empty bubbles
just to gain.

Why adore a pagan fancy? with its
Christmas tree and Yule!
Let us light our own Menora! at the fireside and the shool;
For it sings the songs of heroes! of our
valiant Maccabee!
Whose grand deeds shall live forever!
in all lands of liberty!

THE NATIONAL JEWISH EFFORT.

That we Jews are over-organized, none will dare deny; and this over-organization in a measure chokes the chance of organization. We have our congregations, and here the weakness is not so strong, though powerful apparent. We have a numerous variety of lodges and associations which one and all pursue a philanthropic and educational course; and notable and the more prominent are the Y. M. H. A. and the B'nai B'rith movements. The latter has ceased to be national, it is international; the former, under the able direction of Dr. I. E. Goldwasser, chief of the board of experts, has practically been nationalized. The Y. M. H. A. performs noble work, but there is nothing in its program that could not be achieved by the Independent Order of B'nai B'rith. Why not merge the Y. M. H. A. in the I. O. B. B.? In many places where the Y. M. H. A. is strong, it draws from the B'nai B'rith and makes the latter's existence impossible. Surely, the I. O. B. B. is big enough and extensive enough, not to mention intensive, to be all-sufficing for the older and the younger Jew. We would do well to concentrate our forces in one institution rather than allow them to peter out in many.—Rabbi Montague N. H. Cohen, in the Jewish Tribune.

"Cowardly thinking, timorous shrinking, weak lamentations, faint hesitations mend not our misery, set us not free. Face all hostility, preserve your virility nor ever yield. Vigorous resistance brings the assistance of gods to the field."—Goethe.

The World of the Prophet to the Nations

By DR. MAX L. MARGOLIS

Written for the B'nai B'rith News

"Wouldst thou the poet understand, go thou to the poet's land." The prophet, it is true, is not honored in his own country. Nevertheless he also must be understood primarily from the conditions of place and time in which he worked. The prophet is a man of words. He is also a man of acts. To the ancient mind the spoken word not merely had a charm, but was a charm in the literal sense, warding off ills and inviting them. A curse pronounced, though without cause, was certain to alight upon the victim. "Open not thy mouth to Satan." Still greater potency was lent to the word by enacting it, by translating it into deed. The mimicry of future events which constitutes the symbolic actions is considered effective: the future is conjured up and invested with the reality of the present. "Like as my servant Isaiah hath walked naked and barefoot three years, so shall the captive Egyptians be led away by the Assyrian naked and barefoot." Read the fourth chapter of Ezekiel for an example of how the prophet with grim realism enacts the sufferings of the besieged Jerusalemites. These may appear to moderns as playful stagings. But the prophets were actors in the real stage of life. The events of their little world, aye, of the great world beyond the confines of their homeland. stirred them to the very depths of their soul. News was spread by runners, by posts; the lifted up ensign or the beacon lights flaming upon the hills announced the tidings of momentous events. Nothing that happened in the wide world escaped the attention of those storm messengers whom we honor as the prophets of Israel. From their observatory on Mount Zion they scanned the great world and made note of world events.

Look at the catalogue of nations enumerated in the twenty-fifth chapter of Jeremiah. There we find the petty principalities, some of them mere city-states, adjoining Judah. Palestine was naturally broken up by its mountain ranges into separate cantons. There were attempts made at different times, notably by David, to overcome nature and to weld them all into one great realm powerful to match the empires in the north, in the south, in the east, but without lasting success.. The coast remained in the hands of Tyre and Zidon in the north and of Philistia in the south. Beyond the Jordan Ammon and Moab repeatedly subdued just as often broke the yoke. To the south Edom for a time brought under the sway of Judah was secure in its mountain crags and clefts, barring the way to the Red Sea and the gold of Ophir. In the back of the Edomites and threatening them were the numerous Arab tribes of the desert. Their time for overrunning the civilized world of Asia and Africa and for matching strength with Europe had not arrived; the migration northward which was to culminate in the days of Mohammed was then just in its beginning. In the northeast the mighty Assyrian empire, at one time dominant in the Westland, which latterly had vanquished Damascus and Samaria, was tottering beneath the onslaughts of the Scythians, at last succumbing to the joined attacks of Babylonians and Medes. When Jeremiah received his prophetic call in the thirteenth year of Jesiah (626), Nabopolassar had just ascended the throne of Babylon; in 606 Nineveh, that proud mistress of the nations, was no more. In the tenth, but particularly in the eighth, century Egypt had re-asserted its influence in Palestine and Syria and was the cause of all the troubles in those countries inciting the nations to rebellion against Assyria. Sennacherib and Esarhaddon subdued the land of the Pharaohs, but at length Egypt regained its independence. In 608 Necoh set out to attack the dying colossus of Nineveh; Josiah who came athwart him lost his life in the battle of Megiddo; the Egyptian army made its way through Palestine northward only to meet defeat at the hands of Nebuchadnezzar in the battle of Carchemish on the Euphrates. The sequel of events in Palestine meant a struggle between the two empires of the north and south and their sympathizers until at last Jerusalem fell and Palestine was incorporated into the great empire of the Babylonians.

These ancient battlefields are now the scene of carnage again. The Necohs and Nebuchadnezzars are gone; but their struggle for supremacy bids fair to be revived. Egypt is now English. Into whose hands the Tigris-Euphrates valley is to pass hangs upon the fortunes of the battles now raging. Palestine is the bridge between the two continents of Asia and Africa and opens on a third, Europe. As in ancient times, the smaller states can only range themselves on this side or the other. A Balkan empire was in the making, but petty jealousies when it came to dividing the spoils prevented the amalgamation. Palestine may be neutralized; but it is rather bound to be attached to the one or the other great power's influence. From the point of view of the world war and the adjustments that will ensue the history of Palestine will be a mere episode. Yet whether we deal with ancient or modern history there is one point that must not be forgotten. Political power follows the sword, and naturally the great powers with their legions and vast armaments will divide the earth among them. But cultural history is not necessarily made by the potent states. Judea vanquished dominated the world culturally. And so in most ancient times the children of Israel shared to be sure in the great world's culture, but they had something to give. In studying therefore the ancient records, if we are immersed in deciphering the hieroglyphs of Egypt and the wedges of Assyria and Babylonia and opening up a vista of the great events of those world powers, we are apt to fall into the error of those very statesmen in Nineveh and Babylon and Memphis and believe that the future belonged to them, that the world's culture resided in their palaces, and that small Palestine was but a province, one among the many. This view is being spread now by the Pan-Babylonians who would persuade us that all the great things produced in Palestine were the mere echo of the thunder on the banks of the Euphrates or Nile. The student of comparative literature and religion steps in and under his tread of foot all literatures and all religions are leveled down. We will not deny that great things were done outside Judea. We know that pious souls lived and breathed and sang and prayed in the wide world. But we stand within the historic community of Israel. We believe that Judaism means the truth, and the Christians hold really to the same view except that they attach sacredness to that part of Judaism which they call universal as preached by the prophets of Israel and culminating in their opinion in the Sermon on the Mount. From this point of view all the other contributions which were made by others than Jews to the culture and religion of the world fade into insignificance. Not Assyro-Babylonian lore, but the Bible is the center. All else is but a frame.

Jeremiah knew the world of great and small kings. He took sides in the contest as far as it affected his own poor country. He had his sympathies and antipathies. He believed that God would give victory to the northern potentate. He counselled king and nation to remain loyal to the Babylonian. He knew himself as a prophet to the nations, because he realized that the times in which he lived meant the settlement of the fate of every one of them. But the history of the nations was to him an episode in the history of his own people. The world was astir; kingdoms tottered and fell; battles were won and lost; the boundaries of nations were moved; his own little country was involved. But the outcome of it all meant the advent of the everlasting Kingdom of God, and in the preparation of that the chief actor was not this or that world conqueror, but the bleeding Jew.

Was it overweening self-conceit on the part of Jeremiah and his like to imagine that the world revolved about the destiny of a small people? Undoubtedly it seemed so to the world on the outside. The emissary of the great king in the days of Hezekiah scoffed at such presumption, and Isaiah and the citizens of Jerusalem were startled by the general's blasphemy. In the Greco-Roman world the claim of the Jew to being the elect of God evoked similar ridicule and invited hatred. In our own days it is the anti-Semitic slogan that the world was inveigled into taking the Jew at his own valuation. And what is worse, many within are weakening under this constant onslaught in holding fast to the idea of the supreme worth of the Jewish people. Isaiah and Jeremiah had to be content with the same kind of little Jews, Jewish anti-Semites. But it is clear that if anything is calculated to sustain us amidst all trials and troubles it is this faith and this hope, the faith that God has meant us for great things and the hope that these great things will be achieved in due season. Enemies of the world we are only in the imagination of the malevolent. We are here to serve the world. And we have served the world. Jeremiah, the prophet to the nations, suffered persecution. He preached at the risk of his life. He became the pattern of his people. Like him, the Jew was willing to undergo hatred and persecution only that the world might be healed by his wound. We believe indeed that every nation great or small has its place in God's great world, has a mission to fulfil, something to achieve that no other people could do. A degree of emulation is necessary; but that the struggle for national existence should involve everlasting carnage is no part of the divine design. The ultimate goal must be peace. Mankind shall become one band. The prophets of Israel have pointed the way to the truce of nations. And a way there must be found by which Israel likewise may be permitted to realize to the full what is in him, not for himself, but for the world, with which he would be at peace. To recall the Jew to his calling as the prophet to the nations is obviously the duty of the hour. And the role of that ancient prophet to the nations will serve as a stimulus.

RELIGIOUS PREJUDICE IN NATIONAL GUARD OF NEW YORK.

Acting upon the charges of Max J. Klein and others to the effect that they were not admitted to the National Guard because of their religion, Governor Whitman appointed General Louis W. Stotsbury, Adjutant General of the State, to investigate the charges. He submitted a report which in part read as follows:

"The evidence does not, in my opinion, show a general prevalence in the National Guard of discrimination against Jews in the matter of enlistment. The evidence adduced before me is confined to the practices in certain organizations, and it is further limited in that it relates to the acts of officers of sub-units. In other words, the discrimination is by individuals as distinct from the result of any policy or generally prevailing sentiment.

"The evidence shows that several of those who complained of unjust treatment when they applied for enlistment were so dealt with, and so spoken to, as to afford reasonable justification on their part for the belief that their applications were not considered favorably because of their religion. There are other instances in which it would appear that the complainants were unduly sensitive.

"It appears from the evidence that two sergeants who had direct relation with the enlistment of recruits have admitted a distinct bias against Jewish applicants to enter service. No persons holding such opinions should be permitted to have anything to do with the matter of enlistment.

"Various forms of advertisements to secure recruits have been resorted to and in this connection it was shown that in one instance, where an appeal was made for members to join an organization, the statement was made that Christians were preferred. Under justly indignant protests this extraordinary form of advertisement appears to have had but a short life."

After reading this report Governor Whitman issued an order saying, in part:

"Discrimination on account of race, creed or religious belief is un-military and un-American. It is discreditable to the officer who is guilty of it and it brings disgrace on the service to which he belongs. That such conduct will not be tolerated cannot be stated too emphatically.

"While this order is to be taken as a statement of my position in the matter, I feel that some further action is necessary to embody its contents in permanent form, with a view to the prevention of any such occurrences in the future as have now been complained of. I have, accordingly, directed the Adjutant General to prepare and issue an amendment to the regulations where matters of administration are properly to be found, which shall read as follows:

"All officers who are connected with the enlistment of recruits and those who are authorized to approve or disapprove of such enlistments shall, in determining whether an applicant should be accepted or rejected, be guided by an honest judgment, deliberately exercised, as to his fitness for the service, and no applicant shall be rejected on account of his race or religion. It shall also be the duty of officers charged with making enlistments to see that their subordinates are free from such bias or prejudice and conform to the requirements of this paragraph."

IN MEMORIAM.

MARTIN A. MARKS.

August 31, 1916.

We stand in the shadow of a great bereavement. Martin A. Marks has been taken from us by the relentless hand of death. For many years we were wont to look up to him as our guide and counselor and as a creative and constructive force in the management of our beloved institution.

Martin A. Marks was gifted by nature as few men are. He brought to the discharge of his duties those elements of earnestness, honesty and zeal which make for efficiency in all the activities of life. While not entirely unexpected, the news of his demise came as a shock to his many friends and admirers throughout the entire land.

Martin A. Marks was broad in his sympathies, tireless in his efforts and extremely solicitous, not only for the good and welfare of our Asylum, but equally so in the broad field of general philanthropy.

His activity in the Independent Order B'nai B'rith led to his interest in all social and civic movements, and particularly in child-welfare work. No worthy cause appealed to him in vain, and no one could remain in contact with him for any length of time without experiencing a distinct elevation of thought and ideals. He believed that—

"The drying up of a single tear has more of honest fame, than shedding seas of blood."

He was particularly devoted and attached to the cause of the orphan. He realized our wards "are the blossoms of the fruit that will be ripe in future years." He devoted his talents, his time and his energy to promote, not only the material but also the spiritual welfare of those entrusted to the care of our beloved institution.

He was possessed of a charming personality; he was capable of inspiring others and infusing interest and enthusiasm among those who came under the influence of his earnest, sympathetic and convincing pleading.

Martin A. Marks was a great Jew. He did not limit his assistance to those of any one creed, race or nationality. He was one of those to whom distress could prefer its suit.

As founder of the Educational League he leaves behind him a monument of splendid service to humanity and to the cause of higher education.

His domestic life was idyllic. We feign would lift the curtain behind which his devoted family is grieving. May we be permitted to intrude upon the sanctity of their grief with the thought that—

"Life is ever Lord of death and love can
never lose its own."

May the genuine devotion to the precepts of our ancient faith, which always pervaded the home of our departed friend, strengthen the mourners and reconcile them to the thought—

"The Lord hath given, the Lord hath
taken away,
Blessed be the name of the Lord forever."

Resolved, That a page of our records be devoted to the memorial of our deceased co-worker, that this memorial be inscribed thereon, and that a copy, duly engrossed, be delivered to the family of our deceased friend and brother, and that the same be published.

Respectfully submitted,
JACOB FURTH,
ADOLPH FREUND,
EMIL JOSEPH,
SIDNEY E. PRITZ,
ABRAHAM STEARN,
PHILIP STEIN,
ABRAHAM WIENER,
Committee.

RUSSIA TO BUILD SCHOOLS FOR JEWS ALONE.

From Petrograd via London again comes the announcement that Jews will enjoy the greater educational advantages in Russia in the future. Without revealing its authority for the statement, a news cable says that a series of high schools and technical schools exclusively for Jewish students will be established and greater freedom will be accorded with respect to their entry into the universities.

As proof of the increased facilities for the entry of Jews into the Petrograd University, the cable points out that of 807 matriculated students at the University this year 94 or 11½ per cent are Jews. In the Petrograd Woman's Institute 55 out of 450, more than 12 per cent are Jewish. These figures are significant, the cable says, inasmuch as the Jews constitute only 3 per cent of the population of Russia.

That cannot be great which does not appeal to what is great in us; greatness speaks the language of greatness; that only is great which appeals to what is noblest in us.—G. F. Watts.

Life in a Prison Camp in Germany

By Dr. Alfred Goldschmidt, Chief Physican of the Prison Camp, Quedlinburg

A German prison camp is a small city in the open field and is composed of dwelling rooms, wash kitchens, water-conduit, shower baths, hospital and, by this time, also a relief society, and aid fund, a music band, theater, newspaper and library, all created by the inhabitants of this barrack city.

Organization. The magic touch of the German hand, has here too manifested itself.

The eternal principles of humanity are aroused where it is possible in this most merciless of all wars, and they have constantly penetrated more and more, so that in one of the orders of the war ministry there appeared the beautiful words: "The commandant of the camp is to a certain extent the father of the prisoners of war".

The war ministry fully acknowledged that it is wise to accord humane treatment to the prisoners of war. Positively expecting that the permission given to these prisoners to retain close relations with their home by living their own life in the camp will have a favorable influence upon the fate of our warriors held captives abroad, the war ministry ordered steadily progressing improvement in the life of our prisoners. Good food is provided, smoking is permitted, letters come in and go out, mail packages (for example 14,000 in one week) are received, burial of the dead takes place with all honors in a separate part set aside for a cemetery, Probate cases are administered. the tracing of missing ones is carried out with great care and pestilence is thoroughly guarded against.

The prisoners are vaccinated once against smallpox, twice against cholera and three times against typhus. Vaccination against cholera is repeated after a half of a year because the protection of vaccination lasts a half of a year only. No prisoner leaves the camp without a certificate from the chief physician testifying to his good health and that he has been properly vaccinated. This care is of extraordinary importance, for the prisoners shall not only in their best interest (employment and earning), do useful work in public and private undertakings, but they also must not endanger the life of the civil population by the transfer of plagues. This care is carried to such an extent that also the outside detachments of soldiers who guard the prisoners at work, are subject to the strictest hygienic supervision. The greatest care is taken to prevent the spread of one sickness, which in war time is dreaded more than the cholera. This sickness is the spotted typhus. It is brought in and spread by the Russians, the transmitters are the lice. The struggle against the lice is a hard and costly undertaking. The observation has been made that the spotted typhus caused much greater devastations among the Germans than among the Russians, who had already passed through a certain stage of immunity. Renowned medical investigators perished through contagion while they studied and fought the sickness.

The disinfection of the prisoners takes place in the following manner: A group of fifty men is led into an undressing room where it divests itself of everything. The clothes are hung up in single bundles in the disinfecting room and are exposed for fifteen minutes to a dry heat of 110 grades. During this time the prisoners bathe in the shower bath room. Then they step into the dressing room where their now disinfected things are handed to them in rooms through a window. This way each prisoner receives at least one bath weekly.

At regular intervals an exchange of seriously wounded and sick prisoners, now also with Russia, according to a mutual agreement which was first made with France and then with England. This is done according to some strictly stipulated terms. The investigation is made by a commission to which belong, besides the chief physician of the camp, a major and a lieutenant.

With the sanction of the superior officers a relief society for the prisoners has been established in the camp. At the same time a relief fund with a Board of Directors and regular laws was organized.

Into this fund flow: Voluntary gifts of wealthy war prisoners, voluntary taxes paid on receiving money or packages, at least the half of the receipts at musical performances and similar presentations by the prisoners.

Musical performances!

Yes, also the fruits of modern civilization have become perfectly ripe in the barrack city. A military band of the war prisoners gives concerts in several fields of the camp. Such concerts also take place in nice weather in front of the barracks of the sick. The petition for permission to offer such concerts to the wounded and the sick was supported by the band-master, by the custom of giving concerts in French military hospitals. He stated that he hopes that this will also be looked upon in Germany as a beautiful custom. Its aim is: to extenuate the lot of the sick comrades. During the first "consolation concert" Beethoven and Mozart were represented next to French music.

A newspaper which appears every eight days, "The Speaking Trumpet" supplies the literary wants of the inhabitants. This paper, which, of course, appears under censorship, is very sarcastically designated in the subtitle as "Independent organ of the prisoners of war".

The conceits which remind us of our beer newspaper products, prove that in spite of the imprisonment and the monotony connected with it, humor has not become extinct. So has the thought been conceived and carried through to let a novel be written in six continuations by six different authors. Without any special previous understanding the author who is to carry on the story has to continue it after a perusal of the beginning of the work.

The theater stands under the management of a young professional actor, who has distinguished himself by splendid performances. Mostly comedies are played, society pieces. Here are a few titles for example: "La chance du mari," "'Match de boxe," "Apres six mois," "Nous allons chez les Durand."

The women's parts are presented by men, just as in the time of Shakespeare. Such a performance is a peculiar thing. Usually the place is the so-called "cripple barrack". The public is international, healthy and crippled spectators are crowded together, sitting upon benches or standing. The boards which signify the world are otherwise used as benches, the theater curtain, which is pulled up by a string, consists of combined blankets, the prompter's box is a chair wrapped in a spread, the telephone is a broken bicycle bell on a brown pasteboard stand and so it is everywhere, something made out of nothing. But the "ladies" dresses can surely show themselves.

"The dresses and hats come from the house of Lemoine & Co., Barrack 24B." The pieces presented are usually downright comical, somewhat slippery and not without wit. Here, for example, is a brief statement of the contents: "After six months" . . . Since six months a young married man gives a ten franc piece to every newly hired servant girl on condition that she shall disappear at once. The young wife is naturally inconsolable and treats every new girl like an ornamental figure, but without success. The husband believes that by his trick he protects his wife against deadly ennui, to keep her busy and to furnish the best excuse for himself for eating at his pleasure in restaurants and to go his own by-ways. At last he finds a servant girl that in spite of two ten franc pieces will not go away because she likes the place very much and for her own protection she threatens the husband with denunciation before the young wife.

The library contains 150 numbers, and Goethe has a place in it.

An exhibition of the work of the prisoners showed an abundance of the most interesting works of art in the different departments: Wood carving, mechanic, weaving and others. The production was carried out with the plainest expedients.

Round about the barrack city—with its constraint and its temper, with its art and its stupidity, with its youth and indestructible humor, with its hope and its monotony—lie the buildings of the commanding officers, the commandant as the provost, the buildings of the guards with the ready companies, the French and the Russian places of examination, the buildings for inspection and many others.

A city of men! No woman is to be seen. The women appear only in letters.

Therefore militiamen with loaded guns and fixed bayonets accompany the dwellers of the barrack city on every step that leads out of the individual company districts over the so-called neutral zone into the open field.

So youth, art, whim, with constraint and bitter necessities are united in the years of the world conflagration.

In Europe there is war and this is the reflexion of the war!

Yom Kippur Services in Mexico

Rabbi Landman Conducts Service with Pershing's Column at Colonia Dublan

An ammunition box draped with an American flag was the pulpit from which was conducted the most unique service in the history of American Israel.

In the heart of Pershing's flying column, surrounded by a larger number of non-Jews, white and black, then composed the Jewish congregation, the first army service ever held for Jews on Yom Kippur Day on foreign soil was conducted at Colonia Dublan, Mexico, last Yom Kippur by Rabbi Isaac Landman, Secretary of the Central Conference of American Rabbis. This is the crowning achievement of the remarkable enterprise undertaken and so successfully carried out by the Central Conference of American Rabbis, in conjunction with the Union of American Hebrew Congregations, to carry the message of Israel to the Jewish boys wearing American khaki and marching under the American flag.

Dramatic as this may sound, it was entirely impromptu and without any preliminary planning. At the hour fixed for services, immediately after Retreat was sounded on numerous bugles throughout the camp there was no pulpit at hand. Two of the Jewish boys who had come to pray set up the empty ammunition case, got hold of a flag, draped the box, placed Rabbi Landman's Bible and prayer book upon it and the reverential hush that fell over the assemblage indicated that this, too, was the House of God.

Every Jewish man with Pershing at Colonia Dublan, nearly 150 in number, was present. They found seats on boxes and impromptu benches in front of the pulpit. Back of them and flanking them were over 500 non-Jewish soldiers and officers, including Col. Cabell, General Pershing's Chief of Staff, Col. Young, of the famous fighting 10th Cavalry (colored) that saved Roosevelt's Rough Riders at San Juan, and the three chaplains attached to the troops at Dublan.

In the background were the Mexican hills, over which the sun was going down in all the sublimity of a Mexican sunset. In the nearer background were the tented company streets and rows of adobe huts, lines upon lines of grim field guns of the Artillery and the fires of the field kitchens not yet extinguished. Altogether, it was a setting as wonderful as it was rare, and, as the sun went down and finally disappeared, only the voice of the Rabbi, intoning the service, broke the stillness of the passing day.

At Colonia Dublan the troops are all Regulars; there is not a single militia unit. Some of the Jewish men there have served in the Philippines and in Hawaii, and a few were in the Spanish-American War and in Cuba during the period of occupation. The majority of them had not attended a Jewish service in years. Of the non-Jews assembled, practically none had ever been in a Synagog or knew what Jewish worship was like.

If the great assemblage of non-Jews came to scoff they soon remained to pray. At the beginning of the service the Jewish men were timid in their responses. Soon, however, the spirit of devotion took hold of the entire assembly and non-Jew arose with Jew at those portions where the congregation is bidden to stand.

The sun had circled the distant hills when Rabbi Landman began to preach the Yom Kippur sermon. His theme was "Let Us Reason Together," and his text was from Isaiah 1:16-19. With the vast congregation of non-Jews as well as Jews before him, the Rabbi gave an exposition of Judaism as a religion that appealed to men's reason as well as to their emotions from the times of Isaiah to this day.

The Yom Kippur eve service begun in the glory of a colorful setting sun was concluded in the light of a clear moon marshalling a myriad of brilliant stars that studded a perfect Mexican sky.

The Yom Kippur day service began at 6:30 in the morning. Because of the sand storms that invariably sweep this portion of Mexico during the day the service had to begin early and had to be concluded before nine o'clock in order to make the service possible at all. About 100 Jewish men attended. Some of them later confessed to Rabbi Landman that these were their first services since their enlistment. One of the men had not attended a religious service in twenty-three years.

If the Jews were a missionary people no missionary work that they might undertake could equal this in significance and effectiveness. Among the Regulars this undertaking of the Central Conference of American Rabbis brought back to the faith many who had drifted away entirely, and it effected a great number of family reunions. Boys who had left their homes in anger and had severed themselves entirely from all their family ties were so moved by the spirit of the day and the influence of the service that thy were inspired to write to the parents whom they had well-nigh forgotten, giving their families the two-fold joy of the reunion and the knowledge that their sons and brothers had once more come back within the camp of Israel; for, indeed, this was the psychological moment when such reunions could be affected without a sacrifice of youthful pride.

Rabbi Landman, accompanied by Capt. Lewis Landes, Executive Secretary of the Army and Navy Branch, the Y. M. H. A., left Gen. Pershing's Army base at Columbus, N. M., on Tuesday morning, Oct. 3rd, by truck train to Colonia Dublan. They carried letters from Gen. Funston to Pershing. Arriving at General Pershing's headquarters they found that the General, himself, his Chief of Staff, Col. Cabell, and his Adjutant, Capt. Trott, had already done everything in their power within the necessities of military duty to arrange for the services, both for the eve and the morning of Yom Kippur.

When the order for the services was issued, however, and read to the various organizations, the Jewish boys, who had no news of the coming events, thought that someone was playing a hoax on them. When Rabbi Landman and Mr. Landes, however, went out into the regiments to meet the Jewish men, they were greeted with exclamations of joy and delight. How happy mother or father will be to hear this! was the unvarying exclamation of the boys.

It did not take long to form a committee composed of Sergeant Israel Cohen, Troop G, 11th Cavalry; Solomon Schneider, Color Sergeant, 11th Cavalry; and Samuel Salkovitch, of Ambulance Co. No. 1, U. S. A. These men went from regiment to regiment and troop to troop and informed every soldier of the Jewish faith of the services, urging him to be present.

Rabbi Landman reports that practically every Jew at Colonia Dublan was present at the service of Yom Kippur eve. On account of urgent military duty, some of them could not possibly attend on Yom Kippur morning.

Rabbi Landman also sent prayer books down to El Valle, Mexico, 78 miles south of Colonia Dublan. The 5th Cavalry and the 6th Infantry, U. S. A., are stationed at El Valle. On the trip from Columbus, N. M., to Colonia Dublan, Rabbi Landman met Lieut. Homer M. Groninger, of the 5th Cavalary, and Lieut. Wm. H. Lloyd, of the Medical Corps of the 6th Infantry. They informed the Rabbi that there are 50 or more Jews among these troops.

When these officers heard of Rabbi Landman's mission, they volunteered to carry prayer books to El Valle and to assist the Jewish men there in holding the Yom Kippur services.

General Pershing sent an order to El Valle giving the Jewish men the same privileges to attend services as were accorded at Colonia Dublan. No report has yet been received from El Valle.

General Pershing told Rabbi Landman and Mr. Landes that their visit to Colonia Dublan was a source of great gratification to him, because of the good influence it would have upon the Jewish men.

"They've been down here seven months," said the General, "and your presence on this holiday is a cheering message from home."

When Rabbi Landman suggested that he was probably doing nothing more than clergymen of Christian denominations had done, General Pershing replied: "No, you are the first clergyman who has ventured down this far."

RABBIS TO BE RELEASED FROM MILITARY SERVICE.

A deputation of rabbis and influential Jews appeared before the Russian ministry of the interior with a request that rabbis be exempt from military service. The ministry complied with their request and asked the deputation to prepare a list of rabbis, who, in their opinion, ought to be released from military duties.

MERCHANT OF VENICE ELIMINATED.

Through the efforts of Rabbi F. K. Hirsch of Athens, Ga., the "Merchant of Venice" has been eliminated from the High School curriculus and another Shakespearean play substituted.

B'NAI B'RITH OF GERMANY

A meeting of the General Committee of District Grand Lodge No. 8 was held in Berlin, at the residence of Brother Timendorfer, on May 30th, 1916. Brother Grand President Timendorfer occupied the chair and in opening the meeting he mentioned that he received a letter of thanks from Solidaritaet Lodge of Cracow for 20 boxes of linen and clothing sent by the Grand Lodge for distribution in West Galicia. The Grand President also mentioned a report of Brother Max Rosenblatt of Lodz about the distressful condition of the Jews in Brzeziny, for the amelioration of which the Grand Lodge has appropriated 3,000 marks. Brother Timendorfer finally referred also to a letter of thanks of Brother Rabbi Dr. S. Poznanski of Warsaw, for the 15,000 marks appropriated by the Grand Lodge for the purpose of establishing a loan fund.

Several reports were read from lodges and individual brethren giving information that many sons and other near relatives of members of the Order, who are fighting at the front as officers or as privates in the ranks, having distinguished themselves by great courage and bravery have been decorated with medals and titles of honor.

In response to the call for funds issued by the Grand Lodge for the purpose of strengthening its welfare work during the war, Jacob Plaut Lodge proposed that for the extraordinary war expenditures needed by the Grand Lodge during the next few years it shall levy a graded per cent tax upon the amount of property owned by each individual lodge. As the General Committee had already decided that funds for the welfare work of the Grand Lodge during the war shall not be raised by taxation, but by voluntary contributions, the executive committee resolved to decline the proposition of Jacob Llaut Lodge.

Induced by the movement which exists in Germany for some time to discard all foreign words from the German language, the officers of Toleranz Lodge of Landsberg suggested that the foreign words and titles used in the Order shall be replaced by German terms. This suggestion called forth some interesting remarks. Brother Kuznitzky argued that the Order of B'nai B'rith which is spread nearly over the entire globe, is to a certain extent international and the designations like "Gross-president, President, Vize-President, Prot, Sekretaer, Mentor, etc., are titles which are used in all countries. They are, therefore, to be comprehended as termini technici, which cannot be changed, as the germanized expressions would not be understood in the different countries.

Other brethren emphasized the fact that when the Order was founded in Germany, the designations Grossmeister, Obermeister, etc., for President and Grand President, were intentionally avoided so as not to be confounded with other similar orders. The Executive Committee therefore declined to accept the suggestion of Toleranz Lodge.

At a meeting of the Executive Committee held some time ago it was resolved to contribute to the war orphan funds of the Agurdas Jisroel and of the Deutsch Israelitische Gemeinde Bund. In consequence of a conference held by the President of the Deutsch Israelitiche Gemeinde Bund with Brother Ginsberg and pursuant to a call isssued by that association concerning these contributions, the Executive Committee decided to reopen the question.

Brother Ginsberg submitted the request of the Deutsch Israelitische Gemeinde Bund that the Executive Committee reconsider its previous resolution and forward the call of the D. I. G. B. to the lodges.. The speaker argued that the Grand Lodge must support the endeavors of that body in the interest of centralization and in the interest of its great aim and activity. For the D. I. G. B. is a neutral place, like the Grand Lodge it serves the tendency of no party. Here it is the question of an organization which just like the Grand Lodge comprises all the aims of Judaism and wishes to prevent by its exertions the dissipation and the waste of the means.

The rest of the speakers all coincided with Brother Ginsberg that the care for the war orphans undertaken by the Deutsch Israelitische Gemeinde Bund, which is of a comprehensive nature and which favors no special party tendency, should sooner be fostered by the Grand Lodge which also stands upon neutral ground. But all this notwithstanding the brethren did not think it proper to recommend that the call of the D. I. G. B. should be forwarded to the lodges because the D. I. G. B. has taken position in this call against the Agudas Jisroel. The Order cannot transmit a call to the lodges, which is a kind of polemical proclamation. It is therefore better, they thought, to leave every lodge and every individual brother free to act according to their own judgment. The Dutsch Israelitische Gemeinde Bund will be informed that the Grand Lodge is at all times ready to aid the endeavors of the D. I. G. B. also in the field of the care for the orphans, but it cannot as a strictly neutral organization, transmit the proclamation, in which the Agudas Jisroel is attacked, to the lodges.

The sum of 100 mark was granted to a lodge for the temporary relief of a widow of a late brother, in addition to this a monthly assistance of 25 mark for the time from June 1st, to December 31st, 1916, was also allowed. This lodge is also willing to grant to the widow additional 25 mark per month.

Brother Stein reported about visits paid to the lodges. He stated that Brother Dr. Goldschmidt visited the Berend Lehman Lodge in Halberstadt, installed the officers and reported about the 127th meeting of the General Committee. The meeting of Berend Lehman Lodge was well attended, the discussions were very lively and a general readiness to support the Grand Lodge funds manifested itself on all sides.

Brother Dr. Goldschmidt also visited the Leopold Zung Lodge in Braunschweig. This lodge was also well attended and the words of the visiting brother awakened great interest.

Very favorable reports were also submitted by Brother Nussbaum of a visit to Nassau Lodge in Wiesbaden, by Brother Counselor of Justice, Apfel of Cologne of his visit to Maerkische Lodge in Dortmund after having listened to a report by the visiting brother of the activities of the General Committee and of the need of funds by the Grand Lodge to carry on the welfare work during the war the Merkische Lodge unanimously voted the sum of 1,500 mark. According to the report of Bro. Apfel the Lodge works well also during the war. The meetings are made interesting and the relation of brother to brother is a very intimate one.

Lessing Lodge of Breslau reported that on the occasion when the B'nai B'rith Hospital Train stopped there, Brother Ex-President Dr. Hollaender delivered two highly interesting addresses on the activity of the Hospital Train and on the Eastern Jewish question, which were received with great applause.

Brother Ex-President Dr. Ollendorf, of Barmen, suggested that besides the death notices the Monthly Reports of the Grand Lodge shall also publish the initiations of new brethren. He explained that the address book of the lodge's does not appear regularly every year and the publisher has repeatedly explained that as the sale of the address book is very small, he cannot guarantee that it will be published regularly in the future. If the initiations of new brethren were published regularly in the Monthly Reports and the next new edition of the address book would be interleaved with blank sheets, then every brother would be in a position to keep the list in order.

The address book need only be published every three or four years and more brethren would surely be ready to buy it when their attention is called to the new arrangement. The suggestion of Brother Ollendorf was accepted.

Brother Ex-President Merzbach, of Frankfort o- t- M, called the attention of the Executive Committee to the fact that the book week for the German Empire was just beginning. According to his opinion, he said, the lodges should not permit the opportunity to pass by to gain a favorable impression upon coreligionists in the field through furnishing suitable reading matter. With the sacrifice of a small sum of money the lodges and the brethren individually could operate in an ethical and enlightening sense. The speaker reminded of the suggestion once made in this regard by Professor Goldstein and himself to the Grand Lodge, in consequence of which it placed itself in communication with the presidents of the lodges.

The books to be considered for this purpose are:

1. Nature and Origin of Religion by Schroeder.
2. Culture and Race by Hertz.
3. Israelitic Prophetism by Cornill.
4. From Two Sources by Loewenberg.
5. Concerning Bible and Religious Philosophy by Steinthal.
6. Life's Conduct by Foerster.
7. The Ideal Woman and the Estimation of the Woman in the Old Testament by Wilkes.
8. What are Jews? by Straatz.
9. Twelve from Styria by Bortsch.
10. People or State by Potthof (German War Publications book 10, published by A. Markus and E. Weber, in Bonn.)

Brother Finkel regrets that this suggestion did not come sooner, as the empire book week lasts from May 28th to June 3rd, and in this short space of time the minutes of this meeting could hardly be in the hands of the lodges. But he nevertheless recommends that this suggestion should be transmitted to the lodges as later on an opportunity may present itself to send books into the field.

The Executive Committee resolved to act accordingly.—DR. E. FINKEL.

PERSECUTION OF JEWS IN ROUMANIA.

Hundreds of Roumanian Jews who managed to escape from their native country just before the war and after Roumania declared war against Austria-Hungary have arrived in Budapest and other Hungarian cities. All of the fugitives report persecutions or pogroms in the large Roumanian towns and in many small villages.

Several weeks before the government in Bucharest definitely decided to enter the war, all able-bodied Jews between the ages of 18 and 50 years were ordered to present themselves for military service. Those not responding quickly were rounded up by small detachments of soldiers, maltreated and driven to the nearest garrisons, where they were turned over to Russian drill masters.

All protests against this were either ignored by authorities or punished severely. After the men had been drafted into the army, men began to ill-treat their families and to plunder their homes and stores, while the police looked on without making an effort to stop the outrages.

After the declaration of war, pogroms on a large scale were started in Bucharest, Jassy, Braila and other large cities. Led by Russian soldiers, non-commissioned officers and secret service agents, mobs stormed and demolished the houses and business places of Jews and beat the inmates. In Bucharest three men and two women were killed and many others injured, and in Jassy the number of victims was much larger.

Many of the Jewish families who tried to reach the Hungarian frontier ahead of the Roumanian troops were caught by military patrols and driven back to their destroyed homes or imprisoned. About 2,000 of the fugitives got to the border by walking at night and hiding in the forests by day.

They were permitted to cross into Transylvania when they appealed to the Austro-Hungarian frontier guards for protection. Most of them were in a deplorable condition and without means, but representatives of the Hungarian Jewish Relief Committee took charge of them and procured their transportation to Budapest and other cities not threatened by Roumanian invasion.

MISSIONARIES PROVOKE RIOT IN MONTREAL.

Kol Nidre night witnessed a miniature riot in the streets of Montreal, due to missionary activities and provocation. On the walls of a mission home which is situated in the neighborhood of a synagogue there appeared a sign in Yiddish announcing that "Chief Rabbi" Farthing (the Bishop of Montreal) would deliver an address on the subject "Is Yom Kippur the true Atonement?" A number of Jewish young men on their way to synagogue noticed the sign and became enraged at the affrontery. A committee was sent to the authorities of the Home asking them to remove the sign, but their appeal went unheeded. The Jews then took the law into their own hands and tore the sign off and began throwing stones into the windows. The number meanwhile greatly increased, so that it became necessary to call out a reserve force of police. It was not. however, until Captain Isidore Freedman and his Jewish troop arrived on the spot and with fixed bayonets dispersed the crowds that order was restored. The next morning a missionary, Rev. Neugewitz, attempted to deliver an address on the steps of the Mission House, but was again met by hooting and missiles from the crowd. Again a police force had to be called out in order to restore order.

The Montreal press condemned the Jews for this riot. One of the French papers, La Canada, even went so far as to make the ridiculous statement that the Jews wanted to crucify Bishop Farthing, even as their forefathers crucified Jesus. A mass meeting was held the following Sunday by the Jews of the neighborhood, at which the action of the missionaries was condemned and means were devised to prevent their activities becoming widespread.

MEMBERSHIP CAMPAIGN IN ST. LOUIS, MO.

The Propaganda Committee representing the two B'nai B'rith lodges of St. Louis, Mo., has issued the following circular:

500 New I. O. B. B. Members.

The several lieutenants, captains, corporals and privates in the ranks of the B'nai B'rith have done wonderful work throughout the week's campaign. Several hundred new recruits are already enlisted in our campaign. The cause of the B'nai B'rith is one that needs no explanation. Every self-respecting sincere and loyal Jew should become united in Israel through the instrumentality of the Independent Order of B'nai B'rith.

Practically all lodges in District Grand Lodge No. 2 are now at work in soliciting new members for their respective lodges. St. Louis has the distinction of having the largest B'nai B'rith lodge in the world in having Missouri Lodge in the Order. The Executive Committee in charge of the campaign are bending every effort possible and leaving no stones unturned in securing the largest membership possible. There are in the City of St. Louis some 10,000 Jews who are not affiliated with the B'nai B'rith. It therefore behooves not only the officers in charge of the campaign but every member, who is in the ranks of the Order, to solicit those unaffiliated citizens. It is only by concentrated work and effort on the part of all that complete success of this campaign is possible.

Arrangements are being made to have the initiation take place in one of the most beautiful halls in our city on Sunday, November 26th. At the same time we will celebrate B'nai B'rith Day and will also have with us as one of the principal speakers of the occasion Dr. Rudolph I. Coffee, Social Service Director of the entire Order.

If you are not a member of our Order kindly approach one of the members of the Order, tell him of your desire to join us and he will be more than pleased to take in your application. During this campaign the initiatory fee has been waived. The dues necessary to accompany the application are $2.00, which will pay the applicant's dues to January 1, 1917.

You can receive further information from A. L. Levis, chairman of the campaign, 619 Third National Bank Building.

ZIONIST MEDICAL UNIT TO GO TO PALESTINE.

The Provisional Zionist Committee, of 44 East 23rd Street, New York, announces that it has secured the consent of the State Department to the sending of a consignment of drugs to Palestine on the Syrian relief ship that is to leave New York under the joint auspices of the Syrian Committee and the Red Cross. The consent of the State Department is conditioned on the Provisional Committee securing the consent of the French and British, as well as of the Turkish Government. Under the same conditions, which, in part, have already been met, a medical unit consisting of ten doctors, five nurses and a representative of the Committee will be sent by the Provisional Zionist Committee to Palestine. This medical unit, which is being organized by Hadassah, the Zionist Women's organization, will be taken from some Mediterranean port to Palestine on a United States navy vessel, and will proceed at once to combat the typhus, cholera and other epidemics that are now pervalent in Palestine amongst the Jews, as well as amongst the Arabs. Owing to the demands for doctors in the Turkish service, there is at present a scarcity of physicians in Palestine. The United States Government ship that will be sent with the drugs to Palestine will have to pass through the French and Turkish blockades off the Syrian coast. This makes it necessary to secure the consent of all the governments concerned in order to enable the relief ship to pass through without molestation. At least $25,000 will be needed for the purpose of the medical unit, and the funds are now being collected. The treasurer of the Medical Unit Fund is Miss Sophia Berger, who is also treasurer of the Hadassah, of which Miss Henrietta Szold is president. A number of liberal contributions have already been received by the Zionist Organization, at 44 East 23rd Street, New York.

The Provisional Zionist Committee, at its meeting held Oct. 5th, has appropriated the sum of $50,700 during the current school year for the schools it supports in Palestine.

JEWS MURDERED IN ASIATIC TURKEY.

The "Wiener Fremdenblatt" reports that when the Russians penetrated Asiatic Turkey the soldiers attacked the Jewish quarters and about 300 Jewish refugees were killed.

Attitude of the Jews in Regard to War in the Light of Poetry

(Dissertation on the Work of Professor Dr. Ludwig Geiger: "The German Jews and the War.")

By Dr. Alphons J. Sussnitzki

The literary production of the Jews in their relation to the war events, from Lissauer's "Hymn of Hate" to the "Trooper's Song" of the Zionist, Hugo Zuckermann, forms a topic for special meditation. And justly so, for we surely are the dualistic people. We are as much "the people of the book" as the people of the Maccabees, and Jerusalem was not only the "Holy City," but also that place which withstood the onrush of the all-conquering Romans for the longest time with the strongest and most effective resistance. Such a world-shaking event as war will necessarily draw out a mighty re-echo in the inner life of the Jew, just as when the proposition is reversed it is easily possible to form an opinion from these expressions of the soul about the attitude of the Jews in regard to the mighty occurrences.

This may possibly have been the train of thought by which Geiger permitted himself to be led when he was preparing himself to write his recently published work, "The German Jews and the War," which shall be here subjected to a criticism. For this reason he also reaches out quite far, although he, himself, seems to have looked upon the treatment of the question in connection with a former epoch, so to say, as a starting point only, as simply an indication of an estimate of the conditions in modern and most modern times. For only in its historical development is it possible to really grasp and to understand this problem.

Although the period of time of the first Jewish immigration into Germany cannot be ascertained exactly, it is at all events an established fact that individual Jews, yes, even smaller Jewish communities were already to be found in German cities, especially in the Rhine country, long before there was a German empire. This, of course, did not hinder that later the Jews were accused in Germany of being without a fatherland, yes, that they entertained inimical sentiments against the state. One of the hardest reproaches that were made against them in times of war (especially in the thirty years' war and not less in the seven years' war) was that they deteriorated the money, clipped the gold coins, mixed lead into the silver ones or used lead almost exclusively instead of silver. Well, there was no doubt some truth in this; for among the kippers and wippers, as the money deteriorators used to be called during the thirty years' war, were really not a few Jews But on the part of the Christians the making use of the "timely opportunity" was not despised and the number of the Christian coiners of base money was certainly not small at that time. Luther was already induced to thunder against those Christians who had learned so quickly and thoroughly to practice usury and similar frauds "even more Jewish than the Jews."

It is therefore easily comprehensible that the Jews of that time showed little enthusiasm for the fatherland even on great occasions and were mentally hardly concerned in the political events. For the possession of a fatherland was denied to them on all sides, and their share in decisive events used anyway to consist mostly in an aggravation of their condition and in a diminution of their rights, which were scanty enough without it. In fact, up to the time of Frederick it may hardly be possible to find any earnest literary expressions among the Jews which had reference to events in the life of the state and which deserve to be looked upon as a manifestation of a mental relation to the state. Also the seven years' war hardly awakened an echo, when we except a festal sermon and a few hymns of thanksgiving by Moses Mendelssohn, and by Ephraim Kuh of Breslau, who was more a poet of small trifles than a singer of patriotic ardor.

"There is, of course, an entire literature which should be considered here in connection with the seven years' war: Jewish German stories, letters about single war incidents and the happenings of the whole war. But as cleverly as these writers know how to imitate the Judaeco-German dialect and as much as they screen themselves behind the names of Jewish authors, it will still have to be assumed that this vesture is purely an external one in order to arouse a certain attention. The writings have nothing farther to do with Jewish sentiment, even if they really come from Jews, which is very questionable."

To be sure, the consequence of this lack of interest was that the question was principally raised whether the Jew is altogether fit for the war-trade and for the protection of the fatherland. Even if the polemic which was conjured up by this question, in which friend and foe participated with great zeal, remained essentially without practical use, it can still claim our interest in a high degree today, on account of the trains of thought which it has brought about. And we will have to count it as a merit of the author for having made us familiar with them in their outlines. The edict of March 11, 1812, made an end to the entire controversy. For as the Jews were made citizens, they became by this very act subject to military service.

But with this edict a complete change of mind was brought about. Thousands of youths and men who up to that time had no conception of the fatherland and who could not have known it, felt themselves all at once as citizens with equal rights. They who till then were accused of being strangers, called by all kinds of nicknames and were excluded from all societies and were made to feel the weight of the yoke of slavery, now possessed a fatherland and were permitted to consider themselves of equal birth with the others. The acquisition of the rights filled them with pride, but the also performed the duties connected with it with joyous hearts, when—only too soon—they were confronted by the task of helping the fatherland in distress.

What the Jews have accomplished during the wars of liberation is well known. At home as well as outside in the field they excelled in the fulfillment of their duty. In hosts they rushed to join the colors and the throng of their volunteers was especially great. And those who remained at home brought their offerings in rich measure or sought to make themselves useful by all kinds of help.

That which deserves to be specially mentioned in this connection is the fact that they all were with body and soul in the work. "To be sure, it was no such complete unanimity of action as in the later war periods, for the fact must not be lost sight of that the Jews were won over to German education (and to the German fatherland) only since a few decades." Nevertheless one receives the impression throughout as though it was the question of a people's affair, a sacred cause of the entire German Jewry. And when Heine and Boerne, Ludwig Robert and Michael Beer praise the national events in verse and prose in words of high inspiration full of patriotic sentiment, they no less reflect in it the sentiment which was then predominating among the Jews of that time.

The same phenomenon repeated itself in the year 1870, only upon a much more united and more extensive basis. "For the first time the German Jews were permitted to consider themselves as full and complete citizens. They therefore took part in the national and popular war against France with full inspiration." What the year 1870 brought forth in poetry was not small in volume, but was, however, not to be compared with the noble tone and the high poetic fancy of the war lyric of 1813. Among these singers are few or no Jews at all. But they, too, did not neglect to speak and to write in their own way for the unity of the fatherland, to rouse the people for the war and to admonish them to have faithful endurance. Special mention deserve the Kladderadatsch and the other humorous papers whose satirical poems about Napoleon enjoyed great favor, Julius Stettenheim, whose original tumbling figure found general applause, and Julius Rodenberg, Heinrich Schwarzschild, Berthold Auerbach, who followed for some time the incidents of the war in the headquarters of the German Crown Prince, and Mrs. Fanny Lewald who was early converted to Christianity, who gave in their different works a description of the time and presented a statement of the frame of mind of the Jews.

But all this pales completely in the face of the conduct of the Jews in the present war, which will always serve as the brightly shining example of devoted love to the fatherland. Unanimously they were there from the very first moment, ready for any sacrifice. As the fatherland called, they all, without exception, came as its sons. "It was a flame which rose up to heaven; not only a sudden flickering shine which quickly loses its glow, but a vast sea of flame which consumed everything. Truly, whoever took part in these days of the outbreak of the war, these moments of exalting inspiration which swept everybody onward, this one possesses a treasure for life which he never can lose."

And this unanimity, this joy of sacrifice, this restless devotion to the interest of the fatherland was also plainly expressed in the literary production of the Jews. Since the outbreak of the war the Jewish papers are full of war articles which breath inspiration and enthusiasm. Though they have not buried the hatchet in regard to the inner political Jewish questions, but have only temporarily laid it out of the hand, though they have not concluded peace for ever, they have proclaimed peace for a while within the jurisdiction of the castle. With fiery editorials, with descriptions of war scenes, with calls for gifts the Jewish journalists work like valiant soldiers of the pen for the national cause. Among the German narrators and poets there are many of the Jewish faith, and one would have to fill sheets, yes, volumes, if one wanted to make the attempt to even name all the publications. The author calls special attention to two poets only, Hugo Zuckermann and Walter Heymann, and he brings something from their writings. He does this not to humble others, but only because these two fell as brave soldiers and have sealed their convictions with their hearts' blood. Zuckermann's song of defiance, "Maccabeans 555," where one can read in words of flame:

"Whoe'er a good sword can swing,
Whoe'er the foe with gun can meet,
Whoe'er loudly the drum can beat,
Shall the arm as offering bring.

Whoe'er hills to conquer aspire,
Whome'er a steed has carried fast,
Whoe'er dares to climb the mast,
His legs we wish to hire.

All your arts, with striving rife,
All your palaces of pleasure,
Your houses and your treasure,
We claim and—your life.

Your life, that knows no death nor age,
From the fathers a heritage.
Clean the Temple to the frieze,
Let us be the Maccabees."

Or Heymann's poem of strong mood "To the Survivors," where the children are admonished in regard to the death of the father:

"A great mother
Is our land;
Heroic death
Has a gentle hand.
Children—
Become like him,
Give him no brand!"

They most plainly give expression to that opinion "which animated, strengthened and filled the German soldiers of the Jewish faith and the men and women who remained at home, which, freeing them all from the fate of the individual and cutting them loose from the selfish desire, lifts them up to general ideas, which carries them from the present moment away to eternity."

I am no friend of apology. For with the defense there is for me unavoidably connected the unpleasant conception of the accusation and the accused. Besides, the apologist is mostly consciously or unconsciously, subjective; he construes his doctrine and not infrequently comes to invent attributes and talents for the one he takes sides for which this one does not possess at all or not in that measure. But here, on the contrary, we have facts free from contradiction and irrefutable, which the well known man of letters and historian has joined into an imposing structure the impression of which one can hardly avoid. At the same time Geiger is objective enough, neither to excuse defeats nor to palliate mistakes of the Jews. So he speaks of the "ill-breeding which is displayed by some few insolent Jews who obtrude themselves and press themselves forward in an unpleasant manner," and does not hesitate to characterize fittingly the reactionary currents which followed the war of liberation and the Franco-German campaign. In fact, one must positively be amazed at the abundance of material in so close a space. For also what I have evinced in the above does not form a reproduction of the contents, but only the development of a viewpoint of the work, which sure enough seemed to me to be specially interesting and which very likely is also the best idea of the author. The book deserves to be wished as wide a circulation as possible, for it may essentially contribute to the influence of enlightenment and to remove many a prejudice.

OUR ORDER AND JEWISH SELF-RESPECT.

(Address delivered at Hastings, Neb., October 15, 1916.)

The Independent Order of B'nai B'rith is an international factor in the regeneration of Judaism. It is the expression of the Jewish Self-Respect. Within its ranks are found Jews who know full well the meaning of Judaism and the inseparable duties which such a knowledge imposes. In ministering to the sick, the aged, the defenseless and the persecuted, one can read a record of Jewish achievement which brings the glow of moral enthusiasm to every noble heart. Beneficence, however, is but a product of other forces which our order is solemnly pledged to maintain. We know that the blossom and fruitage of character need a favorable soil and the vitalizing sunshine of religion. Morality needs the impetus and guidance of faith for the largest unfoldment of character.

Our order rests upon the high ground of Jewish unity. Within our lodge, the issues that divide are forgotten, and the factors which make for a united Israel are carefully nurtured. Not that we assume a non-commital attitude toward all the vital Jewish questions of our day; but rather because the love for the Jewish cause enables us to see the unity of soul beneath the divergence of opinion and belief. Our Jewish Self-Respect prompts us to unite with all our brethren who strive to make Judaism and the Jewish people live for all time. With those of our people who look for the annihilation of Judaism either through apostasy or neglect, we have nothing in common. For those who desire to be Jews and who bend every effort to make Judaism live in the hearts of their children; such Jews find in the I. O. B'nai B'rith the means for realizing their vision and ideal. Jewish unity becomes a fact in the international scope of our work. The sectionalism of which we complain, the narrow pride of some who come from the favored lands of western Europe, and their uncharitableness towards their eastern brethren has no place within our great order. With the lodges in foreign lands, we do not come to the afflicted in the spirit of a benefactor, but as members of the same order we are only defending ourselves when we plead the rights of the oppressed and the persecuted. What finer spirit of Jewish Self-Respect and Jewish unity can be found anywhere among bodies dedicated to the service of suffering humanity? Is not the best charity revealed when the self-respect of the unfortunate brother is tenderly watched and guarded? Do we not receive more than we give when we interpret our benevolence in terms of Jewish "Tzedokoh" "Righteousness?"

Without our ranks, the I. O. B'nai B'rith has undertaken the holy task of protecting the honor of the Jewish name. To do that we are engaged in an educational campaign which calls for insight, wisdom and intelligent self-sacrifice. To battle with prejudice one needs all the moral resources that he can command. The task of "nailing a lie" has taxed the most gifted. We can do it, however, by first enlightening our own people in matters Jewish, and then with Jews deeply conscious of the full meaning of Judaism we shall be able to wipe out that caricature which the cruel ages have engraved upon the hearts of our neighbors. Jewish manhood and virtue alone will destroy the false image of the Jew in the minds of others, and gradually, by means of education, we shall make it unnecessary to plead with Boards of Education to eliminate the reading of the "Merchant of Venice" in our schools. With a full knowledge of our history, no one will need to be told that Shylock was no Jew and that Jewish idealism is of a finer order than those promulgated by the popular character Shakespeare drew.

Every member of our order knows full well the nature and extent of Jewish duty. Every loyal Ben B'rith enlists all his material, mental and moral resources for the cause of Israel. Wherever aid is needed for the feeble and the helpless, wherever rights of our people need defending and where the dignity and honor of the Jewish name is at stake, there you will find a Ben B'rith responding to the mandate of Hillel who cried, "In a place where there are no men, strive to be a man!"

In this spirit I welcome you as members of our splendid Order. You have pledged fealty to a cause by which your true manhood will reveal itself. As Sons of the Covenont, you will have ample opportunity to manifest your Jewish Self-Respect and occasions will be frequent when your Jewish manhood will be put to a test! May your loyalty to our Order and the character of your devotion add strength to our beloved cause; and as your deeds will find favor in the sight of God, they will redound to the glory of Israel!

JACOB SINGER.

The Jewish Pogroms in Poland

By DR. HEDWIG FISCHMANN

To the blessings of Russian culture, whose little mother Russia would like to see all the peoples of her wide empire participate in, belongs the institution of the constantly returning Jewish pogrom, which has been sanctioned by the state since the eighties of the preceding century. To be sure, this seed of blood did not find an equally favorable soil in every part of the vast empire of the czar. That unutterably frightful harvest of Kishinev or Odessa did not sprout forth everywhere. But when in a territory of the land as the Kingdom of Poland, which is so densely populated by Jews, the number of the pogroms is proportionally low, and their victims, measured by the standard of great Russia are less horribly treated, then some strong undercurrent must have undoubtedly have worked here against the blood-work, and forces fixed in the soil must have partially paralyzed the acts of Russian rage and incitation. For it surely cannot be doubted that the government was firmly determined to produce just here the most favored expedient of Russian despotism, most widely extended pogroms, in order to strike the hated Jewish people and with the same stroke also divert the dangerous revolutionary movements. For only by these means could the ruling powers hope to attain their aim which was formulated by Pobyedonostshev with cynical candor: One third of the Russian Jews will be absorbed by the rest of the population of the country without leaving a remainder, one-third will emigrate, and the last third will die out. In purely Russian territory the government could and still can today be sure at any time of the most zealous co-operation of the great dull multitude whose lowest instincts, the lust for murder and plunder even more than the religious fanaticism it unchains.

It is different in Poland. Surely here too is not the promised land of religious and national toleration; here, too, exists since times of yore a strange anti-Jewish current among the population, which sometimes casts high and sometimes low waves, according as the friction surfaces of the Poles and Jews become more or less sharp in the now and then arising political or economic conflicts; here, too, it is not always the cleanest weapons which are used in the combat: but the Jewish pogrom does not stand in this arsenal. Herein, with few exceptions, the Polish people refused to follow the Russian government. Where it has nevertheless succeeded to unfetter a pogrom upon Polish soil, as in Warsaw, or in Lodz, it never showed those acts of inhuman cruelty and rude bestiality, which distinguished in such a sad manner the Russian arrangements. Here the Pole, who stands upon a higher plane of culture, parts from the Russian Asiatic. In this connection we must, however, not overlook the fact that in the endeavor of the leading Poles to prevent pogroms, or at least to debilitate their operation, the care for their own national interest also plays a most important part. For could there be a better way for Poland to show to the eyes of Western Europe her own ethical height opposite the barbaric oppressor and to secure thereby for herself the sympathies of these powers for the realization of the dream of freedom which has never been extinguished. In fact the Polish press has never lost the opportunity to repeatedly formulate this contrast with strong emphasis. Even a provincial paper, the "Ziemia Lubelska," which favors every anti-Semitic current, wrote with distinct accentuation of this tendency after the Bialystok pogrom, that the Poles, who today are themselves an enslavened people, could no longer defend the Jews as they would have done in former times. And was it not also wiser to attract the strong Jewish party as fellow fighters against the Russian despotic rulers instead of driving them by force into the camp of the enemy and to arouse for themselves a dangerous opponent in their own country? In this the constantly recurring attempts which are made from different Polish directions to assimilate the Jews finally finds its ultimate reason.

But stronger than all these voices of wisely considered reflexion it was a true and genuine feeling of solidarity which undoubtedly determined the Poles to act as they did in the pogrom question. Did not Jewish and Christian blood flow unitedly in the year 1863 for Poland's liberty? Do not both, Pole as well as Jew, groan under the knout of the same hated oppressor? Do they not carry on the same struggle for the most primitive human rights, for the safety of their own lives? And cannot the bloody steel which rages today in the houses of the Jews choose tomorrow the heads of the Polish nobleman as a victim? Out of this spirit was born the nice expression "the solidarity which is mete for the children of one earth," with which the city of Warsaw refused all outside aid for the victims of the pogrom while it claimed work of giving aid for itself as its own right and which it richly fulfilled. And the same leading force speaks out of the knightly manner of action of that deputation of prominent Poles that appeared at the memorial service in a synagogue held for the victims of the Odessa massacre, offering a wreath with the Polish colors, which was consecrated "to the victims of the shameful act of violence as a path of hope that men will finally come to their senses, stretch out the hand to one another and strive together for the ideal and for the light."

When we let the pogroms which have afflicted the Jewry of Poland pass in review according to number and extent just as they were ascertained and set forth in such a thorough manner by the "Commission for the Investigation of the Pogroms," appointed "by order of the Zionistic Fund in London," and published in the year 1909, at a time when they were not yet forced in London to spread the veil of ally-love over the atrocious deeds of the Muscovites, then we find that Poland does not know at all those shocking long pogrom periods through which the southwestern provinces of Russia passed in the beginning of the eighties and in the still much more fearful repetition in the years of 1903 to 1906. Up to the year 1881 there were generally no pogroms at all for generations in Poland. It was only reserved for the reigns of Alexander III and the Peace-Czar Nicholas to let the blood-wave of Jewish pogroms flow over into Poland. All this notwithstanding this territory, not mentioning those attempts to precipitate pogroms which were at once nipped in the bud and the mere threats of a pogrom, knows only the Warsaw pogrom in the December days of the year 1881, the Lodz pogrom in May, 1892, the Czenstochau pogrom in September, 1902, and the comparatively insignificant excesses in Ostrovetz in the province of Radom and in Partschew in the government of Syedletz. Not on the black list of Polish pogroms belong the days of terror of Bialystok in the summers of 1905 and 1906, which were unmasked through the energy of the Douma up to their last fibres and stand before the horror filled eyes of Europe solely as the work of the Russian police and the violence of the military. And the pogrom by the soldiers in Syedletz can just as little be ascribed to Poland. But also in regard to their extent the Polish excesses when compared with the Russian ones, fall behind in a cheerful manner. In the Lodz pogrom, probably the bloodiest of all, the number of the dead victims, according to Mazowiecki's "History of the Social Movement in Poland," was about 40, while in the days of terror in Odessa of the year 1905 in the local cemetery there 302 Jewish graves give awful information, and at the same time the number of the wounded and missing goes into thousands. The same is the case with the material damage. The values which fell a prey to the robbing and destroying rage of the mob in the Warsaw plunderings amounted, according to the estimates of the General Aid Committee, to more than 700,000 roubles, while in Odessa Jewish property worth 3,750,000 rouble was destroyed.

As much as the Polish pogroms prove to have differed among themselves in their real and pretended presumptions, in the details of their sad course, in two points they show a clear consonance: in the performing and managing them through suddenly appearing and vanishish agitators, and through the conduct of the Russian authorities towards the agitators. In this respect the Polish persecutions of the Jews plainly authenticate themselves as a sprig of the great Russian tribe artifically transplanted in another soil.

When the pogrom storm swept through the land in the year 1881, then it seemed as though it must halt at the border of Poland before the firm will of the population of that territory. To be sure, dark rumors of impending excesses against the Jews whizzed through city and village. May 15 was positively designated as the first red letter day, but with one mind the archdioceses and the rabbinate of Warsaw worked to calm the masses of the people, supported by the entire Polish press, which proclaimed that proceedings similar to the Russian ones are impossible in their own country. In fact the undisturbed quietness of the following months seemed to prove that the press was right. That the anti-Semitic party made use of the danger, which this time still passed mercifully by the Jews, to recommend to them to discard all their national peculiarities and to become completely dissolved in the Polish tribe that protects them chivalrously, is just as little to be wondered at as the self-incensing of certain Polish circles. These circles can find a most accurate reflection of themselves in the deductions of their party head, Swentochowski: "At a time when entire Jewish quarters were destroyed in the cities of the empire, the people who hated the Jews, were incensed at them and in this respect were unrestrained, did not even attack one saloon. This calm, this dignity is simply to be credited to the organs of the social order as a merit and undoubtedly springs from the character of the people that knows how to master its impulses and does not seek satisfaction in barbarous acts of violence."

Then the Christmas days brought a fearful awakening out of this beautiful illusion. It was during the holy day service in the Cathedral of the Holy Cross in Warsaw when suddenly the cry: "It is burning!" awakened a wild panic among the assembled. Everybody rushed for the exit. Frightful scenes were enacted. Dead and maimed covered the floor of the church. And into this multitude excited to the utmost, is thrust suddenly, nobody can tell where from, the dismal report: Jewish thieves have deliberately caused this panic in order to enrich themselves with other people's property in the general confusion. This is the kindling spark: in solid troops the unbridled masses stream into the houses and dwellings of the Jews. A plundering begins that lasts three days.

Who uttered that cry of alarm is not cleared up to this day. Interesting is the declaration of the state's attorney of the Circuit Court of Warsaw, that an eye witness pointed out to him a strange man and two women as the cause of the panic, that he stopped the man at the door of the church and asked him for his name; the unknown gave name and address which later proved to be false. He himself vanished without a trace since then. With this story of the mysterious unknown agree also the assertions of foreign newspaper correspondents and of many eye-witnesses, that unknown agitators, a "strange hand" took part in the organization and management of the pogrom. It also confirms with the otherwise astonishing fact, that, according to the assertion of the "Novoye Vremya" it was enough when the possessor of a dwelling addressed the entering plunderers in the Russian language to induce them to leave his house instantly. Is it possible for such a spontaneous reverence for the language of its tyrannical master to dwell within a Polish multitude? It requires much native simplicity to believe such a thing, just as it is hard to believe the asservation of the same Russian paper that the Polish rioters strove to manifest the greatest politeness towards the military, always supposing it is so that the plunderers consisted of purely Polish bands.

And now how did this Russian military comport itself? Exactly as it always behaves in similar cases in Russia: it looked on idly at the plundering multitude, encouraged them occasionally by cheers and for the rest it limited its activity to dispersing those Jews who undertook to defend themselves. Who does not think in this connection of the notorious words of the military commander of Odessa, Kaulbars, who declared with conviction in the circle of the assembled bureaucracy: "We all sympathize with the pogrom." Truly, these guardians of order were not to be thanked for it that in Warsaw only one dead and 24 wounded were to be deplored and that the brutality of the Russian pogroms did not come to pass here.

If by this the co-operation, if not the authorship of the government is established beyond a doubt, then the question arises regarding its motives. The reasons for this too, seem to be quite transparent. The Russian despots never felt safe in regard to the population of Poland. To be sure, after the bloody suppression of the revolution of 1863, after the decimation of the nobility, the revolutionary movement outwardly came to a standstill. But from Moscow they looked suspiciously upon the national and socialistic work of organization which was started in Poland in the end of the seventies, recognizing in it, not without justification, preliminary revolutionary work. And, although the Jewish pogrom only came into its sad celebrity as an anti-revolutionary fighting expedient on the part of the government in the revolutionary year, 1905, we can well see in the Warsaw pogrom a first groping attempt in this direction. It is surely no mere accident that just at that time Plehve, who later became minister and pogrom organizer, undertook the suppression of the Polish movement by prison and exile sentences without number.

Clearer still is the connection between pogrom and a counter revolutionary tendency in the pogrom of Lodz in the year 1892, which, thanks to a censorship, even for Russian conditions was manipulated in an unusually strict manner, is wrapped in darkness in many points. But already in its position as conclusion of the first great strike movement of the Polish working classes in this important place of industry that connection is plainly visible without further ceremony. As to which was the excitable moment that changed the walkout of the workingmen into a pogrom, the reports differ widely about it. According to the "Moskovskiya Vyedomosti," this turn was called forth by Jewish strike breakers; according to the voices of other papers, rumors of a murder committed by the hand of a Jew upon a Christian woman, or of church desecrations gave the impulse for it: this is sure that this turn in the general strike of the masses which had lasted several days, occurred almost exactly at the same time when the requisitioned military arrived in Lodz. With the most complete impartiality the cossack hordes let this time their nagaikas (whips) whistle over the heads of attackers and attacked, and under the crashing volleys the blood of the Jewish population and the Polish workmen flowed together. Yes, the Czar, the little father, loves all his children with equal love! It is natural that the Polish press tried to minimize as much as possible the participation of the mass of Polish workmen in the blood bath and to designate Russian spies and dark elements among the masses as the only guilty ones, of whom in reality there was no want. But the one thing stands firm: never again since those days of terror in Lodz did the government succeed in turning a strike movement or a political demonstration upon Polish soil into a pogrom, albeit it did not let it want in attempts. These efforts in the general strike in Warsaw on the occasion of the January incidents of the year revolution, are especially plain. Yet, thanks to the tight political organization as well as to the socialistic and citizens parties, which have since those days given out the slogan: "No more Jewish pogroms upon Polish soil!" every provocation failed.

The special local character impressed its stamp upon the last larger Jewish pogrom in Poland, the one in Czenstochan, in September, 1902. Czenstochan, the familiar place of pilgrimage, inhabited by a large clerical population, is the most favorable soil for the venomous plant of religious fanaticism. Here among a host of pilgrims composed of thrown together uncontrollable elements standing mostly upon the lowest steps of intelligence, it only needs the slightest apparent provocation, only one word to cause these masses of whose psychic excitation and susceptibilities to suggestion have been feverishly aroused by long journeying as pilgrims and praying, by the unusual oppressive glitter of the solemn ceremonies to blaze up in religious fighting frenzy. How quickly are the hands which were just now ecstatically convulsed in prayer, armed to destroy those who believe differently. It is to be understood that the Jewish pogrom of Czenstochan came out of the suggestion of such a mass.

It was the last upon Polish soil. To be sure, also in the following years there was no lack of pogrom dispositions and pogrom panics, but the government was not successful in kindling the fire brand once again in Poland, neither in the days of Kishinev and Homel, nor during the October storm of the year of the revolution, when Russia's earth reeked of the innocently spilled blood. Surely, the Douma elections, those for the first as well as those for the second Douma, have rendered more severe the ever present latent contrast between the Christian and Jewish population of Poland; surely the anti-Jewish movement has increased extraordinarily in strength and exasperation during those struggles; surely veiled and open pogrom threats did again not remain absent in those days, but the dark cloud always passed mercifully over the alarmed ones.

And today? A new day is dawning over Poland. The oppressive iron yoke of Muscovite arbitrariness lies scattered. The sun which once set blood red over Ostrolenka's plains, is rising triumphantly out of tattered clouds. Will his blessing-giving ray shine conciliatingly for all the children of Poland?—Allgemeine Zeitung des Judentums.

JEWS IN TURKEY.

It is estimated that at present there are 420,000 Jews in Turkey, distributed as follows: European Turkey, 100.000; Asia Minor, 60,000; Syria, 50,000; Palestine, 120.000; Mesopotamia, 60,000; and Arabia, 30,000.

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JEWISH CALENDAR

5677-1916

New Year's Eve	Wed., Sept. 27
Yom Kippur	Sat., Oct. 7
Succoth (1st Day)	Thurs., Oct. 12
Succoth (Last Day)	Wed., Oct. 18
Shemini Atzereth	Thurs., Oct. 19
Simchas-Torah	Fri., Oct. 20
Rosh-Chodesch Chesvan	Sat., Oct. 28
Rosh-Chodesch Kislev	Sun., Nov. 26
Chanukah (Feast of Dedication)	Wed., Dec. 20
Rosh-Chodesch Tebeth	Tues., Dec. 26

THE MACHINE AND THE MAN.

No great business, whether private or public, can be successfully done without organization. The scattering of energies and the multiplying of agencies must needs be wasteful. With the advance of civilization and the increase in necessities ministering to a decent mode of life it become paramount that we specialize and organize. The old patriarchal household with all the industries requisite for food and clothing and the like carried on under one roof on a small domestic scale belongs to the primitive stage of society. We are satisfied to pay for goods received by the proceeds of that labor which it falls to us to do. But even in economic organization on the gigantic scale of the past century, following in the wake of the invention of those labor-saving devices known as machines, it is found to mark an element of success when factory or business corporation is managed not by the many, but by the few. The many may retain for themselves the ultimate right of supervision and of choosing the heads, directors or managers, but once the head has been chosen he must be free to do the things he is bidden to do according to his own best judgment. We are only slowly learning the same lessons in the political business of a nation. In times of war it becomes obviously necessary to concentrate responsibility in the fewest hands, and the more concentrated the command the more effective the war machine will be. The nation, whether free or fettered, and be it the most democratic, must for the time being, resign its powers, delegate them to the dictator at home or in the field. And so it is also largely in peace times. A pure democracy of the New England town meeting variety is clearly impossible when it comes to managing the affairs of a great nation. There is nothing it would seem more definite than the law. It might appear as if the codes left nothing obscure, and as if for every emergency there were a ready precedent. Yet we know how in the supreme court of the nation justices differ in their opinions. The interpretation of the law resolves itself after all into a matter of common sense. After all the tomes have been thumbed and all the erudition has been brought to bear upon a case the individual judgment seems to have the last say. Now, individual judgment is largely subjective. Taste cultivated or innate enters into it. Preconceived opinions cannot be gotten rid of. And so it is with lawmakers and executives. It is well and good to have our political parties. The vanquished minority is there to act as a check. And the parties must have a machine-like organization. Jealous as democracies must be of those into whose hands their powers are committed, with all the devices for democratizing the primaries the machine remains all powerful. The great political conventions meet, there is much noise and much oratory; but after all the business of nominating the highest magistrates of the land and of constructing the platform is done by the few, far away from the din of the convention hall. And the chosen banner bearer of the millions may find himself held in check by a variety of devices such as the framers of our Constitution have wisely designed; once he finds himself in the saddle he realizes that the business of governing has been committed to him, that he will be held responsible for every act done in his name, and that accordingly he must be free to follow his own judgment. Our cabinet is a body of consultors. Lincoln used to invite the opinions of his cabinet and then announce that after all he would follow his own counsel. And in a supreme crisis what indeed can there be done by the executive except to act upon his own judgment?

Organization is eminently useful. Machine-like organization is supremely effective. But after all it is not the war engine that does the work, but the man behind the gun. If he has a cool head and a resolute hand, the deadly effect will follow. And likewise is situated the man behind the government machine. The average voter indeed may think his party's platform to be just what he wants or what the country is in need of, but the most inviting platform would be nugatory did not the conviction exist that the man chosen to carry it out is the right man in the right place. We are satisfied to leave the destiny of millions in his hand because we believe him to be alert to the moment's need and above all selfless and patriotic enough to do the thing that the country calls for. But we must not for a moment forget that we shall have to leave him free to exercise his own judgment. And whether we wish it so or not, he cannot help following his own judgment. Hence it is that in selecting the chief guide of the party the machine must look for high personal merits for those virtues which make for success in any directorial position.

We have had our election. We, on the north of the Rio Grande, fortunately go to the polls without dagger and without bloodshed. The successful candidate, whether he succeeds himself or someone else, need not kill off his adversaries. But whether we have voted for Wilson or Hughes, we have voted for the man. We acquiesce in the verdict of the majority. The defeated candidate may rest assured that in the aggregate the electorate was guided by patriotic motives. We had a hard choice between two excellent men. Happy is the country that can choose. And the country will settle down to its normal life, assured that in the highest command we have a worthy man upon whose judgment we may rely. The platform may or may not be conveniently forgotten; the machine may or may not be at work; the responsible factor in the affairs of our government remains the President of our choice, the man behind the machine.

THEY THAT RETURN.

It is said of a well-known rabbi in Russia that, when after the pogroms in the eighties he noticed in the pews a goodly sprinkling of college graduates, he called out in the language of Isaiah's bereaved Zion: "Who hath brought up these?" The attitude of the average man or woman who had gone up to college had been one of indifference and oftentimes of hostility to all things Jewish, not to mention those who left the Jewish fold altogether. We are told repeatedly that Judaism does not recognize apostasy. The apostate is merely a bad Jew; and the gates are not shut against his return; no ceremony, no declaration is required; he just walks in. They that return, whether they joined the other camp or merely came near the brink, are reckoned as penitent souls, members reinstating themselves in good standing. Good manners and the rule laid down by law dictate that the repentant sinner shall not be shamed. Moreover, it is prudent not to be too strict or rigorous. We would that all Jews were harmonious characters, full Jews. But a minority, which is constantly losing its sons and daughters cannot be too fastidious. If they come back with a less warm atachment to the things the normal Jew hallows, if in a mistaken attitude borrowed from their environment they refuse the synagogue and all that it stands for, if they merely rejoin their kindred in race, it is wise to tolerate them, aye, to welcome them back. We ought to have that faith in the spiritual potencies of our religion that sooner or later they will adjust themselves to the faith as well as the race. It is true, our patience is sometimes sorely taxed. Those who never swerved in the allegiance to Judaism may be intolerant of the criticisms and preachments of these Jews to whom Judaism is a fresh experience. They bring with them experiences gained in alien quarters. They compare the rabbi under whose leadership they would place themselves with the Christian minister to the former's disadvantage. The rabbis are quite capable of taking care of themselves and they least require a brief in their favor on our part. Nor are we blind to their shortcomings. We equally know that it is not all gold that gleams and glistens abroad. Not every Christian minister is a saint or a paragon of kindliness. The fault with our rabbis has rather been that they have sought to copy the traits of their Christian colleagues. Social service, it would seem, is cultivated by our rabbis in a high degree. That they fail to come up to the standard of culture exhibited by the Christian minister would have to be proved. They do not all come from the homes of the rich or cultured. But they are all very busy improving themselves, and ample opportunity is provided them. That intangible something which distinguishes the curate or rector may be wanting. But it is made up by a zeal for the cause of Judaism which the least noble of them is not without. Just now there is a tacit struggle going on in our midst for leadership in Jewry. The traditions of the rabbinate are indeed such that there is always room for the lay leader to work beside the spiritual guide. A generation ago the leadership of the rabbi was undisputed. Today, at least in certain quarters, the lay leader is on the ascendant. There is room for both. But they should not antagonize each other. We of rank and file care little whether Moses or Korah is at the head. Every generation has its Korahs. They that return with earnestness of purpose may range themselves on either side. There is no monopoly in Judaism on leadership. The old guard will in the nature of the cast look askance at the newcomer. "This one fellow came in to sojourn, and he will needs be a judge." That, of course, is a Sodomite outcry. The masses are more generous. They are forgiving. Shall we say that they are flattered by the return of some great one? Perhaps. The founder of Zionism was one of those that returned. Zangwill poked fun at eating a terefah meal with the Messiah. But rabbis with long locks and long coats sat on the same platform with him and his associates of doubtful religious leanings. They furnished a lesson in tolerance and in true Jewish loyalty. Those that are not against us are for us. The Pharisees greeted Agrippa as a brother. Agrippa, with the true instinct of a ruler, conformed at home. He should be the pattern for our newer leaders. Time will perhaps bring them around to more than conformity. Meanwhile let us refrain from caviling. Let us rejoice in the sons returning to the bereaved and solitary mother, and be they the youngest and freshest. There are many varieties of Jewish service. There are many mansions in our Heaven. And we are taught that the mansions of the penitent are more splendid than those of the righteous who never sinned. The gates of repentance are wide open. Return, ye backsliding children. Bring with you all that is good and noble; soon you will find out that the best and noblest resides in the home which you or your fathers wantonly forsook, not the least being the stubbon resolution to hold fast to the ideals of the fathers, aye, the faith of the fathers, sealed by the blood of martyrs, sanctified by upholding the right of a minority to live according to the dictates of conscience. It is the spark of that undying Jewish conscience that brought you back to the Jew and the Jewish consciousness. We need you all that return, but you need us still more. In being with us there will be rest to your soul. Left on the outside you may achieve great things, but there will remain something that will jar and mar you. Only in returning you will find that which the cultured soul craves most, the peace within.

RABBI M. S. LEVY: IN MEMORIAM.

In the passing of Brother Rabbi M. S. Levy of San Francisco, District No. 4 loses a Past Grand President and the Order mourns the loss of a valued member. For over forty years, Rabbi Levy was minister on the Pacific Coast. He was well known in every hamlet from San Diego to Victoria, giving unselfishly of his strength and working for the best interests of Judaism and the B'nai B'rith. Rabbi Levy was a power for good on the Western shore. An orator of unusual ability, a pastor of deep sympathy toward the unfortunate, a man of strong personality and a pedagogue of commanding influences, Rabbi Levy leaves a void which will not soon be filled. To his sorrowing widow and children we extend the deepest expression of sympathy. May God solace them in their great loss.

PROMINENT BEN B'RITH HEADS SOCIAL SERVICE AT SAN FRANCISCO, CAL.

The Federation of Jewish Charities of San Francisco has elected Mr. I. Irving Lipsitch of New York as its superintendent of social service, of which new office he is to be the first incumbent.

Mr. Lipsitch filled many offices of trust and responsibility, and at the time of his appointment to the San Francisco office he was general manager of the Hebrew Sheltering and Immigrant Aid Society of New York. He was manager of the East Side Free Employment Bureau of New York, which was maintained jointly by the Hebrew Charities of New York and District Grand Lodge No. 1, I. O. B. B. He was a member of the Grand Lodge of District No. 1, also for many years a member of its general committee, and at the last convention of the Order held in San Francisco he was one of the representatives of the District. Fully equipped for his new work, the B'nai B'rith News is confident that Brother Lipsitch will acquit himself creditably, and will be of much service to the cause which he represents.

THREE JEWS GAIN DISTINCTION.

The London Jewish Chronicle recounts the following unusual distinction gained by three Jews during the war:

Brigadier General H. S. Seligman is the first Jew of British birth to have attained that rank.

General John Monash, an Australian Jew, recently was made Major General.

M. Broido, a blind Moscow Jew, recently was made Assistant Advocate by the direct approval of the Czar after the Ministry of Justice had refused to enroll him, although he was a graduate lawyer. The appointment was strongly supported by the Advocate and Deputy Maklakoff.

TO SIMON WOLF

On His Eightieth Birthday.

Made of the stuff from which kings are wrought,
Yet greater than any king.
Brother to men of every clime, and
To every living thing.
Ruler o'er hearts that prize true worth,
Yet servant of all who need.
Rich in what you have given away,
Though deaf to the voice of greed.

A heart that feels for the woes of men,
Whatever their creed or clime,
Honored thy name the whole world round,
For words and deeds sublime.
We honor you this day of days
As you cross the eightieth span
Of the arch of life, a life well spent,
In the service of God and man.

Terence Vincent Powderly.

October 28, 1916.

Social Service Department, I. O. B. B.

During the past month, the Social Service Department has made encouraging strides in various parts of the country. From District No. 1 we learn that our brethren in Hartford, Conn., contemplate undertaking the Big Brother Movement. Flatbush Lodge No. 753, Brooklyn, N. Y., has already undertaken Big Brother work, on a large and praiseworthy scale. The Juvenile Association of Brooklyn, under the guidance of the presiding justice of the Children's Court, furnishes Big Brothers for lads who need assistance and guidance. Flatbush Lodge has volunteered its services to this non-sectarian movement, thus insuring Jewish Big Brothers for Jewish little boys. On October 24th, 1916, a public dinner was held in Brooklyn, under the auspices of this non-sectarian movement in the interest of the Big Brother work. For the first time in District No. 1, our Order was represented in this movement. On December 6th, Judge Robert J. Wilkin of the Children's Court will address the members of Flatbush Lodge on the "Big Brother Movement". This Social Service work of Flatbush Lodge will include visits to the friendless, to the sick, and directing the young folks' clubs at different social and educational institutions. A series of public lectures of an educational character has already been undertaken, to give greater publicity to the work. These addresses will be delivered in Synagogues and various other public halls throughout the city.

Our Denver brethren have sent a remarkable report, which shows constructive work along child welfare lines. Last summer, Jewish lads in correctional institutions received scant attention. Now, weekly visits are made to these boys and the officers of the Reform School at Golden, Colorado, comment on the changed attitude of these boys and their willingness to accept instruction. Last month an unusual case of robbery was reported, involving some Jewish boys. Through the co-operation of the Social Service Department, these lads, who ordinarily might have been sent to prison, are on parole and receiving such moral and physical attention, as will unquestionably reshape their future lives. The boy who led his colleagues into temptation will undoubtedly go to the Reform School. The other lads will be looked after by Big Brothers.

District No. 3 reports very interesting results through the Big Brother Movement in Pittsburgh. Boys have been released from the Industrial School on condition that a Big Brother be appointed to keep in close touch with each boy so paroled. The outcome of this experiment will be watched with great interest. If these boys live such lives as it is hoped they will, this policy of releasing first offenders to Big Brothers, will be continued. In Philadelphia our committee is active in looking after the spiritual welfare of those in prison and preparing for the day of their release.

District No. 4 continues its splendid activity and the appointment of Brother I. Irving Lipsitch, formerly of New York, as head of the Federated Jewish Charities in San Francisco, should mean much to our Order. It is hoped that the fine activities upon which the San Francisco Social Service Committee has been started, can be greatly advanced.

Perhaps the most important event throughout the country this past month, has been the election of Mr. L. Edward Lashman, formerly Director of the recreational work of Raleigh, North Carolina, to take charge of the Social Service work in Chicago. Mr. Lashman comes to his new office with an excellent record, both as a social worker and a man of rare executive ability. He will have the united co-operation of all forces within the Order and his advent should start a new era in Chicago B'nai B'rith work.

Progress Lodge No. 113, Peoria, Ill., has successfully undertaken, for the past six months, the fine work of weekly visits to the Bartonville State Hospital. where some sixty Jewish inmates are sheltered. The volunteers are so encouraged, that it is now proposing to extend this friendly visiting, with religious services, to the Lincoln State Hospital, some forty miles away. A number of Jewish children are in this hospital, and such visiting would undoubtedly be of great benefit to them.

A large project in which the Social Service Department takes the deepest interest, is the "Farm City Plan" which District No. 7 is seriously investigating. A special committee is already at work on this plan, and Doctor Coffee hopes in the near future to undertake a Southern trip to appeal for funds to bring this project into being. Many leading members of the Order, especially in Texas, are heartily in sympathy with this movement.

AMERICAN JEWISH CONGRESS

B'nai B'rith Appoints Representatives on the Executive Committee

At a meeting of the Executive Organization Committee for an American Jewish Congress, which was held in Aeolian Hall, on Thursday evening, November 2nd, a report was presented of the results of the referendum which was recently submitted by the Congress Committee to all its constituent delegates in the matter of the new agreement entered into between this committee and the Conference of National Jewish Organizations. The report showed that the agreement was accepted by an overwhelming majority, 217 delegates to the Preliminary Conference having voted in favor of the same and only four having voted in opposition to it.

The acceptance of this agreement puts an end to the differences which still existed between the Congress Organization Committee and the Conference of National Jewish Organizations, which had also declared itself for the calling of the Congress, and the ratification of the new agreement now assures the convening of the Congress with the co-operation of all sections and groups in American Jewry. In accordance with the favorable results of the referendum, the meeting of the Jewish Congress Committee on Thursday evening took steps looking to the amalgamation with the Conference of National Jewish Organizations.

The acceptance of the new agreement brings about a union of all forces on the Congress program and marks the close of a controversy which has raged in American Jewish life for over one year and a half. Though it is generally agreed that this controversy has been of great educational value in arousing the interest of Jews in the European situation and in the need of comprehensive organization in this country, there were many persons who regretted the heat and bitterness which were naturally engendered by the clash of opinions.

The new agreement which takes the form of the proposed call to the Congress is embodied in the referendum which was submitted to the delegates to the preliminary Conference held in Philadelphia and which is as follows:

AGREEMENT.

Entered into between the Executive Organization Committee for an American Jewish Congress and the Executive Committee of the Conference of National Jewish Organizations, October 2, 1916.

Your committee has agreed with the Sub-Committee of the Conference of National Jewish Organizations on the form of the Call to be issued in convening the Congress. The Call is to read as follows:

(New matter in black face.)

THE CALL FOR THE CONGRESS.

By virtue of the authority vested in us, as the Executive Committee of the American Jewish Congress, the Jews of America are earnestly requested to select representatives to an American Jewish Congress which shall meet at .... on .... exclusively for the purpose of defining methods whereby, in co-operation with the Jews of the world, full rights may be secured for the Jews of all lands and all laws discriminating against them may be abrogated. It being understood that the phrase "full rights" is deemed to include:

1. Civil, religious, and political rights, and in addition thereto:

2. Wherever the various peoples of any land are or may be recognized as having rights **as such**, the conferring upon the **Jewish people** of the **land** affected, of like rights, if desired by them, as determined and ascertained by the Congress.

3. The securing and protection of Jewish rights in Palestine.

No resolution shall be introduced, considered or acted upon at the Congress which shall in any way purport or tend to commit the Congress as a body, or any of its delegates or any of the communities or organizations which shall be represented therein, to the adoption, recognition or endorsement of any general theory or philosophy of Jewish life, or any theoretical principle of a racial, political, economic or religious character, or which shall involve the perpetuation of such Congress.

The calling and holding of the Congress shall in no manner affect the autonomy of any existing American Jewish organization, but in so far as the Executive Committee selected by such Congress shall take action for the securing of Jewish rights as defined in the call for such Congress, the activities of such Executive Commitee shall, during the period of its existence, be regarded as having precedence over those of any other organization which shall participate in such Congress.

The Congress is to select an Executive Committee which, in co-operation with the Jews of other lands, shall strive for the realization of the objects for which the Congress is called; such committee shall continue in office until the expiration of one year after the adoption of a Treaty of Peace whereby the present European War shall be concluded, and at the end of that period, or sooner if necessary, such committee shall reconvene the Congress and render to it a final report of its activities.

The delegates are to be elected in the following manner:

……

Your committee has further agreed that:

The general principle with respect to the selection of delegates to the Congress, approved by the Philadelphia Conference, is accepted subject to such modifications as may be required in order to make such principle effective, but it is expressly unuderstood that provision will also be made for the selection of representatives by the various national Jewish organizations which shall desire to participate in such Congress on such a basis of apportionment and in accordance with such definition as to what shall be deemed to constitute a national Jewish organization, as shall be adopted by the committee charged with the calling and organization of the Congress, and which is to be known as the Executive Committee, **but the representation of the national organizations as such shall be 25 per cent of all the delegates to the Congress.**

The national Jewish organizations which shall thus be entitled to representation, shall be permitted to select their delegates in such manner as they may themselves decide.

The committee issuing the Call shall be known as the Executive Committee of the American Jewish Congress.

The Executive Committee shall consider the advisability of placing on the agenda of the Congress the subject of the economic reconstruction of the Jewish communities in the war zone.

Respectfully submitted,

The Executive Organization Committee
for an
American Jewish Congress.
Chairman of the Administrative Committee,
JOSEPH BARONDESS,
BERNARD G. RICHARDS,
Secretary.

NOTE: **As a result of the vote in regard to the Referendum submitted August 27, 1916, the following propositions have been adopted and constitute part of the agreement:**

1. The Congress shall be held at such time before the cessation of the present European war as shall be fixed by the Executive Committee of the American Jewish Congress.

2. The Executive Committee shall be increased to 140 by the addition of two members to be selected by the present committee and by seventy members to be selected by the Conference of the National Jewish Organizations.

Mr. Adolf Kraus, President of the Order, appointed the following as representatives of the B'nai B'rith on the Executive Committee of the American Jewish Congress: Jacob Furth, St. Louis; Charles Hartman, New York; Adolf Kraus, Chicago; Henry Morgenthau, New York; L. L. Solomons, San Francisco, and Simon Wolf, Washington.

The following were appointed as alternates: Jacob Singer, Philadelphia; Dr. E. N. Calisch, Richmond; Philip Stein, Chicago; A. A. Marx, New Orleans; Samuel Alschuler, Chicago; A. B. Seelenfreund, Chicago.

A CONVERSION MOVEMENT IN SIBERIA.

Reports from Siberia show that there is a regrettable and widespread conversion malady among the Jews in that region. Most families have among their members a "Meshumed" for the purpose of obtaining the right of domicile or to find careers which would otherwise be closed to them. The movement is growing from week to week without meeting any resistance from local Jewry.

JEW IS FIRE CHIEF OF DETROIT, MICH.

David Goldwater is the head of the fire department of Detroit, Mich. Mr. Goldwater has been connected with the fire department for 18 years.

SIMON WOLF EIGHTY YEARS OLD

Friends Pay Him Tribute.

On Saturday, October 28, 1916, Mr. Simon Wolf in his home in Washington, D. C., was the recipient of congratulations and gifts from Jews and Gentiles in honor of the eightieth anniversary of his birthday. Hundreds of prominent citizens of Washington called during the afternoon and evening to pay their respects. Their presence as well as the receipt of hundreds of telegrams evidenced the esteem in which he is so highly held for his lifelong service for the good of humanity and the aid of his fellow Jews. More than thirty prominent organizations were represented among the callers including the Union of American Hebrew Congregations, the Rabbinical Conference, the Jewish Orphan Asylum of Cleveland, the Jewish Chautauqua Society, the Ruppert Home of Washington, German Orphan Asylum of Washington, and the Ladies' Aid Societies of the two organizations, the Red Cross, the Second National Bank, the Young Women's Christian Association, the Young Women's Hebrew Association, the Foster Home of Washington, the Hebrew Orphan's Home of Atlanta, the Monday Evening Club, the Hebrew Sheltering and Immigrant Aid Society, the Jewish Historical Society, the Jewish Publication Society. the National Farm School, the National Jewish Hospital for Consumptives at Denver, the Denver Relief Association, the local Masonic Fraternities and Mystic Shrine, the Temple Sisterhood, the Council of Jewish Women, the Washington Hebrew Congregation, Argo Lodge of B'nai B'rith, District Grand Lodge No. 5, I. O. B. B., the Shamrock Club, the Masonic Veterans, the Commercial Club, the Board of Children's Guardians, the Board of Charities, the Washington Saengerbund, the Bar Association, Ohio Society of New York, and Ohio Society of Washington, Young Men's Christian and Young Men's Hebrew Association.

The house was filled from floor to floor with the most gorgeous floral tributs and lovely tokens of esteem and good will from every part of the country.

Among those sending flowers, telegrams and letters were President Woodrow Wilson, Justice Louis S. Brandeis, Paul M. Warburg, Adolf Kraus, ex-Secretary J. W. Foster, Justices Stafford and Siddons, General Barnett and Lauchheimer, Louis Marshall, Jacob H. Schiff and the German Ambassador.

The telegram from President Wilson was as follows:

"My warmest and heartiest greetings and congratulations go out to you on your eightieth birthday.

"Woodrow Wilson."

Mr. Ben Altheimer, representative of the Jewish Orphan Asylum of Cleveland, presented to him the following poem:

"To say that you are growing old
Is nonsense pure and sheer,
A Ben Berith as great as you
Grows younger every year.
We love you all; we wish you well,
You champion of right and truth.
We celebrate with you today;
Our toast: 'Eternal youth!'"

The Independent Order of B'nai B'rith through its Executive Committee, presented to Brother Wolf on the occasion of his birthday a gift amounting to over $11,000. The contributions were from the following sources:

Executive Committee, I. O. B. B.	$1,000
District No. 1	988
District No. 2	2,373
District No. 3	1,385
District No. 4	713
District No. 5	1,860
District No. 6	2,176
District No. 7	731

At the request of Brother Wolf, the B'nai B'rith News is pleased to express in his name, appreciation for the gift and for the pleasant manner in which the same was raised and tendered.

Mr. Wolf expressed himself to a group about him as follows:

"I am happy and contented. The Lord has seen fit to spare me for a great number of years, and I am thankful. The charities that I have tried to aid have remembered me, and I have received the felicitations and the calls of many of the nation's leaders."

RUSSIAN GOVERNMENT AND GALICIAN JEWS.

The government has ordered the release of fifty Galician Jewish hostages, including the Mayor of Tchertkoff, Dr. Kosover. All have returned to their native towns.

The latest information from Brody show that the relations of Russian officials with the Jews in Galicia are now much more cordial than was the case during the first invasion. The mistakes then made are now avoided. The newly appointed Municipal Council of Brody has two Jews among its members.

THE KEHILLAH, XXVII

By PROF. GOTTHARD DEUTSCH, Ph. D.

Every movement in history will at one time reach its climax and then begin to decline. For centuries rabbinic Judaism had shaped the Jewish life in a distinct way. The study of the law was the highest aspiration and its observance the noblest ideal. By the end of the eighteenth century we see the first sign of disintegration. Samuel Falkenfeld, rabbi of Posen, who died in 1806, reports that in Tarnópol, where he was rabbi at the end of the eighteenth century, the study of the Talmud had declined. He may have exaggerated, as usually is the case under similar conditions, but it is a fact that in the same city of Tarnopol Joseph Perl, the first champion of modern education, and the powerful antagonist of Hasidism, was born in 1775, and a secular school was opened in 1814. More decisive is the testimony of Rabbi Ezekiel Landau of Prague, who held his office from 1755 to 1793. In his day the umbrella was invented, and the great question arose whether it was permitted to use it on Sabbath. Levi Barent Cohen of London had scruples along this line. He asked a local authority, presumably Tevele Schiff, then rabbi of London, who was inclined to adopt a lenient attitude. It is true that to open an umbrella on Sabbath is like erecting a tent, and to erect a tent is equal to building, but if the umbrella is not entirely closed on Friday, the opening of it is like stretching the ropes of a tent, which is permitted on Sabbath. Levi Cohen was not satisfied with this decision, and appealed to Ezekiel Landau. What the latter says from a strictly legal point of view is not material to us, but we are interested in what he considers proper religious policy. He says no matter what may be claimed in favor of this leniency, we cannot afford in our days of religious laxity to encourage sinners.

Levi Cohen was the father-in-law of Nathan Rothschild and of Sir Moses Montefiore. His descendants are now found among Jews and Christians in both houses of the British Parliament, in the blue-blooded nobility, and in the professions. A great grandson of his was the famous barrister, Arthur Cohen, an authortiy on maritime law, who died November 3, 1914, at the age of eighty-five. The scruples of his great grandfather would, if he had ever learned of them, remained absolutely unintelligible to him.

It is worth while noticing that Ezekiel Landau is not consistent in the application of the policy of fighting religious laxity by insisting on strict observance. He once renders a decision on the exactly opposite ground. He allows shaving by means of a salve, or by clippers on Hol Hamoed, and his main reason is that in our days, when religious laxity is so growing that people begin to use the razor, it is advisable to be liberal in the interpretation of the law. He is, however, uncompromising in denouncing secular education. When his disciple, and afterwards colleague in the rabbinate, Eleazar Fleckeles, published in 1785 a volume of sermons in Hebrew, Landau says in his recommendation of the work that he hopes such books, written in clear Hebrew, will help to keep people from reading books in German. It is significant that among the descendants of Ezekiel Landau living today are Marcus Landau of Vienna, born in 1837, who is an authortiy on comparative literature, and Isidore Landau, editor-in-chief of the Berlin "Boersencourier." Another great grandson, Hermann Landau, died in the city of Prague, where his famous ancestor had been chief rabbi in 1889. He was a publicist by profession.

Significant is also a statement made by Hayim Joseph David Azulai (1723-1806), a native of Jerusalem, who for the last twenty-odd years of his life lived in Leghorn as the representative of the Palestinian Jews. In a work published in 1793 he complains of the religious decline in his day. People neglect the Torah, study philosophy under the claim that in this way they will be better able to refute skeptics, though Satan is the most erudite philosopher. He also regrets that the Italian Jews attend theaters, clubs, and balls, and practice the religious observances indifferently. A great granddaughter of his, Miss Gertrude Azulai, is now at the head of a popular music institute in London.

These conditions were not the same in all countries, but the spirit of the age was noticeable everywhere. A strong individuality like Mordecai Benet could in his own circle maintain the sacred traditions. The vast majority of his parishioners believed with him that Judaism, as it had existed for the last three centuries, must be maintained, and the few who thought otherwise did not openly antagonize him. Conditions changed with his death. It was difficult to find a successor for a man who had imprinted the seal of his individuality on the congregation to which he ministered for thirty-eight years, and it took three years before a successor was chosen. This successor was Nahum (Nehemias) Trebitsch, rabbi of Prossnitz since 1826. Just a word about the name. The new rabbi was known in Prague as Reb Nochem. The law, dating from Joseph II, required that the Jews adopt what we might call civilized names, and while there is no reason why Nehemias should be more civilized than Nahum, the bureaucrats of Austria must have thought differently. These shifting names present quite a problem for the student of biography. A contemporary of Trebitsch was Bezalel Ranschburg, quite a famous Talmudist in his day, and the teacher of Zecharaiah Frankel. The family name Ranschburg points to the town of Ronsperg, Bohemia, where Isaac M. Wise began his career as teacher. Rabbi Bezalel was either a native of that city or a descendant of such. For some reason he, when in 1788, the Jews were compelled to adopt family names, he adopted the name of Rosenbaum, and as the name Bezalel was inconvenient, he called himself Daniel. Thus Bezalel Ranschburg on the title page of his books is identical with Daniel Rosenbaum in the official records of the congregation. Nehemias Trebitsch was the son of a Hazan in the historic Altneuschul of Prague. The father was probably a native of Trebitsch, a town in Moravia. The young man grew up in the traditions of the eighteenth century, though these were rapidly weakening in Prague, where in 1782 a secular school was opened whose teachers, Perez (Peter) Beer and Herz Homberg, were bitterly antagonistic to the aged chief rabbi Landau. The Beth Hamidrash, in which Trebitsch spent his early life, ignored the growing spirit of secularism. A short remark made by Trebitsch in his notes on the Palestinian Talmud, published by Anton von Schmid in Vienna, 1820, is highly significant. The Talmud speaks of a resolution, probably passed in the second century, which prohibited "the language of the Gentiles." Trebitsch adds the note: "This is a very important hint for our own age, when people are ashamed of the language of our fathers."

In literature Trebitsch has not left any works of consequence. These notes on one section of the Palestinian Talmud—the project to publish the complete work was never materialized—and some notes on Maimonides, is all that we possess of him. He was, however, known as the great Talmudic scholar, and Mordecai Benet, who may have known him personally from the time when he was living in Prague, recommended him to Prossnitz, the second largest congregation of Moravia. From this place he was, as already stated, called as rabbi of Nikolsburg, and elected Landesrabbiner of Moravia. The former position was filled by election by the trustees of the congregation, and the latter was an appointment by the government upon the presentation by the representatives of the Jewish congregations of the province. It was in itself a difficult matter, as already said, to fill a place which a powerful personality had held for so long a time. People compared notes and they found that the new rabbi was not up to the standard of his predecessor. What follows now I have learned from older people in my boyhood. My father came to Nikolsburg as Bahur in 1834, and although he did not attend the lectures of the Landrabbiner, but those given by the Dayan, Samuel Kohn, of whom mention was made previously, he knew the position of the rabbi and his standing in the community during the first years of his office from personal observation. An uncle of mine, Immanuel Wiener, born 1816, who had the proud distinction of possessing a "Chower" diploma, issued by Moses Sofer, was a direct student of Trebitsch. He was even a member of a rebellious coterie which, dissatisfied with the explanation of a difficult Talmudic passage by the Landrabbiner, appealed to the young rabbi of Vienna, Lazar Horwitz. Another member of this rebellious class was Selig Loeb Hahn, who was my teacher in Talmud when I came to Nikolsburg in 1870 (Lazar Horwitz, Responsa No. 47). In 1892 I met the then already very aged Bernhard Weidenthal in Cleveland, a native of Bohemia, who treasured with great pride two diplomas issued to him, in German and in Hebrew respectively, by Nehemias Trebitsch. I may say right here that Weidenthal denied some of the statements that I had made in the "Deborah," according to my best recollection from the reports given to me in my youth. One of the faults that people found with Trebitsch was that he was too mercenary. Indeed, one ought to be careful in repeating such statements for various reasons. People are always prone to demand of the rabbi an idealism in money matters which they do not practice personally, and often personal prejudice in other respects colors these reports. The fact, however, remains that Trebitsch did not measure up to the ideals of his parishioners. The following story I remember distinctly, as my uncle, Immanuel Wiener, reported it to me. Rabbi Trebitsch met at a funeral one of the leading men of the congregation whom he had not seen for a long time. He expressed his astonishment, saying: "Reb Bezalel, why have you not been to my house for such a long time?" Bezalel answered: 'You know, Rabbi, it is on account of the Hoikar," which is an untranslatable pun on the first word of Proverbs 25, 17: "Let thy foot be seldom in thy neighbor's house," and on the Yiddish (German: Hoecker) for hunchback, by which Bezalel referred to the rabbi's wife, who was deformed. The ghetto enjoyed such clever puns, though we should consider them the height of rudeness.

Whether the story records an actual fact, or is merely an anecdote which my "Vetter" Mendel had heard while a Bahur, I cannot determine. As a piece of Kulturgeschichte, however, I wish to quote the fact that in olden times the awkward, impractical Bahur was usually the victim of the most difficult problems which the "Schatchen" had to solve. An especially undesirable maiden was termed "Bochurim goods." A little Jewish anecdote may not be out of place here. Somebody asked the question, Why is it that in former years the wives of the rabbis were so homely, and now they are not? The answer is, a foreman in a bakery, examining the cakes as they come out from the oven, finds one that is partly burned, or half baked, or misshapen, or for some other reason unsaleable. He puts it aside and says: "This is for my people." Thus the Almighty, creating a woman who is misshapen, puts her aside for the consumption of his own people. Therefore, as long as the rabbis were God's own people, they got the wife which nobody else would take. Now, however, since they have ceased to be "fromm," God does not honor them any more.

The greatest difficulty against which Trebitsch had to contend was the growing spirit of secularism. In regard to the general education of boys and girls, this could no more be helped. At least I do not remember having heard anything of an opposition by Nehemias Trebitsch to the Jewish school, opened in 1839, and I would have heard it if such had been the case, for during the first year of my schooling in Nikolsburg I lived in the house of Mayer Froeschels, who was one of the teachers of the school at the time when it was opened. The opposition to secularism was confined to rabbinical training. Prossnitz, where Rabbi Nehemias was officiating when called to Nikolsburg, elected such a secularist, Loew Schwab (1794-1857) as its rabbi. He was a pupil of Mordecai Benet, but like all the progressive young men of that age, had in an autodidactic way acquired secular education. Trebitsch could not antagonize him because he was not yet confirmed as Landesrabbiner, and Schwab possessed a rabbinic diploma, signed by his predecessor, and had officiated as rabbi in a Moravian congregation. It was different when, after Trebitsch had been recognized as Landesrabbiner, the congregation of Loschitz elected Abraham Neuda, 1812-1854, best known by his wife, Fanny Neuda (1819-1894), the author of a devotional for women, "Stunden der Andacht," which has gone through more than twenty editions, as its rabbi. Neuda, like his brother-in-law, Adolph Schmiedl, who died as rabbi of Vienna, November 7, 1913, at the age of ninety-three, Hirsch Beer Fassel (1802-1883), the father-in-law of Rabbi S. H. Sonnenschein, and the successor of Schwab as rabbi of Prossnitz, were progressives. Their greatest heresy, of course, was that they read German books, preached and wrote in German, though this was usually not free from Yiddishisms, and were in favor of what was then considered reform. To be sure these reforms were of a very mild character. Schwab, for instance, introduced the custom of holding wedding ceremonies in the synagogue instead of, as was formerly the custom, in the open air. Trebitsch implored in vain for his congregation to oppose the innovation. He opposed the election of Fassel, but he did not succeed with the government because he had previously issued a rabbinical diploma to the candidate whom he now opposed. In future, however, he would be more careful and, therefore, he antagonized Neuda with all his power. The rejected candidate and his congregation invoked the aid of the government, claiming that the Landesrabbiner was trying to check the intellectual progress of the Jews, which the government encouraged. Trebitsch probably denied this claim and gave as reason for his objection the insufficiency of the candidate's knowledge in theology. Thus the comical situation was created that the government ordered an examination to be held under official supervision, with a legal adviser of the government as presiding officer and a Catholic priest as member of the commission of which, besides the Landesrabbiner, two other rabbis formed part. This was the result of several years of litigation. The examination took place in 1841, and a year later, July 6, 1842, Nehemias Trebitsch died in his native city, Prague, while on his way to Karlsbad, in his sixty-third year. The congregation, which in 1829 had made such efforts to have the body of its beloved rabbi brought from Karlsbad for interment, did not make any effort in this case, though meantime railroad transportation would have made it much easier. This in itself shows the difference in popularity.

With the rabbi the system for which he stood had died. It took five years before a successor was elected, and this successor, Samson Raphael Hirsch, represented the ideas of secularism which Trebitsch had so bitterly antagonized. In his own family these tendencies also made themselves felt. I know only of one son of his, Seligman Trebitsch, who lived in Prague, and of whose existence I only learned lately through a notice by the ghetto novelist, Solomon Kohn (1825-1904), a relative of his. One daughter was married to Jacob Bruell (1812-1889). rabbi of Kojetein, who is a Hebrew author of modern type, and whose two sons, Nehemias (1843-1891), rabbi of Frankfurt am Main, and Adolph (1846-1908), were representatives of radical liberalism. Another daughter married Samson Kulke, rabbi in Kostel in Moravia, who died January 5, 1894, at the age of eighty-five. He is the father of the popular ghetto novelist, Eduart Kulke (1831-1897), who while glorifying the old ghetto virtues, had married out of the faith.

MEMBERSHIP CAMPAIGN IN CHICAGO.

The Central B'nai B'rith Council, representing the three Chicago lodges, has taken preliminary steps for the inauguration of a campaign for members and appointed a managing committee to take charge of the work. The plans contemplated are to follow closely those of last year, which resulted in an increase in membership of over one thousand. Teams of five members each, headed by a captain, have been selected, and a list of available material representing known members of the highest class had been prepared and these lists were distributed among the teams. Prior to this, a circular containing an appeal to join the Order was mailed to all those who had been selected as desirable to solicit for membership and the responses indicate that the result of last year will be equaled, if not surpassed.

During the first week of the campaign, more than 200 applications had been secured. The managing committee holds weekly meetings at which reports are received and plans for the campaign are discussed.

The class initiation will be held at the Hotel La Salle on Saturday evening, January 20, 1917. The Central B'nai B'rith Council will officiate. The President of the Order and a number of the members of the Executive Committee, as well as all the District Grand Lodge officers, are expected to honor the occasion with their presence. The principal address of that evening will be delivered by Brother Sigmund Livingston, Past President of the District Grand Lodge, and Chairman of the Anti-Defamation League. His subject will be "The Jew in Public Opinion." After the formal ceremonies will be over, refreshments and cigars will be served and a program containing musical, vocal and vaudeville numbers will be carried out.

RUMANIA'S JEWISH POPULATION

According to the latest statistics there are 115,308 Jews and 124,659 Jewesses in Rumania. This number constitutes about 3 per cent of the general population. In the opinion of the Jewish statistician, the late M. Isidore Loeb, the number of Jews in Rumania was much larger in 1876 but owing to persecution the Jews have suffered, there has been a diminution in the Jewish population of about 41 per cent in the course of the last forty years.

NEWS FROM LONDON

By Our Correspondent Dr. M. Epstein

London, Oct. 17, 1916.

The High Festivals are now nearly concluded, and despite the war conditions, both the public and the private Sukkahs were as beautiful and as numerous as in the olden days. Every synagogue, of course, boasted its festive structure; and though there is much nursing to be done, much, too, of all manner of patriotic and charitable work, yet the gentle hands that adorned the Sukkahs of old found time this year to hang the apples and the grapes, and beautify the walls with curtains and emblems—to the delight of the children. Private booths, too, seemed to be as numerous as ever, and the firm that specializes in Sukkah building in London had many orders to execute. For it is a curious thing that the modern spirit of business enterprise has entered the realms of religious ceremonial. Our grandfathers built their own Sukkah; we are too busy with our avocations to have the leisure, and so, from the Chief Rabbi downwards, we have our booths built for us. The frail tents' covering, however, still gives opportunities for personal attention. There are not many Jewish farmers in England, but those that have estates of their own are generous enough with vegetation and shrubbery. Some sources of supply have become historic. Thus the Rothschild estates have been wont to furnish certain Sukkahs with the needful covering. One of our London brethren was able to obtain so much "green" from a friend in the country that another, hearing of the plentiful supply, came in person to add to his own stock which happened to be meagre. We verily believe that the common kinship through the Order must have facilitated the transaction; he that took was after all taking from a brother, and he that gave, as we know, gave willingly for the same reason.

* * *

No doubt it was the same in all the belligerent countries. No doubt they, as we, recalled on the Great Day of Atonement those who had given their lives for their country. No doubt with them also the synagogues were full of men in uniform who had received special leave for the Holy Days. In many a synagogue these vitisors were accorded special honors; they opened the Ark or carried the Scroll. In one place of worship we saw a soldier called up for Hagboh, and with him a sailor for Gelliloh.

* * *

Apart from the special atmosphere of the Festivals with their appeal for "one band to do Thy will" the train of thought suggested by the same religious procedure all over the world helped, above the din of war, to strengthen the consciousness of our common faith and of the super-tragedy of the Jew. Everywhere he is doing his fair share both at the front and at home, not unmindful all the time that grim necessity forces him to take up arms against his fellow-Jew. That is why the Jews' response to his country's call should be highly appraised. He makes it because he is a citizen, gladly fulfilling the citizen's duty, and this consideration must surely weigh when the time comes for the making of peace and the re-establishment of Europe.

* * *

When that time arrives the Jews who have fulfilled the citizen's supreme duty but who also possesses the citizen's rights must press the claims of those Jews who having no rights have yet fulfilled their duty. There are people who cry out against the alliance with Russia; people who might otherwise have a good deal of sympathy with the Allied cause. But facts are facts and have to be reckoned with. Like Jacob wrestling with his visitor, let the best be got out of them; let it be said, "I will not let thee go unless thou give me a blessing." Very many Jews in England hold this view. The changes that the war will bring cannot as yet be foreseen. Mere complaining and exhibitions of temper will not take anyone very far. In a time of crisis it is essential to maintain one's balance and strive to make the most of such opportunities as offer. Besides events in Russia have taken a promising turn. M. Protopopoff has become Minister of the Interior, and the Petrograd correspondent of the "Daily Chronicle" states that the emancipation of the Jews is part of his program. The pessimists, after all, can only base their feelings on past experiences. Every right-minded person in the world cannot but condemn Russia's and Rumania's treatment of their Jews. But what of the future? Even the pessimist may be wrong. And the Jews have always been optimists.

The English army in France now has two Jewish Brigadier-Generals, General John Monash, of Australia, was the first to have the honor conferred upon him, and General Seligman is the second. There is hardly any need to add that in the British army Jews freely obtain commissions and hold all ranks in accordance with merit. This will not be news to American readers, where similar conditions prevail, and where Jewish generals have not been unknown.

There is no need to expatiate on the stream of money that is flowing into the various funds for relieving distress, whether at home or of the victims of war abroad. It should be mentioned, however, to give an indication of the fact that it is continuing. The Belgian refugees established in Poland Street have become famous, and the organization of the place has won renown for its excellence. Cabinet ministers visit the building to see for themselves how splendidly Jews can organize; people interested in similar institutions come to learn. The Russian Relief Fund, too, is still in existence, and a fund to provide food for Jews interned in Ruhleben (near Berlin), has likewise been started. Yet home charities carry on, and in the general hospital collection Jewish synagogues come third. When it is remembered that Jews are numerically among the smallest denominations in London, the inwardness of this fact becomes apparent. The 1915 collection of the Metropolitan Hospital Sunday Fund yielded a total of £39,516 (say 160,000 dollars), to which the church of England contributed over £30,000 (say 120,000 dollars); the Congregationalists £1,894 (say 7,500 dollars); the Jews £1,594 (say 6,300 dollars); the Roman Catholics, who were sixth on the list, £781 (say 3,400 dollars).

A Jewish play is again on the boards in London. "Potash and Perlmutter" are continuing to amuse the London theatergoers with their experiences "in society". It has been said that laughter is the nearest road to sympathy. If this is true, the work of Mr. Augustus Yorke and Mr. Robert Leonard will contribute much to give the average non-Jew a sympathetic idea of the Jew as he is. With all his little ways, with his own native peculiarities, he is yet warm-hearted and human, intensely human. Certainly the play presents a most sympathetic study of the Jew, and the best of it is that the onlooker laughs all the time. A play of this kind is sometimes better than a dozen sermons. Certainly it is necessary besides sermons, and meetings and resolutions. Both Mr. Leonard and Mr. Yorke, as well as the author himself, are American Jews, and American Jewry has reason to be proud of what they are doing for Jewry as a whole.

In the world of new novels, too, the Jews have received attention once again. The writer calls himself Charles Brumm, clearly a pseudonym, and his book bears the title "Ahasuerus". The main theme of the story is the legend of the wandering Jew. Round this the author has woven a plot which is placed in Manchester, and branches off to Germany. Despite the somewhat melodramatic coloring, the story holds the reader, more especially as the writer has skilfully interspersed in it actual events that occurred just before the outbreak of war in August, 1914. Charles Brumm seems to know much about Jews. We rather suspect that he is himself of Jewish origin, though his connection with Jews must date a good while back. He, too, depicts the good qualities of the Jew, and the contrast between the Jewish and some of the non-Jewish characters speaks for itself. He says some acute things about Germany and her Jews; he appears to know both quite well. An interesting note is prominently placed on the outside cover, viz., "The author intends to devote any profits derived from the publication to the benefit of the Belgian Refugees."

There has been no change in the situation of the Russian Jews of military age in this country. Voluntarily recruiting is still in progress, but it is impossible to say as yet whether the number of recruits is large or small. We shall hear in due course. Possibly compulsory enlistment will come later on: and in that case it is intended that exactly the same treatment shall be meted out to the Jews who are Russian subjects as to English citizens generally. No doubt a tribunal or tribunals will be set up for adjudicating on cases where appeals are lodged for exemption, and it is safe to say that Jews will be members of the appeal boards. Still if the voluntary enlistment is specially fruitful, compulsion may not be necessary. It is too soon as yet to speak definitely.

In the meantime the East End Jews do not forget their poets, and when the occasion arises celebrate their silver jubilee. Bialick was the hero recently, and Israel Zangwill presided over a gathering which paid its tribute to the great Hebrew writer. One sentence from Zangwill's speech is worth recording. He said that great Russian writers like Gorky and Andreiiev had an unbounded admiration for Bialick, and that they were rather ashamed to think that a people which produced such a man should be treated as the Jews were treated in Russia. Appropos of Russia, is it not splendid testimony to the free spirit of England that despite the war and the war conditions, a preacher at St. Paul's Cathedral—the Bishop of Clemsford—in calling the church back to God, should have remarked that his warning was needful seeing "that in one way or another all nations had forgotten God—Russia by her treatment of the Jews, Belgium by the Congo atrocities!"

The London Lodge will this month hold its first meeting after the summer recess, and one of its first duties will be to express its sympathy with the President, Brother Rowson, on the death of his brother in action in France. It also hopes to welcome Brother Lieutenant Maurice Myers, who is recovering from illness contracted while on active service. The lodge hopes in due course to help the establishment of sister lodges in Birmingham, Liverpool and other provincial centers, though progress is necessarily slow. Yet it is good that these aims have been definitely adopted. There is no reason why a Grand Lodge should not be formed in this country before long. Much work will have to be done in the community; and the Order hopes to be able to take no small share in its direction and completion.

YOUNG MEN'S HEBREW AND KINDRED ASSOCIATIONS.

The second triennial convention of the Council of Young Men's Hebrew and Kindred Associations will be held in New York City on Friday, Saturday and Sunday, November 10, 11 and 12, 1916. The program includes conferences on "Americanization Work," "Religious Work," "Army and Navy Work," "Vocational Guidance," "Boys' Work," "Girls' and Women's Work" and "Communal Aspects of Jewish Work." A number of prominent social workers will participate in these conferences, among them Jacob Billikopf, Col. Harry Cutler, Dr. M. Rosenau, Dr. C. S. Bernheimer, A. H. Kaminsky, Felix M. Warburg and Rabbi Aaron Eiseman.

The conferences above referred to are for the purpose of giving practical help to the young men and women interested in community and association activities.

CONVENTION OF THE ROUMANIAN JEWS.

The national convention of Roumanian Jews of America will be held in Philadelphia on December 31, 1916. This has been decided upon at a meeting held in New York recently by representatives of the American League of Roumanian Jews, the Federation of Roumanian Jews of Philadelphia. The committee was appointed to draft a manifesto to be issued to all the Roumanian Jews of America calling on them to organize and to be represented by delegates at the convention.

This activity on the part of the Roumanian Jews is in response to an appeal of Dr. Adolph Stern, of Buchar[illegible] president of the Union of Native Jews of Roumania, and also president of the District Grand Lodge No. 9 of the B'nai B'rith. The Union of Native Jews is the only political organization the Jews have in Roumania which, aided by the B'nai B'rith, is fighting for civil and political emancipation.

ARMY MAN MUST REVISE BOOK ASSAILING JEWS.

Captain Levy Eltinge of the United States army was directed by the War Department to expunge from a book recently written by him statments regarding Jews as "highly objectionable."

THE RUSSIAN-AMERICAN TREATY.

In answer to an inquiry by the editor of the American Hebrew whether the State Department is considering the negotiation of a new treaty with Russia, the following reply was received:

"Department of State,
"Washington, October 13, 1916.
"Mr. Herman Bernstein,
Editor the American Hebrew,
"44 East Twenty-third Street, New York City.

"Sir: The Department acknowledges receipt of your letter of October 5, enclosing a copy of an article. stated to have been published in The Day, relative to the question of the conclusion of a commercial treaty between the United States and Russia. You inquire whether this government would consider the making of a new commercial treaty which would discriminate against American citizens upon religious grounds.

"In reply you are informed that the Department is not at the present time negotiating a commercial treaty with Russia, and does not propose to consider the negotiation of a treaty which would discriminate against American citizens.

"I am, Sir, your obedient servant, for the Secretary of State,
(Signed) "Alvey A. Adee,
"Second Assistant Secretary."

CARING FOR THE IMMIGRANT.

The question of the unemployed immigrant has become one of this country's greatest problems. Too many of us fail to take sufficient interest to inquire if the customary haphazard method of receiving these strangers here fits into the best possible place in our national economy.

We are the only nation that with painless and hence cruel hospitality receives a heterogeneous throng of hopeful venturers. The ogre in the castle of a fairy tale showed like impartiality, and I am not sure but that he evidenced more humanity in eating some of his guests than we do in leaving them to slow starvation.

A national plan of distribution is plainly the only guarantee of economical assimilation of those who are allowed to come. Our present policy sems to be towards systematic restriction. But a careful plan of distribution should not be thought of as a substitute for, but rather a corollary of a wise selection in admission.

The immigrant dreads to leave the colonies in these eastern cities, where they are spared the pain of learning a new language and new manners. Thus the alien population of the city grows, a labor surplus forms, the sweat shop feeds fungus-like upon human wretchedness, men search anxiously for work, but find it not, or, if successful, crowd out others who take up the same despairing role.

We have come to realize that the adopted son of the United States cannot become a citizen of the republic merely through the miracle of a document and seal, but that consecrated and painstaking effort must be expended with a generous goal before he can really enter into the fellowship of what has been a nation of idealism.

We cannot expect him to study seriously how best to serve his country until he has some assurance of the continued existence of himself and family.

The government of no civilized country of the Eastern world has been less ready than our own to interest itself in the economic welfare of his able-bodied citizens.

It will be practicable some day, I think, for the government to assume complete charge of the immigrant, say, two days after his arrival, giving him trustworthy information as to the opportunity of this land of his adoption.

Such extension of our present efforts in the immigrant's behalf would be effective tactics in the war on poverty this age has undertaken.

PROF. DIXON RYN FOX.

PASS RESOLUTION DEMANDING RIGHTS FOR JEWS.

The adoption of a resolution demanding through the British Government, at the Peace Tribunal at the end of the war, full civic and political rights for the Jews in those countries where they do not enjoy these rights, was one of the final and important acts of the 32nd Convention of the Canadian Trades and Labor Congress, held in Toronto.

The sage whose heart and face are not the same,
Is not a sage, although he bear the name.—The Talmud.

He whom it is difficult to provoke to anger and easy to pacify is pious, but he who is easily provoked and with difficulty pacified is wicked.

QUARTERLY MEETING OF JEWISH ORPHAN ASYLUM, CLEVELAND

The first quarterly meeting of the forty-ninth year of the Jewish Orphan Asylum, Cleveland, O., was held at the institution on Sunday, October 15, in lieu of the regular date, October 8.

In the absence of President Louis Levi, the vice-president, Judge Philip Stein, occupied the chair. Director Samuel Trost of Cincinnati, brought personal greetings from President Louis Levi, who was ill, stating that he is making progress and hopes to be able to attend to his official duties in a short time.

A report of an informal conference held in Chicago, Sunday, October 17th, was read and it was ordered that it be made a part of this record, as follows:

Special Meeting at Chicago, September 17, 1916.

An informal conference of the trustees and directors of the Jewish Orphan Asylum of Cleveland, was held at Hotel LaSalle, Chicago, on above date, Mr. A. B. Seelenfreund of Chicago, acting as secretary.

Mr. Philip Stein presided and called attention to the death of Mr. Martin A. Marks, trustee and treasurer of the corporation as well as treasurer of the General Fund, and to the serious illness of Mr. Louis S. Levi, President of the Institution. He informed the meeting that the purpose of the gathering was first, to consider what steps, if any, be taken in view of the illness of President and to consider the filling of the vacancy caused by the death of Mr. Marks.

Mr. Emil Joseph, as chairman of the Local Board submitted correspondence regarding the condition of President Levi, from which it appears that he was temporarily incapacitated from attending to the duties connected with his office.

Mr. Jacob Furth offered the following resolutions:

"The Trustees and Directors of the Jewish Orphan Asylum assembled in informal conference, having been informed of the illness of Mr. Louis S. Levi, President of the Jewish Orphan Asylum, tender to him and to his family their deep sympathy and express the hope for his speedy restoration to health, and that until such time as Mr. Levi shall again be enabled to perform his duties as President of the Orphan Asylum, Mr. Philip Stein as vice-president of the Institution, shall act in lieu of the president."

The resolution was unanimously adopted.

The question of filling the vacancy caused by the death of Mr. Marks was then taken up for consideration. Mr. Jacob Furth suggested that before any action is taken regarding the filling of the vacancy that the question of dividing the treasuryship of the Orphan Asylum by electing a treasurer for the sinking fund and a separate treasurer for the general fund, be discussed. This was done, and it was uanimously agreed that the conference is of the opinion that two treasurers be elected.

The chairman then called for suggestions as to names to fill the existing vacancy in the trusteeship. Mr. Jacob Furth recommended for trustee and treasurer of the sinking fund, Mr. Fred Lazarus of Columbus, Ohio, and the recommendation was unanimously agreed upon.

Mr. A. B. Seelenfreund suggested for the office of general fund treasurer, Mr. Alfred A. Benesch, and this recommendation was also unanimously agreed upon.

The attention of the conference was called to the fact that at the last meeting of the Board of Trustees a committee was appointed to consider and submit recommendation as to the advisability of designating some bank or financial institution as a depository for the funds of the Orphan Asylum, and that in view of the death of Mr. Marks, who was a member of that Committee, it was suggested that it be recommended that the committee be discharged and that a new committee consisting of Mr. Emil Joseph and the two treasurers to be elected, be appointed to perform the duty entrusted to the former committee. The conference unanimously agreed upon this suggestion.

In view of the fact that until the election of a treasurer of the sinking fund is held that contingency may arise whereby access to the securities of the sinking fund may be found imperative, the conference unanimously resolved that the local board be authorized to take whatever steps they will deem necessary to meet such contingency.

The conference further resolved to recommend that a committee of trustees be selected to examine and check up all the securities, bonds, investments of whatever nature, to the credit of the sinking fund as well as those pertaining to the general fund.

The educational features of the institution as well as those pertaining to the moral and social uplift of the inmates, was extensively discussed by Messrs. Furth and Joseph.

There being no further business before the conference, the same upon motion, adjourned.

Action on Report.

The report was then acted upon seriatim.

1. It was carried that the vice-president take charge of the affairs of the Orphan Asylum and perform the duties of the president until such time as the president is again able to resume his official duties.

2. It was carried that the bond for the Treasurer of the General Fund be fixed at $50,000, and that the sufficiency of the bond, both as to its form and financial responsibility, be submitted to a committee. The chair appointed: Philip Stein, Emil Joseph.

3. Upon motion it was ordered that a committee be appointed to consider and submit recommendations as to the advisability of designating a bank or financial institution as a depository for the securities, bonds, investments and property of the General Fund of the Orphan Asylum. The chair appointed: Emil Joseph, Alfred A. Benesch, Fred Lazarus.

4. It was ordered that a committee of three be appointed to examine and check up all the securities, bonds, investments and property of whatever nature of the General Fund. The chair appointed, Fred Lazarus, S. S. Kiser, A. B. Seelenfreund.

Mr. Sidney Pritz presented resolutions in memory of the late Mr. Martin A. Marks, which were adopted by a rising vote and ordered spread upon a special page of the records.

Mr. Aaron Waldheim presented resolutions in memory of the late Mr. Chas. Stix of St. Louis, which were adopted by a rising vote and ordered spread upon a special page of the records.

The Chairman appointed Messrs. Sidney Pritz, Samuel Trost, and Herbert R. Bloch a Committee to draft resolutions in memory of the late Mr. Alex Strauss of Cincinnati, and also to recommend his successor.

It was carried that a Committee be appointed to recommend a permanent memorial in memory of the late Mr. Martin A. Marks and to report at the next Quarterly Meeting.

Mr. Abram Stearn, Chairman of the Nominating Committee to fill the vacancy on the Board of Directors caused by the transfer of the late Mr. Martin A. Marks from the Board of Directors to that of Trustee, submitted the name of Mr. N. L. Dauby. Upon motion, Mr. N. L. Dauby was elected to fill the vacancy.

The report of the Nominating Committee to recommend a successor to the late Charles Stix of St. Louis, nominated Ernest W. Stix, who was duly elected to fill the vacancy.

The report of the Committee to make recommendations as to the advisability of permitting children who are approaching the age at which they are graduated to visit a surviving parent for a period of two weeks was read, and after several amendments had been considered and acted upon agreed to, permitting the children to so visit surviving parents.

The Chairman appointed Mr. Jacob Furth to fill the vacancy now existing in the Chairmanship of the Committee on Dual Existence of the Orphan Asylum.

Applications for the admission of children were then considered and it was moved, seconded and unanimously carried that section 15 of the General By-Laws be amended by striking out the word "Grand" therein contained so that when amended, section 15 shall read as follows:

"The Board of Trustees and Directors shall elect from their body at each annual meeting a President, Vice-President and Treasurer of the General Fund, provided such officer elected is a member of a Lodge of the I. O. B. B. They shall also elect at the same time a Recording and a Financial Secretary who need not necessarily be members of the Board, but if not elected from their body, shall have no vote in the Board.

The Chair referred to the large cash balances on deposit at present in the current bank accounts and it was ordered that the Finance Committee and officers having charge of the Funds ascertain in what cities in the two Districts, funds can be invested at a satisfactory rate and with safety.

It was carried that a Committee of three be appointed to consider the advisability of erecting a Branch Asylum in District No. 6 before the erection of a new Asylum in District No. 2. The chair appointed the following Committee: Aaron Waldheim. Ben Altheimer, W. B. Woolner.

Attention was called to the splendid services that Mr. Simon Wolf rendered to the Orphan Asylum, and to the fact that he will celebrate his 80th birthday on October 28th. It was ordered that a Committee of three be appointed to prepare appropriate resolutions and to present them to Mr. Wolf. The chair appointed Ben Altheimer, Alfred A. Benesch, Bernard Ginsberg.

The Chair requested Mr. Altheimer to deliver the resolutions in person to Mr. Wolf.

There being no further business, the meeting, on motion, adjourned.

JOINT MEETING OF HILLEL AND FLATBUSH LODGES, BROOKLYN, NEW YORK

At a joint meeting of Hillel and Flatbush Lodges, held at Savoy Hall, Brooklyn, at which a class of candidates was initiated, and at which great enthusiasm prevailed, there occurred an event which is unusually noteworthy. It transformed the meeting, raised it to a high plane; it brought back the achievements of a glorious past to the recollection of the older members and to the grateful appreciation of the younger ones.

Maurice P. Davidson, District Vice-President, was in the chair. He noticed at about 10 o'clock in the evening, an old man, who was slowly struggling into his overcoat and very quietly preparing to take his departure. All evening he had sat, an interested and silent spectator. Recognizing in him the venerable Morris Adler, President of District No. 1, who in his day had labored valiantly and successfully in the cause of Judaism and who performed deeds which have not been forgotten, he announced to the brethren that there was in their midst a man whose modesty was only equaled by his greatness, whose achievements still lived in the memory of many of the living and whose deeds would outlast the lives of all present. He described a man who had labored zealously for the advancement of humanity, the upbuilding of Brooklyn, who had served by appointment of four Mayors on the Disciplinary Training Committee, who had served for many years as a member of the Board of Directors of the Hebrew Orphan Asylum of Brooklyn, and who, as President of District No. 1, had contributed greatly to the upbuilding of the Order.

While these remarks were being made, this old and venerable man, realizing that they were directed to him, paused and slowly took off his overcoat and resumed his seat. A committee, consisting of Brother I. B. Schmidt, past president of Hillel Lodge, and a member of the Board of Governors of the Home, and Brother Albert Moritz, past president of Flatbush Lodge, thereupon escorted Past Grand President Morris Adler to the platform. With dignified and venerable mien, but with the firm stride of a young man, and with a face shining with pleasure and appreciation of the honor conferred upon him, he stood on the platform, facing the enthusiastic applause of the brethren. His address, reminiscent and prophetic will long be remembered by every man in the room. He recounted the past glories of the Order and showed the firm foundation on which it rests and upon which will be built the superstructure of continued glorious achievement. Although seventy-seven years of age, he spoke with the fire of youth, with the vigor of manhood, and there flowed from him, as it were a spirit of benignity and love for his fellowmen which brought all into direct communion with him. At the conclusion, he was thanked by a rising vote and elected to honorary membership of Flatbush Lodge.

HUNTINGTON, WEST VIRGINIA.

Huntington Lodge No. 795, of Huntington, West Virginia, held an unusually well attended meeting on November 3, 1916. Out of a total membership of thirty-three, thirty were present in answer to the roll call. Reports from different chairmen of sub-committees showed much activity and the progress recorded bespeaks for the lodge a bright future. During the meeting, two candidates were initiated.

The Lodge unanimously resolved and authorized its officers to secure a permanent location for the Lodge. The headquarters are to include club rooms, a meeting hall and entertainment suite, rest rooms, lounging rooms, reception rooms and an elaborate library.

An entertainment committee also recommended that during the season, dances and socials be held under the auspices of the Lodge. Recommendations were unanimously adopted.

B'NAI B'RITH DAY CELEBRATION BY WINNIPEG LODGE.

October 22, 1916, will, beyond any doubt, be recorded as red letter day in the annals of Winnipeg Lodge, I. O. B. B. The occasion of our commemoration of B'naí B'rith Day of this year will be remembered by every member who attended any part of our program. Besides the presence of Dr. Rudolph I. Coffee, who at this time took occasion to launch the social service work of the order in our city, our lodge was fortunate in obtaining the attendance of Bro. George Papermaster, president of Dacotah Lodge of Grand Forks, N. D., to head our degree team in administering the obligations to a class of twenty candidates. In rendering the president's part of the initiation ceremony, Brother Papermaster so impressed every brother in attendance that we feel confident that the true object of our ceremonial has been accomplished and additional inspiration in the performance of our obligations has been brought to our work, for we can truthfully say that never in the history of our lodge had such an impressive initiation been put forth.

After the initiation ceremony Dr. Coffee in chosen words expounded to the newly initiated brothers the practical objects of our order's work. Then turning to the lodge at large Dr. Coffee addressed us on the nature and scope of the social service work of our Order. He pointed out the origin and causes of the evils with which his department is seeking to remedy. The life of our immigrant co-religionists, their ignorance of the language and customs of the new environment, which fact creates an opening for the cunning and artful despoiler of innocent young girls in our largely populated Jewish centers to exploit his designs. The abnormal relationship existing between the matured parent who arrived in America and his young boy or girl 10 to 12 years of age, the latter who by reason of economical conditions of the family soon feels that he is financially independent of the former ends in a complete severance of the family ties, and after a short time the child in its formation period of life, lacking the advice and counsel of the matured mind, enters upon an easy money course by means of which he aligns himself with the most degrading and immoral influences of the cities. "The purpose of the Big Brother movement," Dr. Coffee said, "is to apply the preventative rather than the curative remedy to our evils. We must clean our own house. The Jewish white slaver should be punished to the fullest extent of the law, and this should be done by Jews. The Big Brother movement aims to provide the young Jewish urchin of the cities with a brother who shall give the proper aid, advice and counsel to the 'Little Brother.' Those influences which tend to develop a strong character are provided. To accomplish this work it is necessary that a systematic means of finding out wherein the evils lie and the enlistment of all forces in the communities, such as the Juvenile Court offices, the superintendents of our penal institutions and reformatories must be obtained that the actual facts of individual cases may be ascertained. The means to apply the remedy to the evil, the source through which this intended co-operation shall go forth is the I. O. B. B. and to every community the lodge should stand ready to do its share and likewise, each member in every lodge."

Following Dr. Coffee's address, Brother Papermaster was called upon. Brother Papermaster expressed the deepest satisfaction with the work of the Winnipeg Lodge. He related instances where through his personal efforts the Winnipeg Lodge has rendered some very helpful assistance to despondent Jewish people whose relatives live in Grand Forks. Brother Papermaster closed his remarks by calling attention to the duties which devolve upon our people in the future. The past sacrifices of our patriarchs, the might and power of our ancient kings and the teachings of our prophets and sages, though they served the purpose of their existence in their day and time and the record of their accomplishment will serve as guiding stars wherever we shall be, yet our duty today should not be lost sight of. The future of Israel is dependent upon the proficiency of those who shall be called upon to constitute the Israel of the future, and these are our children. To their needs must we address ourselves with firm resolve never to relinquish our hold. To use the words of the Psalmist: "He (the Lord) from the mouths of babes and sucklings founded He His might—His might is our might—Judaism."

A. J. ABRAMOVICH.

CHICAGO B'NAI B'RITH.

On Monday evening, October 16, 1916, David Fish Lodge No. 130, held one of its best meetings in the history of the lodge. The meeting was attended by over 100 members and among those present were members of the Executive Committee of the Order, officers and past presidents of the District Grand Lodge and a number of visiting brethren from sister lodges.

A special feature of the meeting was an address by Judge Joseph B. David, who spoke on the subject "The Jew Now and After the War." In his address Judge David depicted the sad condition of the Jews in belligerent lands abroad and emphasied the necessity of unity among the Jewish people so that when the Peace Treaty is to be considered by the warring nations, that a united demand be made by the Jews of the world for full social and religious rights to their co-religionists in all lands. Judge David's address was followed by short remarks on the part of Judge Philip Stein, member of the Executive Committee of the Order, Dr. H. I. Davis, President of the District and Edward Sonnenschein, First Vice-President thereof.

A number of applications for membership were presented and initiation was held by the new Degree Team, the principal parts of which were filled by Brothers B. Stenge and H. Okin, who acquitted themselves most creditably and made the initiatory ceremonies a real treat to those who were present.

Oriental-Hillel Lodge No. 72 will celebrate its 50th anniversary on November 28, 1916, with a banquet at the Hotel Ia Salle.

Ramah Lodge No. 33 held an unusually well attended meeting on the evening of October 9. In response to the appeal issued to members, more than 100 applications for membership were presented. A special feature of the evening was the address by Brother Leon Zolotkoff on the subject "The Jewish Problems of the Day."

The members of Oriental-Hillel Lodge No. 72 were addressed at a meeting of the Lodge held on October 24th, by Judge Harry E. Dolan on the subject "The Boy Problem." The speaker illustrated his address with stereopticon views.

The Central B'nai B'rith Council of Chicago, at its monthly meeting held on November 6th, 1916, appropriated the sum of $500 for the pursuit of social service work under the auspices of the Chicago lodges. The Special Committee on social service has secured the services of Mr. Edward Lashman, who will act as the Secretary of the Committee and will have direct charge of the "Big Brother Movement." The committee in charge of the membership campaign reported progress, and on the date of the meeting, nearly 300 new applications were reported.

HAR SINAI LODGE, PHILADELPHIA.

An interesting meeting of Har Sinai Lodge, No. 8, was held on Thursday evening, Oct. 12, 1916.

Reports of the Publicity and Prison Aid Committees showed considerable progress made by both, particularly the Prison Aid Committee, which has extended its efforts in the care of Jewish prisoners at the Holmesburg Prison. A number of lodges have expressed their approval of this work and have made contributions to help carry it on.

The Publicity Committee arranged an entertainment consisting of first showings of Paramount motion pictures. The meeting was well attended and the entertainment much appreciated. The committee in charge of this work announced that there will be a novel feature at each meeting for the purpose of entertaining the members and making the meetings interesting.

MISSOURI LODGE, ST. LOUIS, MO.

At the regular meeting of Missouri Lodge, No. 22, of St. Louis, Mo., held on Oct. 15, 1916, the sixtieth anniversary of the initiation of Bro. Isaac Fuld as a member of the lodge and the Order was fittingly celebrated in the presence of Brother Fuld.

An original interesting travelogue was given by Bro. Karl M. Vetsburg, president of the District Grand Lodge, on the wonders of Colorado and the Rockies, including over one hundred views, showing in detail the work of the National Jewish Hospital for Consumptives in Denver, Colo. This occasion was the first official visit of Brother Vetsburg to Missouri Lodge since his election as president of the District Grand Lodge.

After the conclusion of the travelogue, a business meeting was held which was followed by a luncheon. As a special order of business, final action was taken in the matter of an appropriation of the sum of $500 to the Y. M. H. A.

"OPEN HOUSE" PARTY BY COVENANT LODGE, DULUTH, MINN.

For five hours on the evening of October 18, members of Covenant lodge, Duluth, Minn., their families and friends were entertained at the October "open house" party in the vestry rooms of Temple Emanuel. These "open house" parties are staged once a month.

The program included a chicken supper served by the Temple Aid society; addresses by Dr. K. J. Hoke, the new superintendent of schools; Bernard Silberstein, commissioner of safety; Dr. Maurice Lefkovits, rabbi of Temple Emanuel, and A. B. Kapplin, president of Covenant lodge, and vaudeville numbers by Bert Levy and Miss Anna Chandler, headliners at the Orpheum theater this week; Herbert Hoey, a member of "The Red Fox Trot" company, and amateur talent from among the membership of the lodge and their friends. The program was arranged by President Kapplin.

Succoth Service.

At 6:30 o'clock Dr. Lefkovits conducted a short Succoth service, bringing the festival to a close, after which the women of the Temple Aid society served a chicken dinner to eighty persons in the vestry rooms.

Following the dinner, Commissioner Silberstein was introduced by the lodge president as the toastmaster for the evening and Dr. Hoke, the lodge's guest of honor, then gave an address on "The Relations of the Home to the School." He spoke at length on the history of education in this country, the developments of teaching in the public schools and his plans for Duluth. He was very well received, and at the close of his address met the lodge members and their families.

Dr. Lefkovits gave a short talk, welcoming Dr. Hoke in behalf of the lodge members and the Jews of Duluth. He spoke on the ancient educational systems of the Jews, showing how the customs of teaching trades and making education free and compulsory, established in the days when the Hebrew race was in power, are now being adopted.

Levy Tells Stories.

Mr. Levy, who is a member of the B'nai B'rith, was compelled to leave for the theater immediately after the dinner, but he returned at the conclusion of his act and entertained the members with a number of stories and his experiences in traveling throughout the world.

Miss Chandler and her accompanist, David Dreyer, also were guests of the lodge at dinner. Miss Chandler rendered several songs before leaving for the theater and at the conclusion of her act also returned to the temple where she again entertained with songs and stories. She was presented with a huge bouquet of roses, a gift of the lodge members. The actors were taken to and from the theater in automobiles.

On Mr. Levy's return the six young women, who gave a cabaret number at the Succoth entertainment last Sunday, sang several new songs, with parodies on members of the lodge. The sextet was composed of Misses Abrahamson, Mae Klein, Sadie Gingold, Rae Hammell, Alice Wetzler and Rosalind Bondy. Miss Esther Gomberg accompanied at the piano. Mrs. Leon S. Selig and Len Traubman repeated their duet number and John Altman entertained with clog dancing. Mr. Levy then told stories until Miss Chandler returned from the theater.

The six young women repeated several of their songs when Miss Chandler returned, she having expressed a desire to hear them, after which she entertained a second time. Herbert Hoey of "The Fox Trot" company, sang two solos.

AMOS LODGE, BOSTON, MASS.

On Monday evening, Oct. 23, 1916, the members of this Lodge and their friends were entertained by Bro. Rabbi Harry Levi, who delivered a very instructive lecture with stereopticon views, on "The Jews of Many Lands."

Though the meeting rooms of the Lodge in Odd Fellows Hall on Warren St., Roxbury, are very spacious, they were crowded by an interested and enthusiastic audience, showing that the lecture was very well received and deeply appreciated.

During the business meeting of the Lodge earlier in the evening, the numerous applications for membership, and the reports of officers to the various committees showed the Lodge to be in a very prosperous condition, and progressing rapidly. Many novel and entertaining features for the near future are promised by the Intellectual advancement and Entertainment Committees.

The Lodge was also honored by a visit of the President of the District, Judge A. K. Cohen, who enlightened the members on the various activities of the Order throughout the District.

CLEVELAND B'NAI B'RITH.

Cleveland Lodge No. 16 held a rousing "Get-together" meeting on Thursday, October 19th. It was attended by 350 members, many of whom had not been present at a session of the lodge for months. The occasion was the awarding of prizes to the successful contestants in the bowling tournament, which had been participated in by several teams.

In addition to the musical program and the monologues, there were addresses by prominent Clevelanders interested in amateur and professional athletics.

Prof. Emile L. Strauss, Vice-President of the Lodge, and Chairman of the Propaganda Committee, is preparing for the "fall drive." He refuses to divulge the kind of "masked batteries" or "caterpillars" that will be used, or to disclose the particular "sector" in which he will operate. He is confident, however, that before January 1st, 1917, many of our "enemies" will be enrolled in our camp.

The fortnightly Sunday evening dances continue their success and popularity. Even the older members of the lodge have fallen victims to the "one-step."

The B'nai B'rith Martin A. Marx Memorial Library Fund is still growing. Up to date, $300 has been secured.

Mr. Woldman, Chairman of the Committee on Clubs of the Junior Circle, I. O. B. B., is forming a Glee Club.

An oratorical contest was given by the Junior Circle of B'nai B'rith at the Club Building, on October 29th. The contest was open to all members and the winner was presented with a gold medal designated as the "Mahler" prize, given by Mr. Mahler. The judges were men prominent in Jewish affairs of Cleveland. Mr. Max Meicl, Past President of the District Grand Lodge, was Chairman of the evening. Beside the contest there were piano and violin selections and the evening's entertainment was concluded with dancing. The program was as follows:

Temporary chairman—Mr. N. H. Freiberger, chairman entertainment committee.

Chairman of the evening—Mr. Max Meisel.

Violin solo.........Mr. Manuel Steil
Piano accompanist, Mr. Biel.

Oratorical Contest

"The Jew's Prestige in the United States" ....Mr. Moe C. Nuddleman
"The Mission of the Jew"............ ....Mr. Albert A. Woldman
"A Problem and Its Solution"........ ....Mr. Joseph L. Fetterman
"The Prophecy" ....Mr. Harris J. Grunstein
"Strike Back".........Mr. Eugene Wolf
Piano solo............Miss Jean Bonda
Naming the winner by the judges.
Presentation of the gold medal....... .... Mr. Mahler
Dancing in the ballroom—Outside orchestra.

The first meeting of the Fall term of the Junior Circle I. O. B. B. was held on Sunday, October 22nd. The members enjoyed an address by Judge Levine, entitled "The Soul of an Organization."

MINNEAPOLIS, MINNESOTA.

On the morning of Shemini Azereth, October 18th, Doctor Rudolph I. Coffee, in charge of the Social Service Department of our Order, occupied the pulpit of Rabbi C. David Matt, and preached on "The Problem of Poverty," commenting on the agricultural aspect of the holiday week just closing. The sermon emphasized the great possibilities for Jews who settle on farm lands in America. This is all the more desirable. as those Jewish children, who dwell in the crowded sections of our large cities suffer such serious handicaps. What the B'nai B'rith is doing along Social Service lines, was indicated during the address.

On Friday evening, Doctor Coffee occupied the pulpit of Dr. S. N. Deinard and spoke on "Judaism and Social Service." It is no solution of the Jewish problem in America, to point to certain individuals who possess great wealth, and expect them to keep down race prejudice. This feeling of prejudice is best overcome by the fine lives and the noble aspirations of the Jewish people in this country. Our interest in social welfare, our efforts to overcome poverty and our co-operation in progressive movements, best show that the Jew is inspired by his religion. Judaism lays very slight emphasis on belief, but greatly emphasizes action and daily conduct.

The following day the Minneapolis Social Service Committee held a meeting, which Doctor Coffee attended, Brother Susskind presiding. The local situation was carefully analyzed and the special work which the Social Service Committee of the Order can undertake, was definitely mapped out. This committee should be in a position to do excellent work.

B'NAI B'RITH OF SAN FRANCISCO.

The ten B'nai B'rith lodges of the city have awakened to the need of increasing their membership and of strengthening the order in that city. While the present membership is nearly 2,000 the field is large enough to make it possible for the lodges to double their membership.

On October 1st, Mr. Henry Newburgh and Mrs. Newburgh, returned home after an absence of nearly a month. They visited Portland, Seattle, Spokane, Vancouver, and many other cities in the Northwest. Everywhere the President of the Grand Lodge and his wife were enthusiastically received. "In every community I found B'nai B'rith affairs in a prosperous condition and now I am well satisfied with the results of the trip," said Grand President Newburgh. "While membership gains in some localities are more than in others, I found conditions generally prosperous and feel that the lodges are working well and in the right direction."

Through efforts of the Social Service Bureau of the B'nai B'rith of the District, prison authorities in every city on the Pacific coast were asked to serve a special dinner for their Jewish prisoners to break their fast after Yom Kippur. Brother Harry K. Wolff, District Chairman of Social Service, issued instructions to all the members of the committee throughout the District and many authorities cheerfully and gladly complied with the request.

A unique event in local B'nai B'rith circles was held on Wednesday, November 1st, when Ophir Lodge entertained all the Past Grand Presidents who are residing in and about San Francisco. A team composed of Past Grand Presidents headed by Brother Edward I. Wolfe, exemplified the ritual to a class of candidates and an informal supper followed in the banquet room. Dr. A. E. Cerf was Chairman of the Committee arranging this function and was assisted by a number of members active in B'nai B'rith work.

B'nai B'rith Day, the annual holiday observed by members of the Order throughout the United States, was celebrated in San Francisco Oct. 15, with a kiddies' festival at the Golden Gate Park stadium.

Under the auspices of the Committee of Fifty, hundreds of children—boys and girls of members, children of the Pacific Hebrew Orphan Asylum and of other Jewish institutions—were entertained.

The day's program included games, athletics and other attractions. At noon lunches were given to the little ones and toys distributed. Prizes were awarded in the athletic contests.

The youngsters romped and played until dusk brought an end to their day of merriment.

Members of the ladies 'auxiliary assisted in caring for the children and in carrying out the day's events.

Henry Newburgh, president of District Grand Lodge No. 4, I. O. B. B., will pay his official visit to the ten San Francisco lodges Wednesday evening, November 15, in B'nai B'rith hall. The event is being awaited with much interest.

Grand President Newburgh will tell the local members in detail the work accomplished during the year and will point out the opportunities for future activity.

Arrangements have been begun by the Committee of Fifty of the ten local B'nai B'rith lodges for a grand ball to be given at the Hotel St. Francis Wednesday evening, November 15. The affair will be strictly formal and the committee in charge is exerting every effort to excel all previous social affairs ever given by the Committee of Fifty.

Past Grand President Harry K. Wolff is chairman of the arrangements committee. Among his assistants are Richard E. Gutstadt, second grand vice-president; Milton Meyer, grand trustee; Henry Zekind and Dr. Alvin E. Cerf.

At a recent conference of the Presidents and Secretaries of the Lodges, steps were taken to infuse greater interest in the lodges. Among other things, a consolidation of the lodges was considered.

The Columbia, Modin and Ophir Auxiliaries of the San Francisco lodges held their annual dance on Sunday evening, October 22nd, 1916.

GRAND FORKS, NORTH DAKOTA.

Tuesday evening, October 24th, on returning from Winnipeg, Can., Doctor Coffee stopped off in Grand Forks and delivered an address on the work of the Order. Thanks to Brother M. Rabinovitch, the spacious meeting room in the City Hall had been procured for the occasion and Brother George Papermaster presided. Although called on very short notice, the meeting was attended by a large number of Jewish folks residing in the city. The speaker brought a message of the many lines of activity which the B'nai B'rith is conducting and aroused considerable enthusiasm, while outlining the scope of the Social Service Department, and the Anti-Defamation League.

What Our Lodges Are Doing

ST. PAUL, MINNESOTA.

During his recent visit to the Northwest. Doctor Rudolph I. Coffee, Social Service Director, stopped off in that city and injected new life into the local Social Service Committee.

On Wednesday, October 17th, a special meeting of the committee was called and very well attended, at which plans were made to care for Jewish inmates in penal and correctional institutions throughout the state. It was agreed to work along the lines of the Big Brother Movement and pay special attention to the educational needs of the immigrants. That same night (Shemini Azereth), Doctor Coffee occupied the pulpit of Dr. L. I. Rypins, speaking on "Is God Cruel?" The theme developed that man, disobeying natural laws, brings disaster upon himself. God is not cruel, man is cruel to himself. Most catastrophes may be explained as man-caused disasters. The economic difficulties of our Jewish brethren in this land can be greatly lightened through proper guidance and friendly help. We can also fight and lessen much of the race prejudice from which Jews in America suffer. The sermon outlined the distinct service which the B'nai B'rith is rendering. The following night (Simchas Torah), Doctor Coffee occupied the pulpit of Dr. David Kahn, speaking on "Israel in America." Judaism is a religion of deed, not creed and the entire ritual aims to intensify the thought of helping our brother and neighbor. The Jews of America have done splendid work along philanthoropic lines. In this field, the great machinery of the B'nai B'rith will be used to render constructive Social Service work.

The following day, in company with Dr. Myron Sherper, a visit was paid to the State Penitentiary at Stillwater and in the afternoon to the Boys' Detention Farm. The Social Service Committee will keep in close touch with these institutions, co-operating with the officials to advance the interests of Jewish inmates.

On Wednesday evening, October 25th, an open meeting was held in the lodge room, at which Brother Milton Firestone presided. Doctor Coffee chose as his subject, "America and the Jew," pointing out that we have here unexampled opportunities for assisting our Jewish people. He emphasized the great work which the Anti-Defamation League and the Social Service Department will play in this development. Following the lecture, there was a very interesting inter change of opinion between members of the Order and the speaker. Brother Gustavus Loevinger, Chairman of the Propaganda Committee of the District. moved a vote of thanks to the speaker as the meeting adjourned.

JERICHO LODGE, PITTSBURGH.

Jericho Lodge No. 44 will stage the largest musical effort recently undertaken in Pittsburgh in the Schenley Theatre on the evening of November 16th. The operetta, "The Pilot of Tadousac," is from the pen of Florence Goldsmith, of Connellsville, an unusually talented writer of musical comedy.

A cast of sixty young men and women form the nucleus of this production, which is being conducted under the efficient leadership of Redmond Flood, special professor of dramatic art at the Carnegie Institute of Technology; Ella Wertheimer, dancing instructor, and Ralph Lewando, musical conductor. Rehearsals are being conducted with regularity and they evidence a decidedly finished production.

ABRAHAM LIPPMAN LODGE, PITTSBURGH.

The first of a series of entertainments by the Abraham Lippman Lodge was given on Wednesday evening, October 25th, which proved a decided success. The program consisted of musical and vocal numbers and a recitation by Mrs. [illegible], which was one of the features of the evening. Brother Leonard S. [illegible] delivered an address on "Social Service," outlining the "Big Brother Movement" of the Order. Refreshments were served at the close of the entertainment.

A card party will be held at the lodge rooms on November 23rd for members and their ladies only. Prizes will be given and an enjoyable evening is assured.

Arrangements are being completed for a full dress affair to be given by the lodge on January 16th, at the William Penn Hotel.

IRON RANGE LODGE, CHISHOLM, MINN.

On Sunday, Oct. 22, 1916, Iron Range Lodge No. 793 of Chisholm, Minn., entertained two Grand Lodge officers in the persons of Brothers Chas. D. Oreckovsky of Duluth, Minn., member of the General Committee of the District Grand Lodge, and Gustavus Loevinger of St. Paul, chairman of the Propaganda Committee of the District.

The visitors arriving in the morning were met at the depot by a committee and were later entertained at dinner at the home of one of the members. In the afternoon a meeting of Iron Range Lodge was held, at which a class of seventeen candidates was initiated. The meeting was attended by fully fifty members of the lodge coming from Chisholm, Eveleth and Virginia.

After the initiatory ceremonies Bro. Loevinger made a short talk on the subject, "Is it Worth While?" He emphasized briefly that in his opinion there was something worth while for which the Jewish people as such continue their separate identity and that the B'nai B'rith was one of the most efficient means to this end.

In the evening there was a banquet, attended by about fifty young men, at which numerous toasts were delivered. Brother Loevinger, after the toastmaster read the preamble to the constitution, addressed the audience on the subject, "Are We Sincere?" He said that the preamble is the secret of the Order, this being in reply to a question from the audience, "What is the secret of the B'nai B'rith?" The speaker then proceeded to prove by referring to the hundred and odd institutions the Order maintains; the relief work done by it through the Educational League, Immigration work, Social Service work, Anti-Defamation League; that the Order is sincere and is endeavoring to carry out as far as possible the preamble and the provisions contained therein.

The visiting Grand Lodge officers in reporting their visit expressed their appreciation of the splendid treatment accorded them and paid a tribute to the splendid examples of manhood and womanhood they met during their stay in Chisholm.

BRADDOCK, PA.

On Thursday evening, November 2nd, some twenty-five of the faithful hied themselves surreptitiously to the new domicile of our esteemed Brother, Past President Jonas Adler, who now resides at Edgewood, Pa., and with music and provender, deliberately took possession of the premises; imagine the astonishment of our good Brother, upon witnessing, unannounced, such an invasion into his sacred retreat amid the hills of Western Pennsylvania; in the course of time, he managed to adjust himself to the situation, and everything passed off lovely; amid speeches and eats, all had a royal time, and are anxiously waiting to see who shall be the next victim, for this sort of thing is a monthly occurrence, and tends to bind us closer to each other; it is the best we have discovered for bringing the brothers into closer contact, and in this and other methods we increase the attendance at our regular meetings. Try it, you who are at a loss to know how to get together; cold tongue, corned beef, cheese and rye bread, together with something to moisten one, are splendid instruments for bringing the people of our faith in close communion.

Wishing you success, we sign ourselves,
PROPAGANDA COMMITTEE.

NEW CASTLE LODGE, NEW CASTLE, PA.

The largest class of candidates that was ever initiated at the meeting of New Castle Lodge No. 609, took place at a well attended meeting held on Sunday, November 5, 1916. Prominent officers of the Grand Lodge were present and had charge of the initiation ceremony. Among them were Brothers Isador Sobel of Erie, Past President of the District Grand Lodge; Mark Alexander, member of the General Committee; Edward Hemple, of Pittsburgh, Chairman of the Propaganda Committee of the District Grand Lodge, and Marcos Feuchtwanger, First Vice-President of the District Grand Lodge.

Visiting delegations from sister lodges were present from the cities of Butler, Ellwood City, Sharon and Beaver Falls. At the close of the meeting, a buffet lunch was served to the members and visiting guests and at which numerous short talks on the work of the Order were indulged in.

ST. LOUIS B'NAI B'RITH.

Mr. Sigmund Livingston of Bloomington, Illinois, president of the Anti-Defamation League, addressed a large audience composed of the members of B'nai B'rith Lodges of St. Louis, and of their friends and guests on Sunday evening, October 1st, 1916, at the United Hebrew Temple. The subject of his address was "The Jew in Public Opinion." The speaker was introduced by Brother A. B. Frey, of St. Louis, who acted as Chairman of the evening for the B'nai B'rith Lodges of St. Louis. Brother Frey called the attention of the audience to the splendid work done by the Anti-Defamation League and of the distinguished part which Brother Livingston has played in this movement.

In his lecture, Mr. Livingston traced the organization and growth of the League, then pointed out the chief activities of the League. He called attention to the important fields of activity in which the League has worked, among which are motion pictures, magazines, the daily press, permanent literature and the stage. The speaker gave concrete illustrations of the results accomplished by the League and of the necessity of constant vigilance.

There was also an excellent musical program consisting of two organ solos, a violin solo and two vocal solos.

RIMMON LODGE, RICHMOND, VA.

At the meeting of Rimmon Lodge held on October 15, 1916, the Social Service Committee (Herbert T. Ezekiel. Chairman) reported that prior to the holidays, the four Jewish inmates of the Virginia State Penitentiary were visited, that a special basket was sent to them in order to make Rosh Hashonah, dietarily speaking, different from other days, that the superintendent gave the prisoners permission to rest from their labor on the Day of Atonement, and that the Committee's activities had done much to brighten the lot of the men. The Chairman showed the lodge a testimonial of appreciation from the inmates—a highly creditable piece of artistic work which was done with an ordinary pen.

The lodge appropriated a sum for buying tools, to be used by one of its members who will teach manual training during the winter at the Neighborhood Home.

A Committee of ten was appointed to make arrangements for the meeting of the Grand Lodge, District Number 5, which will be held in Richmond next January.

The Lodge regrets deeply the departure of Brother Jos. L. Levy from Baltimore. This gentleman is one of the Order's staunchest supporters. He was for a long time Grand Secretary of the District. One of his sons is President and another Secretary of Rimmon Lodge, an unusual situation.

45TH ANNIVERSARY OF ASARIAH LODGE, NEW YORK

Asariah Lodge No. 164 celebrated its Forty-fifth Anniversary Sunday, Oct. 23 at Harlem Palace, 27 West 115th St., by an elaborate banquet and dance. The toasts were as follows:

Words of Welcome—Bro. Edward Rosenfeld, Gov. of the Home, toastmaster and Chairman of Com. on Arrangements.

Grace—Bro. District Secretry Bernard M. Kaplan.

"Our Lodge"—Bro. Dr. Leo Schnepp, President.

"Our District"—Hon. Abraham K. Cohen, President of the District.

"Our Order"—Bro. Charles Hartman, Member of the Executive Committee.

"Our Future"—Bro. Past-President Joseph H. Ullman.

Remarks—Bro. Sol Sulzberger, Treasurer of the District.

"Our Home"—Bro. Myron Sulzberger, President of the Home.

Remarks—Bro. Henry Meyers, Gov. of the Home.

Remarks—Bro. Henry Gutenstein, Gov. of the Home.

Remarks—Bro. William B. Koller, Gov. of the Home.

"The Ladies"—Bro. Isidor Simon.

In the prayer on the occasion God's blessing was invoked "on the President of the Order, Bro. Adolf Kraus, the President of the District, Bro. A. K. Cohen, our beloved Order, the American people, all Israel and all humanity." The speeches were of a very happy nature, and the entire affair was most enjoyable. The brothers in charge deserve great credit for the true B'nai B'rith spirit in which this anniversary was celebrated.

B'NAI B'RITH OF PORTLAND, ORE.

During a recent visit of Mr. Hershfield, representing the Hebrew Sheltering and Immigrant Aid Society of New York, he was a guest of honor at an impromptu luncheon given by the two B'nai B'rith lodges of Portland. At this meeting Mr. Hershfield told about the destitute circumstances of our co-religionists in Europe and as a result of his appeal the members of the B'nai B'rith present pledged themselves to raise funds for continuing the present relief work.

In order to stimulate attendance at the local synagogues, the Synagogue Committee of Theo. Herzl Lodge No. 314 arranged a special program for Friday, October 27, 1916, at the Ahavai Sholom Synagogue. There was a sermon by Hon. D. Solis Cohen, as well as special music. The Lodge intends to visit all the synagogues of the city during the winter and members of the B'nai B'rith and their families are urged to attend.

B'nai B'rith Day was celebrated by the lodges of the city on Sunday afternoon, October 15, 1916, with a "Kiddies' Day."

More than 500 Jewish children participated. The exercises included addresses by Rabbi Jonah B. Wise and First Grand Vice-President David N. Mosessohn, who spoke of the unity of Americanism and Judaism in B'nai B'rithism. Talented Jewish young people participating in the program were: Piano selection by Beatrice Klapper, recitation by Minerva Holzman, a violin solo by Sylvia Weinstein, recitation by Corinne Buck and instrumental trio by Zohn brothers. Following the program the children each received a box of candy and a silk American flag, which were handed out by the committee. The local B'nai B'rith lodges were the hosts of the affair, which will long be remembered by both the kiddies and the grown-ups. Dr. M. M. Bettman, district deputy, presided.

Theo. Herzl Lodge No. 314, held a most interesting meeting on October 24, 1916. Five new members were initiated and the applications of seven were presented. After the business session, a joint social session was held with the Daughters of the Covenant. Mrs. Lola G. Baldwin of the Woman's Protective Department of the Police Department of the city, gave an interesting talk on the work of her department and Judge J. P. Cavanaugh addressed those present on experience he has had on the bench. At the conclusion of the evening's program the ladies served refreshments.

ANNIVERSARY CELEBRATION OF CHANANIAH LODGE, N. Y.

A celebration with impressiveness and dignity took place Sunday, Oct 29th, at the Savigny, 229 Lenox avenue, when Chananiah Lodge No. 165 celebrated its 45th anniversary. First Vice-President of the District, Bro. Joseph Rosenzweig, Second Vice-President of the District, Bro. Maurice P. Davidson, the Treasurer of the District, Bro. Sol. Sulzberger, District Secretary Bro. Bernard M. Kaplan, represented the Grand Lodge on the occasion, Bro. Henry Meyers, one of the Governors of the Home at Yonkers, representing the Board of Governors. The speeches by the Grand Officers were very appropriate to the occasion. So were also the remarks at the festive board by the following brothers: S. Gallinger, Albert Weiss, Emanuel Stern, Joseph Kraus, Moses Oppenheimer. Bro. Emanuel Stern, who is "the orator" of the lodge, presented to Bro. Moses Oppenheimer a silver handled cane in recognition of the brothers worthy services. Bro. Albert Weiss acted as toastmaster. In the language of one of the distinguished guests, the brothers and their ladies will long remember this "feast of reason and flow of soul." One of the most gracious acts of Chananiah Lodge on the occasion was the entertainment of some of the old people of our Home at Yonkers, who were especially invited to be present.

BRADDOCK LODGE, BRADDOCK, PA.

Braddock Lodge No. 516 celebrated its fifteenth anniversary on Sunday evening, October 22nd, at Carnegie Hall, Braddock.

Brother Jos. W. Salus, Past President of the District Grand Lodge, delivered a stirring message appertaining to the mission of the Order, which was both instructive and entertaining.

A large number of members of lodges adjacent to the city, as well as those of the Pittsburgh District, were present. An exceptionally fine musical program was carried out.

What Our Lodges Are Doing

KANSAS CITY, MO.

Kansas City Lodge No. 184, held an uuusually well attended meeting in the vestry rooms of the Temple on Monday evening, October 9. The feature of the evening was the address by Brother J. L. Lorie, Past President of the District Grand Lodge. He spoke on the subject "The B'nai B'rith, Its Origin, Worth and Future." He held the close attention of his audience numbering in the hundreds. In his address he showed clearly how the B'nai B'rith steered its ship in the careful course, avoiding entanglements and ever keeping in mind its main object, to preserve the universality of the Order. He explained the reason why the Order has not espoused Zionism and yet, not being opposed to it; how the Order endeavored to harmonize the differences between the advocate of Congress and Conference. He called the attention to the fact that the Order is at all times prepared by its Emergency Relief Fund to render quick relief wherever the cry of help shall be sounded. He recited the accomplishments of the Anti-Defamation League, of its work in eliminating scurrilous reference to Jews and of its plan of education to eliminate prejudice and ignorance of the Jewish people.

Much applause followed his address. Most of the members expressed themselves delighted of having had an education in B'nai B'rith ideals and B'nai B'rith work.

LEON SCHWARTZ LODGE, TALLADEGA, ALA.

In this small town out of nineteen possibilities, the Lodge has a membership of every one and besides there are five members from the neighboring community of Sylacauga. Although this Lodge is but fifteen months old, it has established a place for itself in the local community. The secretary of the Lodge is volunteering to help a number of immigrants to learn English, and begin a nucleus of a night school under the auspices of this Lodge. The secretary has started a Sabbath school for the children, and fifteen of these youngsters are now getting the history and principles of our religion. Last summer this Lodge had a joint meeting with the Gadsden and Anniston Lodges and had a notable gathering.

Brother Oberdorfer was the orator of the occasion, and the Lieutenant Governor of the State also made an address. It was a very successful meeting, and inspired every one with enthusiasm. The secretary has been working with Gadsden officials to try to get another meeting there in the near future.

YONKERS, NEW YORK.

Bro. Henry Meyers, Chairman of the Committee on Arrangements, arranged a very interesting Thanksgiving Day program, to be held at the Home for the Aged and Infirm at Yonkers. All the brothers of the Metropolitan district have been invited. The orator on the occasion will be the First Vice-President of the District, Brother Joseph Rosenzweig. There will also be addresses by the President of the Board, Bro. Myron Sulzberger. The opening prayer will be delivered by the Dean of the Board, Bro. Mo. Minzesheimer and the closing prayer by the District Secretary, Bro. Dr. Bernard M. Kaplan. The musical program will be in charge of Bro. Rev. Simon Schlagor of Temple Emanuel, assisted by the able choir of Temple Emanuel. An interesting feature of the program will be a piano solo by the well-known young artist, Miss Blanche L. Kaplan. Bro. Henry Meyers will preside over the service and deliver the introductory address.

HAR SINAI LODGE, PHILADELPHIA.

An interesting meeting of the Har Sinai Lodge No. 8 has been arranged for Thursday, November 9. At this meeting a course of lectures on social service will be inaugurated. Prominent speakers have been asked and consented to address the members. Rabbi Max D. Klein, of the Congregation Adath Jeshurun, will be the speaker, and it has been arranged to have the Honorable Raymond MacNellie, Judge of the Juvenile Branch of the Municipal Court, address the members at the December meeting. A luncheon has been arranged to follow the meeting at which general discussion of the subject will be had. The secretary of the lodge has sent out invitations to the members of all other B'nai B'rith Lodges to attend this meeting.

MISSOURI LODGE, ST. LOUIS, MO.

More than 350 members attended the meeting of Missouri Lodge No. 22, in St. Louis, on Sunday evening, October 15. Brother Karl M. Vetsburg, President of D. G. L. No. 2, delivered an exceedingly interesting lecture on the Denver Consumptive Hospital, illustrated with many views of the hospital. The lecture was embellished with views and descriptions of the scenic beauties of Colorado and other western states.

Another feature of the meeting was the presentation of a gold headed cane to Bro. Isaac Fuld on the occasion of the 60th anniversary of his membership in Missouri Lodge. Bro. Fuld became a member of Missouri Lodge on October 16, 1856. He is still active in his membership, rarely missing a meeting, and the Lodge hopes to be able to celebrate the 75th anniversary of his membership.

So many features were arranged for that meeting that it proved one of the most interesting and instructive meetings of the year.

A business meeting was held after the address and at its conclusion, lunch was served and a social hour was spent.

The Lodge took final action upon the resolution to donate the sum of $500 to the Union Men's Hebrew Association.

INSTITUTION OF B'NAI B'RITH LODGE AT TULSA, OKLA.

On Sunday, Oct. 29, 1916, Tulsa Lodge was instituted at Tulsa, Okla., with a charter membership of thirty-four. The meeting which was most enthusiastic and well attended, was held in the vestry rooms of the Synagogue.

Bro. Louis Cohen, of Fort Smith, Ark., member of the General Committee of D. G. L. No. 7, acted as installing officer and presided over the ceremonies. He was assisted by Bros. H. L. Cohen of Drumright, Okla., past president of Fort Smith Lodge of Fort Smith, Ark.; Bloom, of Muskogee Lodge, and Louis Feenberg, of Fort Smith Lodge.

After the formal institution of the lodge and initiation of candidates, the election of officers was held with the following result:

Emil Offenbacher, President.
J. Beren, Vice-President.
Alfred Clark, Secretary.
M. G. Rubin, Treasurer.

Rabbi M. Teller was honored with the appointment of Monitor.

Much credit is due to Bros. Louis Cohen and Dave Feenberg for the successful organization of this lodge.

MAGIC CITY LODGE, BIRMINGHAM, ALA.

Magic City Lodge. No. 725, I. O. B. B., though just a little over three years old, has determined to cast aside the atmosphere of "infancy" and begin life of "youth"—not old age—hustle and struggle for progress, and let the local community know that within its midst is a live organization greatly interested in the general welfare of the Jewish people. As soon as one name on the membership register is, for one or another reason withdrawn, two new names must appear.

In line with that new motto a special membership committee consisting of Brother I. Urdong, I. Copeland, M. Shapiro, J. Weinstein, H. Swedlow, F. A. Abelson and Chas. A. Lass, were charged with the duty of getting new members. The result is that eighteen new applitions had been signed for the last week and many more coming.

The Social Service Committee has recently done splendid work in helping the local Jewish butchers and grocers keep up with the local sanitation laws. Credit is especially due to Mrs. L. Goldman and Mrs. Chas. A. Lass, two good women with noble Jewish hearts, who assisted in the splendid progress of the Social Service Committee.

HOREB LODGE, NEW HAVEN, CONN.

Horeb Lodge No. 25 of New Haven, Conn., in carrying out a more constructive program this year has provided an interesting lecture for every meeting. Joseph Levenson, chairman of the Intellectual Advancement Committee of District No. 1, addressed the meeting of October 8th on "The Future of the B'nai B'rith." He emphasized particularly the need of young men of enlightment and capability to take up the leadership in the work of the Order. Dr. Louis H. Levy of that city delivered a very instructive lecture on "Eugenics and Sex Hygiene" at the meeting of October 22nd.

INSTITUTION OF B'NAI B'RITH LODGE AT CHARLESTON, W. VA.

Charleston Lodge No. 788 was instituted on Sunday, October 15, 1916, at Charleston, W. Va., by a delegation representing District Grand Lodge No. 3, consisting of Brothers Marcus Feuchtwanger of New Castle, Pa., First Vice-President Isidor Sobel of Erie, Pa., Past President Leon B. Stein of Wheeling, W. Va., member of the General Committee, and Edward Hemple of Pittsburg, member of the Propaganda Committee of the district Grand Lodge.

The Lodge was organized with 35 members and additional 30 applications were secured at the time of its institution. The meeting was very enthusiastic and indications are that the new Lodge will be one of the active Lodges of the District.

Mr. Phil May was chosen President and Rabbi I. Bettan monitor of the new Lodge, and all the officers are much interested in the work and success of the Lodge.

The ceremonies took place in the Elks Club Room and the initiatory service was conducted by Brother Isidore Soble who gave a forceful exposition of the aims and objects of the Order. He was followed by Brothers Feuchtwanger, Stein and Hemple, who related their experiences in connection with the work of the Order, also dwelling upon the importance of the community of Charleston affiliating itself with the Order. The closing address was made by Rabbi Bettan who delivered an inspiring address upon his own conception of the B'nai B'rith.

Charleston Lodge was organized by Brothers Edward Hemple and Richard Rauh.

MONTGOMERY, ALA.

Under the auspices of Emanuel and Alabama Lodges an Intellectual Culture Entertainment was held on Sunday evening, October 29, 1916. The following program was carried out:

Piano Solo........Miss Dora Sternfeld
Opening Remarks.............Chairman
Impressions of Alaska..Miss Della Mohr
Violin Solo..........Miss Pauline Lewy
Prejudice, Its History and Causes....
..........................B. Lobman
Vocal Solo—"Sunlight"..............
...................Mrs. Jos. M. Bloch
Accompanied by Mrs. Guy Smith.
Good Night. Au Revoir.

LINCOLN CITY LODGE, LINCOLN, NEBR.

On Sunday, October 15, 1916, a committee of Lincoln City Lodge No. 377, consisting of Rabbi Jacob Singer, Morris Friend and Victor Friend, proceeded to Hastings and Grand Island, Nebr., in which cities a class of thirteen members were initiated for Lincoln City Lodge and a number of new applications were secured. Owing to inclement weather a number of prospective members were prevented from coming from Grand Island and other places in the vicinity.

The occasion was a unique one in a Jewish sense for so small a community. The meeting was held in the afternoon and at its conclusion a dinner was served in which more than sixty men and women participated. Rabbi Singer addressed the audience at the dinner. Later a dance concluded the festivities. Much interest was manifested in the work of the Order and the committee feel confident that a religious school and other Jewish activities will ensue there and in the neighboring towns as a result of their visit.

ISAAC LODGE, MILWAUKEE, WIS.

At a meeting of Isaac Lodge, No. 87, of Milwaukee, Wisconsin, at which more than 125 members were in attendance, addresses were made on Jewish charitable work in Milwaukee.

J. H. Scidelmann, secretary of the lodge, urged co-operation of all Milwaukee charitable societies, stating that the scope of each overlapped that of the others and that more could be accomplished by co-operation. It was suggested that committees from each organization be appointed to provide homes for Jewish children who are arraigned in juvenile court. Co-operation in the Big Brother movement in Milwaukee was advocated. Other speakers for their respective organizations were Mrs. Max Polacheck, president Council of Jewish Women; Miss Stella Rosenbaum, Abraham Lincoln House; Mrs. I. Greenberg, president Ladies' Sanitary Benevolent Society; Mrs. M. S. Halfaer, president Social Workers' Society.

UNIONTOWN LODGE, UNIONTOWN, PA.

The committee representing District Grand Lodge No. 3 at the institution of Charleston Lodge, at Charleston, W. Va., paid an official visit to Uniontown Lodge No. 471 of Uniontown, Pa., on October 16, 1916. The meeting was one of the most successful the lodge ever had. Brother Isidore Sobel of Erie, Pa., addressed the public meeting under the auspices of the lodge at the Standard Club. He told of the work done by the Order which is represented in many parts of the world. He emphasized the altruistic work of the District through the orphanage at Erie. Brother Sobel was followed by Brother Edward Hemple of Pittsburgh, Pa., chairman of propaganda of the District Grand Lodge, who informed the audience of the propaganda efforts made within the district to stimulate the Order. More than 100 representatives of the Jewish community and their ladies attended the meeting and a large number of applications for membership in the lodge were received.

The committee who arranged for the meeting consisted of Brothers Rosenbaum, Sterns and Lapunsky.

DISTRICT NO. 1.

Elaborate preparations are being made for a joint class initiation to be held Monday evening, November 27th, in honor of the president of the District, Judge A. K. Cohen, who will be the guest of the Metropolitan lodges. A number of distinguished speakers will address the joint meeting. Among the invited guests will be Brother Henry Morgenthau, ex-Ambassador to Turkey, and Brother Rev. Dr. Samuel Schulman.

New York Isaiah Lodge No. 1, which is the oldest lodge in the Order, at a recent meeting amended its by-laws, doing away with the sick benefit feature, offering "as the highest inducement for members the opportunity to help in the great work of the Order." Brother Meyer L. Victorious was re-nominated as the president of the lodge for the second term.

A joint meeting of Maccabee and Washington Lodges was held at the headquarters on Thursday evening, October 26th. Mr. Monroe M. Goldstein, secretary and counsel of the Nation Desertion Bureau, delivered a very interesting address on "The Spouse's Hegira."

Brother Joseph H. Ullman of New Haven visited Jehuda Halevi Lodge Sunday. October 8th, and addressed a meeting of that lodge. Jehuda Halevi Lodge initiated a number of new brothers at its last meeting.

Brother Joseph Levenson, Chairman of the Intellectual Advancement Committee, visited New Haven, where he addressed a large meeting of Horeb Lodge.

Bro. Archibald M. Hillman of Worcester, Mass., was appointed member of the General Committee in place of Brother I. Irving Lipsitch, who moved to San Francisco, where he accepted the position of General Director of the Federated Charities.

Manhattan Lodge No. 156, held a very interesting meeting Wednesday evening, Oct. 25, "to consider provision for adequate celebrating the Lodge's fiftieth anniversary with a fitting program and an enlarged membership."

Bro. Wm. H. Silk, President of Akiba Lodge No. 173, has arranged a program of current topics of Jewish and American interest to be discussed at its meetings.

The Ladies Auxiliary of Edward Everett Lodge, of which Mrs. Emily K. Duschnes is President, is arranging a Bible Study Class to meet once a week.

The Board of Directresses of the Ladies' Auxiliary Society of the Home for Aged and Infirm at Yonkers, met Tuesday, October 10, at the headquarters, and mapped out the work for the coming year. These ladies visit the Home from time to time, treat the old people at the Home to special dinners, and furnish entertainments for the recreation of the old people. This very worthy society has been co-operating with the Board of Governors and has been of great service to the Home. The following are the officers of that society: Mrs. Edward Loeb, President; Mrs. David Wile, Vice-President; Mrs. George Bruck, Treasurer; Mrs. Emanuel Marx, Secretary. At its last meeting Mrs. Max Danziger was appointed a Directress to fill the vacancy caused by the death of Mrs. Simon May.

Among some of the distinguished members who recently joined the Order in New York City is the well known author and child's specialist, Dr. Herman Sheffield.

(Continued on page 16)

What Our Lodges Are Doing

(Continued from page 15.)

Israel Lodge No. 796, of Portland, Me., will shortly give an illustrated lecture on "Palestine." The committee in charge of the arrangements consists of the President of the Lodge, Bro. Dr. Elias Caplan, and Vice-President Max L. Pinansky. The General Committee received a letter from Israel Lodge stating that the work of the District Secretary, Bro. Dr. Bernard M. Kaplan, during the high holidays at Portland, was of benefit not only to the Lodge but to the general community.

President of the Board of Aldermen of New Haven, Conn., Brother Samuel Campner of Horeb Lodge, member of the General Committee, has been the acting mayor of New Haven for some time. Brother Campner is a young man of 29, and is making a splendid record in his official capacity as the acting chief executive of the city.

On Tuesday, November 7, the Headquarters Committee, of which Brother Herman Asher is Chairman, assisted by a number of brothers on the Intellectual Advancement Committee, arranged with the Western Union Telegraph Company to have a special wire at the headquarters, announcing election returns. Several other features were arranged to make the program of the evening very enjoyable. A very interesting program of musical numbers and classic dances was followed by an informal dance. The affair was for the entertainment of the members and their families and was largely attended. Miss Irene Stolofsky, a brilliant young violinist of Chicago, added much to the pleasure of the evening by some delightful selections.

Brothers Herman Asher and W. H. Silk have organized a minstrel show, which will be in charge of Mr. Adolph Newberger.

Jordan Lodge gave an informal dance in honor of the Ladies' Auxiliary of which Mrs. Henry W. Pollock is President, on Thursday, Nov. 2, at the B'nai B'rith Headquarters. The affair was very enjoyable as are all the affairs given by Jordan Lodge.

DISTRICT NO. 2.

Cincinnati Lodge No. 4 of Cincinnati, Ohio, held a membership campaign during the week commencing October 22, which was known as "B'nai B'rith Week." The campaign was conducted on a plan similar to that of last year, which resulted in bringing in more than 400 new members to the Lodge.

Mr. Bernard Friedberg of Cincinnati, Ohio, has been elected President of the Covenant Endowment Board of District Grand Lodge, to succeed the late Martin A. Marks of Cleveland, Ohio.

In connection with the membership campaign of the B'nai B'rith Lodges of St. Louis, arrangements are being made to have the class initiation take place on Sunday, November 26, on which occasion also, the annual observance of B'nai B'rith Day will be held. One of the principal speakers of the occasion will be Dr. Rudolph I. Coffee, of Chicago, Social Service Director of the Order.

At a meeting of Denver Lodge No. 171, of Denver, Colo., held on Oct. 8. 1916, Bro. Morton M. David addressed the lodge on the subject, "The Jewish Criminal."

Bro. Arthur F. Friedman was elected Trustee of the lodge to fill the vacancy caused by the death of his father, the late Meyer Friedman.

The membership campaign of the lodge which was to have been conducted last month has been postponed to the week of Oct. 22. Vice-President Bro. Simon J. Heller, chairman of the Propaganda Committee, has arranged for a vigorous campaign.

The St. Louis Alumni of the Jewish Orphan Asylum of Cleveland, held a meeting recently at which election of officers was held and plans for the celebration of Dr. S. Wolfenstein's seventy-fifth birthday were made. Dr. Wolfenstein was formerly superintendent of the Orphan Asylum.

Under the auspices of the Committee on Social Service of District No. 2, services at the Ohio Penitentiary were held on the recent Jewish holidays. Rosh Hashonah was observed with a service and sermon by Rabbi I. B. Jashenoski. In his lecture he explained the thorough meaning of the holy day and its object lesson. Speaking, reading and music were important details of the program.

Yom Kippur services were in charge of Mr. H. Bernstein, of Columbus, who after the reading of the scriptures, made a short address on the subject, "Man's Reconciliation with God." At the close of the day a luncheon was given to all the Jewish prisoners by Brother Myers. [illegible] was observed with services in charge of Rabbi Jashenoski, who gave an interesting talk on the meaning of [illegible]

DISTRICT NO. 3.

Under the auspices of the Social Service Committee of District No. 3, Mr. Edward Hemple of Pittsburgh, Chairman of the Propaganda Committee of District Grand Lodge No. 3, officiated for the holy days at the Huntingdon State Reformatory at Huntingdon, Pa.

At a meeting of the Entertainment Committee of the Associated B'nai B'rith Lodges of Pittsburgh, held on October 10, 1916, a detailed report of the picnic held under the joint auspices of the four lodges was made. Although the affair was never planned with a view to making money, but was simply a social undertaking, sufficient moneys were realized to enable the committee to appropriate the sum of $100 for the benefit of the war sufferers, and a check for that amount was ordered sent to the Pittsburgh Jewish Relief Committee.

The religious school at New Castle, Pa., under the auspices of New Castle Lodge No. 609 of the Order, is conducting its sessions for the year with a very encouraging enrollment. Brother Marcus Feuchtwanger, Vice-President of the District Grand Lodge, is in charge of the school.

As January 1917 will mark the first year of the existence of Lincoln Lodge No. 780, of Philadelphia, the Lodge decided to hold the first annual banquet on the date of the anniversary and to invite the presence of the entire Executive Committee of the District.

Charleston Lodge, No. 788, was instituted at Charleston, W. Va., on Oct. 15, 1916, with sixty-four charter members.

The Committee of the Grand Lodge officers consisting of Bros. M. Feuchtwanger, Isidor Sobel, Leon B. Stein and Edward Hempel, delegated to institute the new lodge at Charleston, W. V., also paid an official visit to Huntington Lodge, No. 795, at Huntington, W. Va. The visit was very much appreciated by members of the lodge. The visiting officers addressed the lodge on the work of the Order. The meeting which was a very successful one was held in Elks Club Rooms and material results have been accomplished by the visit of the Grand Lodge officers.

On their return home from Charleston, W. Va., where a new lodge was insituated Oct. 15, 1916, Bro. Isidore Sobel and Edward Hempel stopped over in the city of Connellsville and secured forty names to the application for charter for a lodge to be instituted in that city.

The first of a series of monthly entertainments under the auspices of Abraham Lippman Lodge, No. 672, of Pittsburgh, Pa., was held on Wednesday, Oct. 25, for the benefit of its members, as well as the members of the sister lodges. An excellent program was carried out and refreshments were served.

The Propaganda Committee of Abraham Lippman Lodge, No. 672, of Pittsburgh, announces having appointed a sub-committee of fifty to carry out the plans for an elaborate winter affair under the auspices of the lodge, to be held at the William Pitt Hotel on the evening of Jan. 16, 1917.

DISTRICT NO. 4.

A minstrel and vaudeville show, under the auspices of Los Angeles Lodge No. 487, of Los Angeles, Cal., took place the first Sunday in November. The event proved to be the biggest and most enjoyable affair of the season.

Fresno Lodge No. 723, of Fresno, Cal., held its first dancing party of the season on October 25, 1916, which was attended by more than 100 members and their ladies.

On October 24, 1916, Oakland Lodge No. 252, of Oakland, Cal., held a whist tournament in its club rooms. Although the tournament proved an interesting part of the evening's entertainment, a feature of the affair was a musical and vaudeville program arranged by Mr. Jos. Kletz, Chairman of the Committee.

At a joint meeting of the B'nai B'rith Lodge of Bellingham, Wash., and its auxiliary, held on October 8, the proposition to admit ladies to the auxiliary whether or not they had relatives in the Lodge was voted on by the members.

Elaborate plans are being perfected by the Entertainment Committee of Emma Lazarus Auxiliary of Seattle, towards making the annual ball more successful than those given previously. The affair will take place on November 29.

Oakland Lodge No. 252, of Oakland, Cal., is making arrangements for the celebration of the forty-first anniversary of its institution on November 28, 1916, in its club rooms. The officers of the Lodge jointly with the Arrangement Committee are making an effort to make this event a memorable one in the history of the Lodge. The membership campaign under the auspices of a special committee headed by Brother Lionel Wachs, promises that the Lodge will reach the 250 mark in its membership before the close of the year.

At a meeting of the Lodge held on October 31, 1916, Mr. Walter Brandt addressed a large number of members present on the subject, "Lloyd's Insurance Problems."

Columbia Auxiliary Daughters of the Covenant held a literary night during the month of October, presenting an interesting program before a large gathering of members and friends.

DISTRICT NO. 5.

The annual convention of District Grand Lodge No. 5 will be held in the city of Richmond, Va., in January, 1917. A committee of Rimmon Lodge No. 68 has been appointed to make the necessary arrangements.

Rimmon Lodge No. 68, of Richmond, Va., held a well attended meeting on Sunday, October 15, at which a number of new members were elected. The Lodge appropriated the sum to purchase tools for the teaching of manual training at the Neighborhood Home. The Social Service Committee of the Lodge cooperates in the work of this Home.

DISTRICT NO. 6.

Under the auspices of the Central B'nai B'rith Council representing the Milwaukee lodges, a membership campaign has been inaugurated and the prospects are bright for a large increase in the Milwaukee B'nai B'rith.

Brother Solomon Levitan, of Madison, Wis., Sergeant-at-Arms of District Grand Lodge No. 6, who four years ago lead the Republican ticket for presidential elector in his state, is this year a member of the State Central Committee.

Mr. Edward Lichtig of Bay City, Mich., is spending some time in Flint, Mich., at the request of the General Committee of the District Grand Lodge, for the purpose of securing a class of new members for the Lodge. As a result of his efforts, committees were appointed to canvas the city and their efforts, together with that of Brother Lichtig's, netted so far thirty-one applications. Brother Lichtig proposes to secure at least fifty new candidates, and the entire class to be initiated towards the end of the month and for which occasion a number of Grand Lodge officers have been invited to attend, and, no doubt, will be present.

Illinois Lodge No. 794, of East St. Louis, Ill., held a well attended meeting on Tuesday, Oct. 17. A class of three candidates were initiated and several applications for membership were presented, which will be acted upon at the next meeting.

Mt. Royal Lodge No. 729, of Montreal, Canada, held a well attended meeting on Sunday, Oct. 22, 1916. Aside from the regular order of business a discussion was held by the members on some features of social service work which the lodge is arranging. The discussion developed much enthusiasm and new life was infused in the old standing committees. The officers of the lodge, particularly Bro. J. Levinson, its president, are earnestly striving to secure favorable results in the matter of bringing about a hearty and steady incease, not only in the numerical strength of the lodge, but also in its activities.

On Oct. 25, 1916, Brothers Alfred F. Mecklenburger, member of the General Committee, and H. M. Seligman, District Deputy of the State of Illinois, paid an official visit to Racine Lodge, No. 697, of Racine, Wis., for the purpose of initiating candidates. A class of four was initiated by the visiting Grand Lodge officers.

Brother Rabbi Eugene Mannheimer, of Des Moines, Iowa, member of the General Committee of the District Grand Lodge, visited Ottumwa, Iowa, and laid the foundation for the institution of a B'nai B'rith Lodge in that city. He has arranged to return to that city on Nov. 13th, and address a meeting of those interested in the formation of the Lodge.

DISTRICT NO. 7.

Under the auspices of Memphis Lodge No. 35, of Memphis, Tenn., a meeting was called by Rabbis W. H. Fineshriber, B. W. Hirsh and G. M. Schloss, representing the lodge for Sunday, October 15, 1916, for the purpose of organizing the Big Brother movement of the city. An Executive Committee of eleven was appointed in whose hands was placed the detail work. Fifty-three members have signified their willingness to be enrolled as "Big Brothers." While the movement originated with the B'nai B'rith Lodge, it is not intended to confine the workings of the "Big Brothers" to the Lodge or Order, but rather to make the organization as broad in its scope as possible.

Emanuel and Alabama Lodges, of Montgomery, Ala., gave a joint intellectual culture entertainment on Sunday evening, October 29.

A well attended meeting was held on October 30, 1916, by Home Lodge No. 243, of New Orleans, La. It was decided to hold a literary meeting jointly with J. K. Gutheim Lodge on November 27, and to invite members of all the other sister lodges of the city. A lecture on the subject, "The Racial and Religious Elements of B'nai B'rith," will be delivered on that occasion by Dr. Mendel Silber, and a discussion will follow.

Brother Louis Cohen of Fort Smith, Ark., member of the General Committee of District Grand Lodge No. 7, organized a new lodge of the Order at Tulsa, Okla., on October 28 and 29, 1916.

Gulf Lodge No. 221, of New Orleans, La., held a well attended meeting at the vestry room of the Touro Synagogue on November 2, 1916. Various matters of importance were considered; also steps looking to an increase of membership during the coming season.

Houston Lodge, No. 434, of Houston, Texas, held a meeting on October 25, which was of special interest as a good program was carried out. There were a number of speakers from the local Lodge, as well as members from out of town.

Beaumont Lodge No. 435, of Beaumont, Texas, is one of the most progressive lodges of the District. While its membership is comparatively small, numbering only fifty, the Lodge is quite a factor in all matters appertaining to Jewish interests. At a recent meeting of the Lodge a membership campaign was resolved upon and it is expected that the Lodge will double its membership during this season.

Birmingham Lodge No. 368, of Birmingham, Ala., held an important meeting on September 17, at which plans were worked out for the Lodge during the coming season. Various committees were appointed, among them, the Social Service Committee, with Dr. M. Newfield as Chairman, the Membership Committee headed by Brother J. D. Rosenberger, and the Intellectual Culture and Entertainment Committee with Brother R. M. Sterne in charge.

MEETING OF GENERAL COMMITTEE OF DISTRICT GRAND LODGE No. 3.

A meeting of the General Committee was held at the Hotel Majestic, Philadelphia on October 29, 1916. All the officers and members were present; in addition thereto a number of Past Presidents of the Grand Lodge and chairmen of standing committees.

The committee resolved to hold annually three sessions. It was further resolved that in view of the recent convention of the District having appropriated a sum to the National Farm School, that the institution be represented in the Order, and that, accordingly, the Farm School be authorized to appoint a committee to meet with a like committee of the General Committee to bring about an affiliation. The committee resolved unanimously to delegate officers of the General Committee as well as prominent members of the Order to visit newly instituted lodges at various times so that by their presence to instill new enthusiasm among members of such lodges and thereby aid in bringing about the permanency of such lodges.

Brother David Bortin outlined the social service work of the District, elaborating upon the need of funds to carry on the work, whereupon the sum of $250.00 as a preliminary appropriation was made for the pursuance of this activity. Brothers B. S. Pollak and D. Phillips were appointed additional members of the Social Service Committee of the District. It was further resolved that the Educational Board of Allegheny County and Prison Aid Society of Philadelphia be under the direct supervision of the Social Service Department of the District.

A committee consisting of Brothers Bortin, Salus, Meyerhoff, Phillips and Platowsky was appointed to take charge of the renovation of the B'nai B'rith Statue to Religious Liberty, located in Fairmont Park, Philadelphia.

The committee consisting of Brothers Jay Singer and Pollak was appointed to act with a like committee from the National Farm School to bring about an affiliation of the two organizations.

The subject of propaganda and intellectual advancement received careful consideration.

DEMAND FRANCHISEMENT OF JEWS.

In Nizhni Novgorod took place a conference of the fur traders of all Russia. The conference adopted a resolution stating that in order that the fur trade should develop unmolestedly it is absolutely necessary that the Jews be enfranchised, as the greatest merchants are Jews. The member of the Imperial Duma, Salazkin, was president of that conference.

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JEWISH LEADERS

A Series of Historical Portraits

By RABBI SAMUEL S. COHON, *Chicago*

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4. Isaiah, the Leader, As Literary Prophet.

The world is divided into many kingdoms. The oldest and the most formidable is the kingdom of force, in which might makes right, and in which the man of strongest arm and swiftest foot is ruler. Partly on the ruins, and partly by the side of the kingdom of brute force, the empire of the intellect was established, in which human thought plans and builds cities, invents and perfects machines, discovers and develops the mainsprings of physical existence. In the midst of this empire in which the general, the builder, the engineer, the merchant, and the inventor are kings, the prophet lifted the banner of the new kingdom, the kingdom of God—the spiritual sovereignty of truth and righteousness. Through his lofty "thought and is clear expression," he gained power over the souls of men. The prophetic word glowed as fire, and set men's consciences aflame.

But the word, once uttered, takes wing, not to return again. Especially the unpopular utterances of prophets, for which they were persecuted and stoned, could hardly have been treasured in the fleshy hearts of men. Besides, the finest memory is fallible. How much the art of writing has done for the preservation of what is truest and best in the realm of the spirit can hardly be estimated. Though libraries, too, furnish fuel for the flames of bigotry, and parchments also are subject to decay, manuscripts are prone to have greater longevity than the memory of mortals. Thus, in the book, the prophet's message found refuge from persecution. "Wondrous indeed," writes Carlyle, "is the virtue of the true book. Not like a dead city of stones, yearly crumbling, yearly needing repair; more like a tilled field, but then a spiritual field; like a spiritual tree, let me rather say, it stands from year to year, and from age to age."

Of the great books of the world, the four volumes of prophetic writing of the Hebrew Bible—those of Isaiah, Jeremiah, Ezekiel and the Minor Prophets—have exerted the most far-reaching influence in shaping the destinies of mankind. The first of Israel's seers whose words were committed to writing, was Amos of Tekoa, a Judean citizen who appeared with his message in Northern Israel, during the prosperous reign of Jereboam II. (760 B. C. E.), about a century after Elijah. This true successor to Elijah, a man of fiery zeal and an impassioned preacher, feeling the weight of the people's appalling indifference to his message, seized upon the art of writing as vehicle for his thoughts, and thus preserved them for the more responsive hearts of subsequent generations.

In the religion of Israel, Amos intensified the note of God's universality and justice. Ever since Moses beheld God as the Eternal Spirit that created and upholds the order of nature and the life of man, religion has found its chief expression in morality. Justice ceased to be a matter of policy between men, and became the foundation of God's throne. Out of the rays of light that shone from the face of Moses, the noble band of prophets wove Israel's crown of glory. As in the case of Nathan in relation to David, and of Elijah in his conflict with Ahab, the prophets considered it to be their duty to test human conduct in the light of their God-given ideal. Amos went farther than all his predecessors in applying the plumb-line to the nation's life, and in emphasizing the preeminence of righteousness over ritual, in religion. From his high tower of inspiration, this shepherd-prophet passes moral judgment over foreign nations as well as over the Northern and Southern kingdoms of Israel. To him, God is the universal Lord, the ruler of all the families of the earth, and their redeemer from oppression. (Amos IX: 1-7.) If Israel occupies a special place in divine providence, it is as the servant of righteousness (Amos II: 9-111: 2). In language bold, vigorous and right in poetic images and symbols, he assails the injustice and selfishness of the ruling classes, and the hypocrisy of the priests, the official guardians of religion (Amos IV-VI; VIII). In the name of God, he declares: "I hate, I despise your feast days, and I will not take delight in your solemn assemblies. Though ye offer me burnt offerings and your meat offerings, I will not accept them; neither will I regard the peace offerings of your fat beasts. Take thou away from me, the noise of thy songs, for I will not hear the melody of thy viols. But LET JUDGMENT RUN DOWN AS WATERS, AND RIGHTEOUSNESS AS A MIGHTY STREAM." (Amos V: 21-24.) God does not demand animal sacrifice; He demands that the moral law be observed, that justice be done, that its mandates be carried out by rich and poor alike.

The younger contemporary of this stern religious and social reformer, Hosea, the son of Beeri, a native of the North, in vibrant tones sounded the message of God's pardoning grace. Like Amos, he tore down the veil from the life of the people, and disclosed the hideous sores in the body politic, the crass immorality and spiritual stagnation. "The Lord is at strife with the inhabitants of the land, because there is no truth nor love, nor knowledge of God in the land; but perjuring and lying, murdering and stealing and adultery prevail." (Hosea IV: 1-6.) "My people are doomed to destruction," complains the prophet, "because they lack knowledge." In ignorance of the moral nature of God, they offer Him the service rendered to the licentious Baalim. Priests and people alike are partners in the offence. Image worship is rampant in the land. Anarchy, civil strife, and oppression go hand in hand with their religious laxity. The apostacy of Israel, deep-rooted in the past, dominates the people's destinies, and will ultimately lead them to ruin. However, as a man of tenderest affections and most sympathetic soul, he came to feel—partly through his own experience with his faithless spouse—that greater than God's justice, is His long-suffering love. Though the day of reckoning is at hand, there is a way of redemption for the people, from the clutches of sin "Return unto thy God," he pleads; "keep mercy and justice, and wait for thy God continually." (Hosea XII: 7.) Knowing the fulness of God's mercy, which sustains the whole wide creation, Hosea speaks in God's name: "I will not execute the fierceness of mine anger; I shall not return to destroy Ephraim, for I am God and not man, the Holy One in the midst of thee; and I will not come in fury." (Hosea XI: 9.) Thus, to Amos' idea of religion's being grounded on justice, Hosea added the element of love. In mystic form, he expressed God's love for Israel, in the musical words: "And I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies. I will even betroth thee unto me in faithfulness, and thou shalt know the Lord." (Hosea II: 21-22.)

Amos' trumpet call to righteousness, and Hosea's flute-like pleading for repentance, blended in the sonorous message of the prince of prophets and literary artists, Isaiah, the son of Amos of Jerusalem. The seeds of prophetic truth came to fruition in his doctrines. In the mind of this religious genius, righteousness and love combined in the ideal of holiness, morality's most perfect expression.

Unlike the lives of Moses and Elijah, which must be read through a thick veil of legend, Isaiah's life is revealed to us in his own words and thoughts. His work is his biography. However, if, in the study of the lives of Moses and Elijah, the great difficulty consists in the separation of legend from fact, in the case of Isaiah, the great task of the student is to distinguish between the various utterances contained in the book which goes by the name of Isaiah, to determine which of them are authentic, and thus to be in a position to draw the picture of the prophet. "One's first impulse," writes that excellent judge of literature, Matthew Arnold, "naturally is to receive a book as it comes to us, and from all unsettlement of it one is averse. But we have to get over this natural conservatism in the present case, because so much more embarrassment to our understanding is created, so much more check given to our full enjoyment of Isaiah, by rejecting all re-arrangement than by accepting it." (M. Arnold, Isaiah of Jerusalem, pages 32-33.) We must bear in mind that editors, in ancient time, were not guided by "the rules of modern literary workmanship." "Their main object," writes W. Robertson Smith, "was to get together everything that they could find, and arrange their material in volumes convenient for private study or use in the synagogue. In those days, one could not plan the number of volumes, the number of letters in a page, and the size and form of the pages, with the freedom to which the printing press has accustomed us; the cumbrous and costly material of ancient books limited all schemes of editorial disposition. In ancient books, the most various treatises are often comprised in one volume; the scribe had a certain number of skins, and he wished to fill them." (W. R. Smith, Prophets of Israel, pages 211-212.) When the remains of ancient prophecy were collected—some two hundred fifty years after the death of Isaiah—after the days of Ezra the Scribe, the editors distributed them as best they could, in the four prophetic volumes of our Bible. Thus several fragments from the writings of other prophets found their way into the book of Isaiah.

Modern scientific studies of the literature of the Bible have established, beyond reasonable doubt, that the magnificent songs of consolation which now form the second part of the book (Chapters XL-LV; LVI-LXVI) were composed at least one century and a half after Isaiah, by men whose names have not come down to us. In the first part of the book, too, there are several non-Isaiahanic orations (XIII-XIV: 23; XXIV-XXVII; also XXIV-XXXIX and several smaller passages). These passages were, in all likelihood, appended by an early scribe, to the role which bore Isaiah's name, either because of a faint similarity in tone, or perhaps with "no more profound intention than the desire to economize writing material." (G. F. Moore, literature of the Old Testament, chapter XVI.) Later on, however, they were accepted as the writings of Isaiah himself, and thus produced a most confusing idea of his message and of the very nature of prophecy. Hence, by detaching from Isaiah all the passages referring to events that occurred long after his activity, and by reading him in connection with his own time, the effectiveness of the prophet becomes so imcomparably greater, that—to quote Matthew Arnold—"the reader who imagined himself to know Isaiah previously, will be astonished and charmed; he will feel that he now really knows him for the first time, so new will be his sense of this great prophet's beauty and power."

A careful study of the sermons which are unmistakably his, reveals him to have been a man of a wide range of thought, of a profound acquaintance with the past history and with the politics no less than with the social customs of Israel and of the neighboring nations. As deep thinker and as literary artist, he holds a foremost place in the world of letters. In reading him, one feels the workings of a chaste and spiritual soul, whose words, though more than twenty-six centuries old, are still as fresh as the dew-drop. His imagination is immaculately pure, aflame with the vision of God. His lips burned with fervor for truth. His matchless eloquence rested on genuine sentiment and moral earnestness, on bold and striking figures, on terse but simple and direct phrases, and on vivid and elegant turns of expression, rich in humor, but refined and restrained throughout. His words sometimes strike as a sharp battle-axe, hewing down corruption and hypocrisy; and sometimes they are as soft and tender as a mother's lullaby. In his works, the Hebrew language blossomed forth into its finest flower, and ripened into its most beautiful literary forms.

For a period of not less than forty years (740-701 B. C. E.), this lofty spirit preached the word of God at Jerusalem, to deaf ears and callous hearts. To impress his hearers with the seriousness of his message, he often resorted to expedients which would appear extremely strange and sensational, in our day. He gave his children symbolical names to show, and to ever remind the people of the fate that would overtake them. One of his sons he called "Maher-shalal-hash-baz," "Spoil spreadeth, prey hasteth," to indicate the speedy approach of judgment by a hostile invasion. Another son he named "Shear Yashuv" to express his belief in Israel's final return to God's grace through a "faithful remnant." The idea embodied in these names runs through the whole book. To protest against the short-sighted and dangerous alliance with the newly risen power of Egypt, against Assyria, Isaiah walked around for three years in a prisoner's garb, in sackcloth and barefooted, as a sign to the people, that their bulwark, Egypt, would thus be led captive by Assyria. He preached not from one pulpit, nor on set occasions. He delivered his addresses whenever and wherever occasion demanded a word of truth: in the field and open street, in homes and in palaces, to private individuals and before public assemblies. The sermons are of various lengths and forms. Some of them consist of just a sentence or two; and others are fully developed orations. Some of them are in plain prose; others, as his songs and parables, are in carefully intricate metres. Whatever form his writings may have, they show, in every detail, the consummate art of the prophet. If, in reading them, we lose sight of their literary beauty, it is because we are overpowered by their stirring appeal to our consciences. Deep calleth unto deep! Isaiah's words arouse our moral sense; they turn the searchlight of reason upon our own motives and actions.

He began his prophetic activity in the year 740 B. C. E., the year in which Uzzia, the proud king of Judah, at the end of fifty-two years of brilliant success and prosperity, sank from his splendor into a leper's grave. In that year, Isaiah tells us, the veil dropped from his eyes, and face to face, he saw the majesty of the King of Kings. As he stood in the sacred Temple, the whole place was transformed in his imagination. Where stood the ark, he beheld God Himself, sitting on a throne high and exalted, and the train of His robes filled the whole Temple. The panneled figures round the ark appeared as living angels, each one having six wings—with two he covered his face, and with two his feet, and with two he flew. Hovering around God's throne of glory, they, in the manner of the priestly choruses, sang antiphonally the great song of praise. As one chorus sang: "Holy, holy, holy, is the Lord of Hosts," the other replied: "The fulness of the whole earth is His glory." In this purely symbolical imagery, borrowed from the

(Continued on page 2)

earthly Temple, Isaiah described his exalted views of the heavenly throne of God. In the thrice repeated "holy," Isaiah made the seraphs proclaim the truth, born in his heart, that God is not only just and merciful, but that He is above all things, holy; that He abhors sin, and is exalted in moral purity. There is no place on earth which does not show God's infinite majesty. He is in the Temple; but He, the Holy One of Israel, is also in the busy market-place, and in the people's homes and hearts. Overwhelmed by that vision Isaiah felt that the very pillars of the Temple were shaken by the mighty voice of the angels; and that smoke, rising from their flaming words, filled the whole sanctuary. Standing there, in the presence of God's holiness, Isaiah was filled with the sense of his frailty and sinfulness. "Woe is me!" he exclaimed, "for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of Hosts. Then one of the seraphim flew unto me with a live coal in his hand, which he had taken with the tongs from off the altar. And he laid it upon my mouth, and said: Lo, this hath touched thy lips; thine iniquity is taken away, and thy sin is purged." (Isaiah VI: 6-7. See G. A. Smith's Commentary.)

Purified in heart, he heard God's call, saying: "Whom shall I send, and who will go for me" to the people? Eagerly he called out: "Here am I; send me." "Go, then, and tell the people," was God's charge, which Isaiah couches in bitter sarcasm, "'Hear ye indeed, but understand not; and see ye, indeed, but perceive not!' Dull the hearts of the people, deafen their ears, and blind their eyes, lest they see with their eyes, hear with their ears, and understand with their hearts, and convert, and be healed." And he said: "How long, O God, will the people's spiritual blindness last?" Then came the awful reply: "Until the cities be desolate, without an inhabitant, and houses without a man, and the land be left desolately waste." (Isaiah VI: 7-11.) To make an impression upon the people they must first be crushed. The tree of Israel will have to be cut down to its roots, and a new plant be raised out of its stump. Uniting "in one practical aim" Amos' idea of the salvation of the righteous few in a nation purified by judgment, and of Hosea's belief that Israel's deliverance could come not through political combinations, but through repentance and reliance on God, Isaiah proclaimed the doctrine that, out of the faithful remnant of the "holy seed in the fallen stock," the New Israel will be created. Shear Yashub! (See W. R. Smith, Prophets of Israel, page 209.)

Thus, in full consciousness of the gigantic difficulties of his task, Isaiah consecrated himself as prophet. The world is ever out of joint; miseries, wrongs, and injustices always cry out to heaven. But the days during which Isaiah preached were overfilled with evil. Five years after his consecration, when the youth Ahaz, a grandson of the victorious king Uzzia, came to the throne of Judah, the national fortunes began to take a downward turn. The little kingdom of Western Asia, with the aid of the strong kingdom of Urartu, in Armenia, conspired "to rid themselves of the Assyrian peril." As Tiglath-Pileser IV was taken up with the conquest of Urartu, Syria, Ephraim and Philistia formed a triple alliance against him. To strengthen their cause, they tried to gain the aid of Judah. As Ahaz refused to join them, he drew upon his kingdom the wrath of Pekah ben Remaliah, King of Israel, and of Rezin, the King of Syria. They took advantage of Ahaz's weakness and inexperience, and invaded Judah, with a view to forcing it into compliance with their plans. So great was the terror of the people that, in Isaiah's words, "the heart of the King was moved, also the heart of the people, as the trees of the forest are moved with the wind." (Isaiah VII: 2.) (See J. M. P. Smith, The Prophet and His Problems, page 150ff; also S. A. Cook, article "Israel" in Encyclopedia Brittanica XV 365ff.) Finding himself in great straits, Ahaz undertook a policy of preparedness, by fortifying the city of Jerusalem and by appealing to the Assyrian monarch for help but acknowledging his suzerainty. One day, when Ahaz was inspecting his fortifications, Isaiah appeared with his son, whose symbolic name "Shear Yashub," was a continuous reminder of the national salvation through the faithful remnant, to warn the king against the suicidal policy of inviting the Assyrian wolf into the fold, urging that the preparedness which Judah must have, was not of a military but of a religious and moral nature. "Take heed," he said, "but remain peaceful; fear not, be not dismayed" for the fierceness of your enemies. They are two burnt-out firebrands; their days are numbered; their punishment will come through Assyria itself, without special solicitation. They rely on the strength of arms; but you must depend on God's help. But "if ye will not believe, surely ye shall not be established." (Isaiah VII: 4-9.)

To impress the vacillating king with the truth of his words, Isaiah promises him a sign from God. (Isaiah VII: 10-12.) Fortunately for Isaiah, Ahaz did not ask for a sign, for the prophets could not enforce his teaching by external proof. "The power of their message," writes J. M. P. Smith, "lay in its appeal to the hearts and minds of those to whom it was addressed. Truth was self-authenticating in their age, even as in our own. It must find its way into the minds of men as a welcome guest, else it will not enter at all. Its only credentials are its inherent worth." (J. M. P. Smith, The Prophet and His Problems, pages 76-7.) That the truth of a prophet's words cannot be established by outer demonstrations, was later recognized by the Torah itself. The book of Deuteronomy (XIII: 1-5) warns the people against accepting a religious doctrine that does not accord with what they have already learned of God, even though the new doctrine be supported by signs and wonders that actually come to pass. "Even a miracle cannot validate a lie." (Ibid.)

When Ahaz shrank from the idea of testing God, Isaiah himself offered the king a token of God's presence and readiness to deliver. In symbolic form —which, on account of its obscurity, has given rise to the wildest theological speculations—he declared that "a young woman who shall become a mother within a year, may name her child 'God is with us' ('Immanuel'), for, before the babe begins to develop into intelligent childhood, the land of Pekah and Rezin shall be laid waste, and Judah as well as Israel (that is, on condition that Judah persists in its obtuseness) shall be stripped of all its artificial wealth, and reduced to wild pasture ground." (This passage has absolutely no Messianic import whatever.) To, in any way, connect it with a prediction of the coming of Christ is to grossly misinterpret the nature of prophetic teaching in general, and of Isaiah's doctrine in particular. To quote the words of a Christian scholar the token which Isaiah gave "was not a miraculous conception." The word "alma," which the English version renders "virgin," means, strictly speaking, nothing else than a young woman of age to be a mother. On the person of the future mother, Isaiah lays no stress; it does not appear that he pointed his hearers to any individual." (W. R. Smith, Prophets of Israel, page 272; 426-7.)

Isaiah's warning did not appeal to Ahaz as good statesmanship. It is good to have faith in God; but, when the enemy is ready to strike, he felt one must take up the sword. He therefore sent heavy tribute with this humiliating letter to Tiglath Pileser of Assyria: "I am thy son and thy slave. Come up and deliver me from the King of Damascus and from the King of Israel." The Assyrians did not wait for a second invitation. Straightway, they dispatched one army against the Kingdom of Israel, annexed two-thirds of Israel's territory and executed Israel's king. A second army was sent against Damascus. After a siege of three years the Assyrians broke for all time, the strength of Damascus. Through the help of Assyria, King Ahaz actually managed to save the kingdom of Judah. He could therefore congratulate himself on his brilliant policy. But subsequent events showed that another victory, such as he had won, would mean the end of his kingdom. The wolf was now in the fold and his hunger grew. The kingdom of Israel was in its death throes. Isaiah had seen right when he declared that "Spoil speedeth, prey hasteth." Undermined by moral laxity, by corrupt government and anarchy, it could not withstand the blow of Assyria. (Isaiah XXVIII.) In order to shake off the Assyrian yoke, Israel's last king, Hoshea, made a desperate attempt to secure the help of Egypt, but thereby only precipitated the fall of his nation. The new Assyrian monarch, Sargon, leaped in rage, with all his might, upon Israel; and, after three years of siege, he captured Samaria (721 B.C.E.), and crushed the life out of the kingdom of the Ten Tribes. And now that the Northern Kingdom, which politically, commercially, and culturally surpassed the Kingdom of the South, was destroyed, the life of Judah, too, was no longer safe. The tribute which this little kingdom was forced to pay to Assyria, taxed it to its utmost capacity.

As long as Ahaz lived, things seemed to be quiet; but no sooner was he succeeded by his son, Hezekiah, than trouble again began to brew. A strong party grew up in Judah which began to advocate the overthrowing of the Assyrian yoke, by forming an alliance with Egypt, which was now raising its head again, under the rule of an Ethiopian prince. In this coalition, Ashdod, Edom, and Moab also took part; and much help was expected from Merodach Baladan who had wrested the independence of Babylon from Sargon and from Urartu which had again regained its power. Against this dangerous movement (in 713-711 B.C.E.), Isaiah again fought most desperately. He saw that, despite the apparently favorable auspices, Judah was taking the precipitous road which, shortly before, had led the kingdom of Israel to destruction. While he had opposed, in the first place, Ahaz's alliance with Assyria, he felt that to break it now would bring fatal disaster upon his nation. For three years, he wore the garb of a prisoner of war, to symbolize that Egypt and Ethiopia, upon whom Judah wished to rely, would themselves be led captive by Assyria. (Isaiah XX.) However, his pleadings were again in vain. Upon the death of Sargon (in 705 B.C.E.), the passion of the people of Judah to free themselves from Assyria, became too strong to be stemmed by Isaiah. He warned them and he threatened them: "Woe to them that go down to Egypt for help, and rely on horses, who trust in war chariots because they are many, and in horsemen because they are very strong; but look not unto the Holy One of Israel, neither seek the Lord! Yet He also is wise, and will bring evil, and will not recall His words; but will arise against the house of evil doers, and against the help of them that work iniquity. Now, the Egyptians are men and not God, and their horses flesh and not spirit. When the Lord shall stretch out His hand, both he that helpeth and he that is helped shall fall, and they all shall perish together." (Isaiah XXXI:1-3.)

Isaiah was no partisan of Assyria. In that mighty empire, he saw an instrument of God's righteous anger. When it should have completed the task assigned to it by Providence, it too would receive the punishment due it for its presumption and pride. (Isaiah X: 5-15). Isaiah contended that Judah should neither rely on the power of Egypt, nor fear the power of Assyria, but trust solely in God. To politicians and militarists, such policy never did appeal. Yet the history of the world knows of no wiser international principle than that which Isaiah expressed in these words, to his nation: "In returning (to God) and in rest (in Him), shall ye be saved; in quietness and confidence, shall be your strength." (Isaiah XXX:15.)

His words again failed to produce the desired effect. Hezekiah, together with a number of other small kings, relying on Egypt—Merodach Baladan seems to have been the moving spirit of this revolt (Isaiah XXXIX)—raised a rebellion against Assyria. Thereupon, Sargon's son, Sennacherib, subdued Babylon, Phoenicia, Moab, Ammon, Edom, Ashdod, and Philistia. Crushing the army which Egypt had sent to the relief of her allies (701 B.C.E.), Sennacherib completed the subjection of Ekron, and marshalled his forces against Judah, the leading member of the confederacy. He captured forty-six Judean fortresses. Hezekiah now recognized the danger in which his country was involved, and perhaps the wisdom of Isaiah's policy. The sacred historian tells: "And Hezekiah, King of Judah, sent to the King of Assyria to Lachish, saying, I have offended; return from me; that which thou puttest on me will I bear. And the King of Assyria appointed unto Hezekiah, King of Judah, three hundred talents of silver and thirty talents of gold. And Hezekiah gave him all the silver that was found in the house of the Lord, and in the treasures of the king's house. At that time, did Hezekiah cut off the gold from the doors of the Temple of the Lord, and from the pillars which Hezekiah, King of Judah, had overlaid, and gave it to the King of Assyria." (II. Kings XVIII:14-16.) The Assyrian record of this campaign boasts of a tremendous number of captives and innumerable oxen, horses, cattle, etc., that were taken by Sennacherib. Concerning one thing, they are silent; and that is Sennacherib's sudden retreat from Jerusalem. The Biblical records, however, tell this remarkable story: After receiving Hezekiah's tribute at Lachish, Sennacherib, as if regretful of having let Judah off so lightly, sent his army against Jerusalem, defiantly and insultingly demanding its surrender. The people were panic stricken. Hezekiah, chastened by the reverses that came upon him, now sent to Isaiah for aid. In his extremity, he was forced to fall back on Isaiah's policy of relying on the saving power of God. Isaiah himself was wounded by the boastfulness of Sennacherib. "The axe," he said, "boasts against Him that strikes therewith." (Isaiah X:15). In a stirring poem—the authenticity of which cannot be doubted with good reason, for it is in full keeping with Isaiah X—he roused the spirit of his compatriots. Referring to Assyria, he said:

"She mocks thee, she laughs thee to scorn—the virgin of Zion;
Behind thee, she shakes her head—the daughter of Jerusalem.
Whom hast thou reproached and blasphemed?
Against whom hast thou raised thy voice,
And lifted up thine eyes on high?
Against the Holy One of Israel!
By thy messengers hast thou reproached God;
And hast said: "With the multitude of my chariots am I come up to the height of the mountain, to the uppermost part of Lebanon;
And I will cut down its tall cedars and its choice fir trees;
And I will enter into its farthest lodging place, the forest of its fruitful field.

. . . . . .

'Because of thy rage against me,' concludes Isaiah in God's name,
And thy tumult which has come up to mine ear,
I shall put my hook in thy nose,
And my bridle in thy lips,
And turn thee back by the way by which thou camest.
And the remnant that shall escape of the House of Judah shall again take root downward, and bear fruit upward,
For out of Jerusalem shall go forth a remnant,
And they that escape, from Mt. Zion.'"
Shear Yashub!

The remnant shall be left, not because of Judah's righteousness, but because of the zeal of the Lord of Hosts. (Isaiah XXXVII:22-32. II Kings XIX:21-31.) Isaiah's prediction did not go beyond the withdrawal of the Assyrian army. But more happened. Jerusalem had a miraculous escape. The Jewish historian tells the story in these simple words: "Then the angel of the Lord went forth, and smote, in the camp of the Assyrians, a hundred and four score and five thousand men; and, in the morning, behold! they were all dead corpses." (Isaiah XXXVII:36). The fact that Sennacherib retreated because of a disaster that overtook his army is sustained also by an Egyptian legend recorded by Herodotus. Only, according to his account, the loss was sustained at Pelusium, on the Egyptian border. He writes: "As the two armies lay here opposite one another, there came, in the night, a multitude of field mice (symbol of pestilence) which devoured all the quivers and bowstrings of the enemy, and ate the thongs by which they managed their shields. Next morning they commenced their flight; and great multitudes fell, as they had no arms with which to defend themselves." (Herodotus, Book II, par. 141.)

In the mind of Isaiah, the kingdom of Judah was saved not because of its merits, but because of God's forgiving love. Greater patriots never lived than the prophets of Israel. But their patriotism was not the blind kind that weeps over physical calamities, and rejoices over national triumphs, no matter how attained. Isaiah's patriotism was of the kind that aims to purify the nation. He sounded the prophetic alarm against the germs of inner decay, and he applied the surgeon's knife in order to remove the cankerous growth within the body of Israel. The part played by Isaiah in the siege of Jerusalem (as narrated in Isaiah XXXVI-XXXVII) produces the impression on modern readers that he was the court-prophet and statesman. He indeed, from the beginning to the end of his career, addressed his message to the kings and rulers of state; but he occupied no such position in the political life of the people as did Samuel, Nathan, Ahijah and Elisha. His words, for the most part, fell on deaf ears. The politicians of his day could not bring themselves to look upon the vexing problems of state in the light of his spiritual ideal. They were engrossed in the events of the day; whereas Isaiah, as a true prophet, was absorbed in God's eternal law of righteousness, and strove to deduce from it the principles of conduct for his own time. (See M. Buttenweiser, Prophets of Israel, pages 269 ff.)

Isaiah's words grew out of the troublous conditions of one of the most critical periods in history. His book therefore, "took the shape of a prophetic commentary on the political events, the social and religious phenomena" of his age, written from the standpoint of spiritual truth, of faith, justice and holiness. He unfolds a ghastly picture of the dominant evils of his time. The material prosperity during the reign of Uzziah had undermined the foundations of Judah's social life. The expansion of commerce which grew out of the subjection of Edom and of the Harbor of

(Continued on page 3)

Elath on the Red Sea and of the important caravan route from Sela to Southern Arabia, tended to enrich the grandees and courtiers. With the concentration of capital in their hands, they began to swell their estimates by forcing the poor farmers out of the land. (Isaiah V:8; Micah II:2, 9.) The desolation of the land after the Syro-Ephraimitic war, and the increased taxation for the purpose of paying tribute to Assyria, fell heaviest on the poorer elements. These sufferings of the poor, only helped the rich to gain title to large tracts of land, and then to reduce their occupants to a state of dependence. Numerous times, in the course of his ministry, Isaiah was impelled to denounce, in the most scathing terms, the wickedness and inhumanity of the land owners who joined house to house and field to field, thus crowding out the poor. He inveighed against the demoralized rich who, in their hardness and greed, plundered the weak and exploited the helpless orphans and widows; and then, in their perversion, exchanged their ill-gotten wealth for illicit pleasures. This is the picture of the demoralization of wealth of all times. With stinging scorn, he satirized the gaiety and the wantonness of the grand ladies of the aristocratic circles (whom Amos called "the kine of Bashan"), their immodest dresses and their jewelry which is an eye-sore to God. (Isaiah III:16-26.) The dissolute and materialized upper classes corrupted, by their bad example, also the lower classes, the bulk of which was no less free from vice, pleasure-seeking, and superstition. The general moral blindness affected the priests, rulers, and judges, who turned light into darkness and darkness into light, who called good evil and evil good, who justified the wicked for a bribe, and removed the righteousness from the just. Seeing this "universal reign of injustice" and perversion, Isaiah could not but tremble at the thought of the fate which must overtake the people in a world governed by the laws of a righteous God. "The Lord will enter into judgment with the elders of His people, and the princes thereof, for ye have eaten up the vineyard (a figure for Israel); the spoil of the poor is in your houses. What mean you that you crush my people, and grind the face of the poor? saith the Lord God of Hosts." (Isaiah III:14-15.) God's indignation appeared to the prophet, to be expressed clearly, in afflictions that befell the land. (Isaiah I:4-9.) However, the people closed their eyes to the lessons of history; and, in their moral obtuseness, courted destruction, "drawing guilt upon themselves, with the cords of their vain policy; and sin, as with a cart rope; saying: 'Let Him make speed, and hasten His work that we may see it, and let the purpose of the Holy One of Israel draw nigh and come that we may know it.'" (Isaiah V: 18-19.)

In the oration which now stands as the introduction to his book, but which may be regarded as the grand finale of all his preaching, or as the magnificent overture in which the leading motifs of his prophecies are sounded, Isaiah not only unfolds the sore spots in the political, social and religious life of the people, but also holds out a positive ideal to which the nation must conform: "Wash you, make you clean (not alone in a ceremonial but in a moral sense); put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, correct the oppressor, judge the fatherless, plead for the widow." (Isaiah I:16-17.)

As a man of profound faith in the ultimate triumph of goodness, he could not believe that the world was hopelessly given over to corruption. He saw better days ahead, when society would come into a healthier and saner state of existence. In exquisitely charming fairy forms of which he was supreme master, he wove the tapestry of his vision of the ideal state. He spoke of the coming day when a true king—not a puppet in the hands of corruptionists, but a strong and enlightened monarch—conscious of his responsibilities to the poor as well as to the rich, would sit upon the throne of David, and rule the land in justice. He shall be "as a hiding place from the wind, and a covert from the tempest; as a river of water in a dry place, as a shadow of a great rock in a weary land." Isiah XXXII:2.) Under his equitable rule, the officers and magistrates will abhor bribes, and respect no person in judgment. Then, too, the warring factions of the nation will be at peace. The wolf and the lamb (that is, the oppressor and the oppressed) will then dwell together, and the infant will not be harmed by the venomous asp. "None shall hurt nor destroy in all my holy mountain, for the knowledge of God shall fill the earth, as the waters cover the sea." (Isaiah XI.)

This is the dominant note in Isaiah's economic and political program. When Divine justice shall become the foundation of the state, peace and good-will shall prevail throughout the land. Upon this foundation, the international Temple of peace must be built. "The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever." (Isaiah XXXII:17.)

These ideals of Isaiah reach their climax in his vision of universal peace—which appears also among the prophecies of his great contemporary, Micah of Moresheth (Micah IV:1ff), with whom he shared many ideas——: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all the nations shall flow unto it. And many people shall go and say, 'Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths,' for out of Zion shall go forth the law and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." (Isaiah II:2-4.)

Isaiah's was indeed a stormy career. History is silent about his end; but tradition—working on the hypothesis that his free and bold utterances gave offense to the ruling classes and to the fanatic idolators—tells that he died a martyr's death, in the days of the reactionary son of Hezekiah, King Manassah.

But his great work lived on. During his lifetime, when he found that his efforts to spiritualize the life of the nation were in vain, he set himself to lay a sure foundation in Zion, to raise a new generation in the true religion, in the faith and in the knowledge of God, and thus prepare the faithful remnant which, though small, would be the nucleus of the new Israel. (Isaiah VIII: 16-18.) "Therefore, thus saith the Lord unto the House of Jacob—He who redeemed Abraham——: No longer shall Jacob be ashamed, nor shall his face grow pale, for when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify the Holy One of Jacob and shall fear the God of Israel. They also that erred in spirit shall gain understanding, and they that murmured shall take instruction." (Isaiah XXIX:22-24.) In this hope, he wrote the orations which now form the proud heritage of Israel. His prophecies, cast in highly artistic forms, in rich balances of phrase and flow of rhythm, suffered much at the hand of later generations. Many passages were dislocated, and the drastic notes of some of his bold figures were piously toned down. (See Isaiah VI:13). Cheerful passages were appended to a number of his sermons, in order to remove their harsh severity. His words were, for thousands of years, misinterpreted by Jews and non-Jews. The Christian Church has exhausted its ammunition in the vain endeavor to prove that Isaiah predicted the birth of Jesus. An ancient Rabbi(in the Talmud (Sanhedrin 99a), sounded the truth about this matter, when he said that Isaiah made no predictions about a future Messiah, but that his words about the righteous king (Chapter IX:2-7) referred to his own times. In the light of present-day sane scholarship, the light of Isaiah's genius grows ever brighter.

The words in which this literary prophet stormed the strongholds of corruption, still have a ringing appeal to our consciences. Across the wide stretch of twenty-six centuries, his voice speaks to us of today, of the inspiring ideal of holiness, of pure faith, and lofty patriotism. In sublime accents it reminds us of our frailty and of God's majesty: "Man shall be brought down, and the eyes of the haughty humbled. But the Lord of Hosts alone is exalted in justice, and the Holy God is sanctified in righteousness." (Isaiah V:15-16.) And again in gentle reassurance comes this message of love to our hearts: "God waits to be gracious to you; and therefore is He exalted that He may have mercy upon you, for the Lord is a God of judgment. Blessed are they that wait for Him." (Isaiah XXX:18.)

RIGHT OF RESIDENCE OF RUSSIAN JEWS.

A message from Blagovestchensk announces that the local authorities had ordered all Jews who had settled there, on the strength of Prince Tcherbatoff's circular, to leave the town. No exception was made in favor of refugees from the invaded provinces and of heads of recently-built-up large commercial industrial houses.

All the Jewish refugees settled at Starodub have been transported into the interior provinces.

Fads in Religious Education

By DR. MAX L. MARGOLIS

Written for the B'nai B'rith News

"God made man straight, but they have sought out many inventions." To be simple and normal was what the Creator intended man to be, but somehow he is prone to over-nicety and is affectedly subtle. Such seems to be the meaning of the great word of Koheleth, the sacred philosopher. We are reminded of it on contemplating the hair-splitting of the latest faddists in education, particularly in moral or religious training. The teaching of Judaism would seem to be an old occupation. But if we read the latest literature on the subject, we might be led to believe that it is but of yesterday. The truth is that these ultra-moderns have emptied themselves out of all that goes by the name of tradition that they must go a-begging for the crumbs from the tables of the ethicals. They forget that the latter approach the subject from an entirely different point of view. The ethicals have for the most part emancipated themselves from religious associations and certainly would owe allegiance to no historical body acknowledging positive religious doctrine. Their aim is to make the children moral beings without recourse to the sanction of religion. Morality for them is a religion. Character building is in their estimation the goal of schooling. Now religion includes morality, but it is more than that. For Jews to model their religious lessons on the pattern of those of the ethicals means surreptitiously to import an outlook upon life that simply is not Jewish. If some of our teachers and superintendents honestly would have the things that differentiate Jew and non-Jew done away with, let them openly and above board confess their position. The insidiousness with which they work in the foreign ingredient from within makes them dangerous.

There is indeed nothing so harmful in a religious community as the faddist. An established religion has its time-honored views and methods which should not be lightly dislodged. Religion is naturally conservative. It is an anchor which saves us from foundering. Without the artifices of the moderns who parade as Jews but are unreligious ethicals at heart, the teaching of the Jewish child in the Jewish school would appear to be a simple and straight matter. For if we ask, What is it that, more than anything else, we wish to inculcate in our children? the answer cannot be but, Judaism and loyalty to the Jewish cause. I am not going to debate now whether Judaism should be taught from a catechism or not. The best kind of teaching is not by the direct but by the indirect method. What a child imbibes unconsciously will be far more abiding than what it is taught by rote. Memorizing a catechism is parrot-work. Big words are usually employed which baffle the child. On the other hand, the doctrines of Judaism can best be imparted by suggestion, by tacking them on to a subject seemingly remote. I should say that we Jews possess in the Book a natural text-book. Its compiler was a pedagogue vastly superior to the modern educationist. It is singularly well graded. The stories of the Bible, which even the ethicals recommend in the early stages of moral training, are inimitable in their style and immediately appeal to the young mind. If we sermonize on them we spoil them. If we let them exercise their spell naturally, unaffectedly, without much comment or homily, they will serve their purpose most adequately. The stories originated in the hoary past and betray their connection with many a culture which, though defunct now, is not wholly lost. In the book of Genesis the Jew is linked to the world. In the beginning we have God and mankind. The Jewish child should indeed learn that we in no wise disassociate ourselves from humanity, and that we share in the natural human instincts of duty. The fear of God is universal. Joseph would not sin against God. But Genesis is only a prelude. In the next books we have the progressive unfoldment of the people whose sons we are, whose blood flows in our veins, whose aspirations thrill us as no others can. The biblical educator had a clear vision as to the double nature of Jewish education. We are commanded to teach God's laws and statutes and ordinances, in modern phraseology the duties of man, the things he is to do and the things he is to forbear doing, the Thou shalt's and Thou shalt not's. At the same time we are enjoined to tell our children the wondrous doings of the Lord, what he wrought among Israel, in modern language Jewish history. Telling is the Jewish parent's duty to his child. And he is to tell the tales exactly on the same occasions and in the same manner as they were narrated in ancient Israel, when a festive season rich in commemorations drew near. Historical teaching of the religious kind must be indirect. For it is not mere history, the knowledge of dates and facts. It is a history that is to beget enthusiasm, love for the past. And enthusiasm and love inhere in sacred seasons and sacred places. There is an atmosphere about the locality and the time that no other agency can produce.

We want our children to take their station in the state as citizens, in society as useful members. We want them to be well informed and cultured. We want them to do things and enjoy things. We want them to lead normal and moral lives. But keeping them out of jail is not the sum of our duties towards them. We all love our offspring. But as we watch them grow we love to discover a trait that perchance reminds us of ourselves or of a near or remote ancestor. In common parlance, we say that we love to have them say the Kaddish when we are departed. Now the Kaddish is not a fetich. But there is a thought behind the wish which even moderns can learn to appreciate. The sacredness of family ties and traditions is involved. Among the nations of mankind none but the Jews and the Romans understood the value to be placed on family traditions. To the Roman the son was the one who would carry on the sacra of the family when the father was dead. We Jews express the same idea by the word Kaddish. The Kaddish draws the child to the synagogue, to the community of Israel. Prayer may be made anywhere. God hears our petitions uttered in the privacy of our homes. The synagogue is not so much for prayer as for worship, communal worship. For it is worship in common with others, in common with an entire people, that links us to our kin. The highest duty of the child and the man with us is to be a Jew. We believe that being a Jew involves being a good man and a good citizen. But if Judaism at all means to us what it should connote, there cannot be anything higher, nobler, more sacred.

The simple deduction from our easoning is that scope and methods of Jewish education cannot be mere character building, but rather the building up of the Jewish character and the Jewish consciousness. Where these two are not developed, or in sheer wanton destructionism suffered to be atrophied, we have turned Jewish children into pagans and have said to them, Go serve other gods, the gods of new-fangled notions of education totally at variance with our own. If there be among us "a root that beareth gall and wormwood," we must weed out the noxious plant. We, even all the men of Israel, our wives, and our little ones, that stand before the Lord, know ourselves as members of a historic body held together by traditions which we must impart to those that are to take our place after us. We have had the ethicals at all times; we had them in the days of Hadrian and they then stepped out and down. The Jewish people persisted in despite of many defections. We shall outlive the latest, if we but continue to tell our children the nobility of being Jews.

FEDERATION OF JEWISH FARMERS OF AMERICA.

The eighth annual convention of the Federation of Jewish Farmers of America was held in New York, November 30, December 1 and 2. At the opening session 1,500 delegates were present who were welcomed by Louis Marshall, Simon Wolf, Dr. J. L. Magnes and Cyrus Sulzberger. It was reported that since the formation of the federation in 1909 with thirteen affiliated bodies, it now numbered fifty-seven. At the second day's session a resolution was adopted asking President Wilson not to place any restrictions upon immigration because of the present dearth of farm laborers. It was voted to organize an employment bureau so that members might secure helpers at a minimum of inconvenience and expense. Last year the federation contributed $5,000 toward the relief of war-stricken Jews; this year it plans to give $10,000. It has decided to incorporate under the laws of New York state. A special committee was appointed to distribute on farms the immigrants who would arrive here after the war. Greenbaum Greenblatt was elected president. The convention concluded with a ball at Grand Central Palace.

The Jew as a Citizen

By Rabbi Bernard H. Rosengard.

The French savant, Anatole Leroy Beaulieu, in his famous book, "Israel Cherz Les Nations," replete with passages of unstinted admiration for the Jewish people, makes the following significant statement, which truthfully portrays the situation and fastens responsibility upon the wrong-doers. "All the virtues that the Jews possess are inherently national and inherited from a famous ancestry, while their vices are largely due to persecutions by Christian nations."

Now, this voluminous and versatile author, though kindly and suave, is a non-partisan and an uncompromisingly impartial critic and observer. While generous in his eulogy of virtue, of moral excellence, and tenacious application to high principles and ideals, he does not hesitate to chastise with his trenchant pen iniquity and deviation from the path of rectitude, wherever it exists, and by whomsoever practised. With a penetrated vision he views with commendable approval some of the redeeming traits of the Jewish character. He emphasizes their loyalty, their conservative instincts, and their firm stand on all questions vital to them, never betraying any weakness or pusillanimity whenever a principle is at stake.

Professor James K. Hosmer, of Washington University, is no less pronounced in his generosity of appreciation of the role played by the Hebrew people in the various lands of their dispersion. He asseverates that, "had the Hebrews not been disturbed in their progress a thousand or more years ago, in their pursuit of culture and altruism, they would have solved all the great problems of civilization which are being solved now."

The Earl of Beaconsfield (Benjamin Disraeli), Great Britain's illustrious Prime Minister, whose impassioned eloquence thrilled the gilded chamber of England's legislature, throughout his epochal career, maintained with scarcely a single qualification, the indubitable superiority of the Hebrews over the most prominent of modern races. In his unbounded enthusiasm he maintains that, in an intellectual sense, they have conquered modern Europe. These and other statements, similar in tone and import, by men of eminence in many vocations of life, will suffice to demonstrate abundantly the *value* of the *Jew as a citizen,* and the incontestable proposition as to his being a factor of considerable importance in every countrv where the "open door" of equality of opportunity and untrammeled freedom of enterprise is extended to him.

The Jew, looking back to the illustrious men and women of his race from pre-historic days down to modern times, who have in a spirit of true patriotism rendered immortal services to their respective countries, which have more often than not, Torquemada-like, dealt out to them fire and sword, can truly challenge the world to unearth a single record where he has planted the standard of revolt against any recognized authority.

The Hebrew recoils with horror from the contemplation of a deed, subversive of his religious and moral code, that may retard human weal and betterment and not sanctioned by the thin, small voice of the human conscience.

And this freedom from vice, this clean bill of moral health, was characteristic of the Jew down along the stretch of ages. A Pharaoh, a Sennacherib, a Vespasian, an Antiochus, with all their daring and sanguinary deeds of rapacity, with all their unholy persecuting zeal, which if practised upon less dowered peoples would have driven them to desperation, might have crushed out their moral beautitude, their stamina and virility, were unable to obliterate a single Jewish characteristic. The Divine Light, which in the form of the pillar of fire, dispelled the impenetrable darkness of the trackless African desert, is continuing to lead the "kingdom of priests and holy nation" into the haven of rest and into their rightful heritage.

With no small truth and justification the Jew can still pride himself, as did the Psalmist and warrior-king of old, on the indubitable fact that *Domine Illuminatio Mea*—the Lord is my light—a motto inscribed upon the portals of the Cambridge (England) University.

The Jews' superiority to all petty annoyances; their attitude of disdain of all ignoble tactics pursued by the countries and governing powers, with which they were brought into contact, stamped them with the hall mark of fortitude and [illegible]ability. Like the phoenix which is said to rise from its own ashes, has Israel risen from the processes of persecution indulged in by many nations. But with bite after bite of outrage and contumely, all have not been able to drive the life out of their Judæan prey.

George Eliot in her fine work, "Impressions of Theophrastus Such," has this descriptive passage of us: "A significant indication of their natural rank is seen in the fact that, at this moment, the leader of the Liberal party in Germany is a Jew (Eduard Lasker); the leader of Republican France is a Jew (Leon Gambetta); and the head of the Conservative ministry in England is a Jew (Lord Beaconsfield). Tortured, flogged and maligned—their name flung at them as an opprobrium by superstition, hatred and contempt—how proud they have remained!" It is thus possible to bring into evidence a host of quotations, both from friendly and malevolent historians, bearing unstinted testimony to the part played by the Jew as a citizen, in which capacity his attribute shone resplendent. The tongue of cavil and malice has never succeeded in convincing any but the unthinking populace, that our interests, social, commercial and educational, are not indissolubly bound up with those of the peoples in whose midst we move and have our being. We have afforded the world ample demonstration of the value and unimpeachable thoroughness of our citizenship.

Everyone who is dowered with sanity, and with freedom from the miasma of prejudice, will readily acknowledge the well established fact that those communities flourished and reached the apex of prosperity whose attitude toward their Jewish neighbors conformed with the principles of justice. The world has, however, progressed to an incredible degree, and happily the glaring disabilities of past ages no longer confront us. But if mankind had achieved remarkable results, it is surely but a truism to assert that the Jewish race had lent their heart—whole co-operation which rendered possible these gratifying results.

Let us give a rapid glance at our eventful history and vicissitudes in the Ibernian peninsula (Spain) during the zenith of her power and glory. We have ever claimed that our progenitors were domiciled in this country even during the Carthaginian dynasty. Our ancestors held a commanding position there; they owned and tilled the soil, were the agents of commerce, and the cultivators of fine arts. "Everyone—according to the eminent historian, Dean H. Milman, sat under his shady fig tree, or cluster-laden vine, singing hymns to the mighty God of Israel, who again had mercy on his people." But this beatific period was not suffered by the fanatical powers that be to remain.

The Inquisition, that horrible nightmare, that fiendish instrument of carnage and torture, which had covered glorious Spain with eternal infamy, was visited upon loyal Israel, with the tacit approval of their Majesties, Ferdinand and Isabella. A sad commentary indeed, on the frame of mind of the unreasoning populace of Navarre, Castile, Arragon, etc., and a too palpable evidence of base ingratitude of monarch and people to their estimable and patriotic Jewish fellow countrymen. This ineradicable disease of anti-Jewish excesses, this outburst of rage and fury on the part of the adherents of the "religion of love and good will, while it debased the perpetrators and held them forth to the execration of posterity, served to enhance and to bring into strong relief the nobility of character, the exemplary strength of faith and calm resignation of our helpless brethren to whom martyrdom seemed to have been viewed as an inalienable part of their exalted faith, which counsels the commendableness of forfeiting this life for the ineffable bliss of a future state. And the grim story of tumultuous expeditions of the Crusaders did not add to the "comity of nations." *Der Jude wird immer verfolgt!*

But, amid this recrudescence of fanaticism so malignant, the irradiating luster of the Jewish character and the enviable quality of the Jewish citizenship shamed their persecutors. Like a beacon of light, standing upon an eminence and warning the mariners to avoid the lanes of shoals and rocks brimful of danger, so had Israel been. They stood for the maximum of human justice. They have never ceased to emphasize, by word and deed, the eternal principles expressive of an intensive and an all-embracing humanity. The B'nai B'rith cherishes the principles of human justice and perfect equality. It is an organization whose extent and ramifications are world-wide. Its aim is to vindicate the claim of the Jew to the irreducible minimum of justice and the exemption from the bane of discrimination. As a human entity, as an indisputable factor in the social organism, the Jew demands justice and no special privilege and immunities. He asks for justice, which is the fundamental virtue of social life. For, as a French historian so convincingly says, "It embraces all those actions that are indispensable to society, and that every virtue, under the name of charity, sincerity, humanity, probity, love of country, generosity, simplicity of manners and modesty, are but varied forms and diversified applications of this axiom

Conceived by public-spirited coreligionists and dedicated to the proposition that all God's handiwork are born equal, but viewing with regret and dismay the tardiness with which the preponderating majority of mankind, are accepting the principle of human justice, in especial reference to the descendants of the Patriarchs the B'nai B'rith, by collective counsel and by concerted deliberation, set itself the noble task, resolutely, to redress their brethren's grievances, to bring light and enlargement into their dwelling, and to ameliorate their status in those countries, stifled and surcharged with the pestiferous odor of persecution, so that in the stately diction of the prophet Amos (ch V. v. 24), "Judgment shall roll down as waters and righteousness as a mighty stream."

Verily, Justice exalted a nation. *Zedakah t'romem goi.* Justice which is divine, which recognizes the sovereign right of all men to a like treatment and encourages all opportunities for the development of the innate powers of men; which knows no ill-treatment on the score of difference of creed, but fully holds out the hand of genuine fellowship to those who pursue a right conduct and contribute to the social, moral and material well being of state, aye, that justice which admits of this broad conception will assuredly exalt a nation.

May the B'nai B'rith prove the beneficent and constructive instrument in the consummation and in the energizing of the humanitarian purpose, for which it strives with such commendable zeal and indomitable resolution. For, assuredly, the excellence of the citizenship of the Hebrew—even amid inhospitable and malevolent environments, is universally conceded and has become a well-established axiom.

UNION OF AUSTRIAN JEWS.

The Austrian Government has sanctioned the scheme of an Imperial union of all Jewish communities in Austria. According to the scheme eight provincial unions will be established. The provincial unions will form one Imperial union. The object of the union will be to establish seminaries for rabbis and teachers, to support all small and poor communities, and to safeguard the interests of the Jews in general. It is reported that all sections of Jewry excepting the devout assimilators, are enthusiastic about this plan, and it is hoped that it will speedily be carried into effect.

CHICAGO BIG BROTHER MOVEMENT.

An Appeal to the Members of the Chicago Lodges.

The Social Service Department of the Central B'nai B'rith Council has established an office in the Tribune Building for its Big Brother work. A secretary has been engaged to devote his full time to this movement and it is expected that results will soon follow.

Should this work prove successful it will satisfy a need long felt in Chicago. Each day there appear in the courts of Chicago a number of boys who, through lack of proper guidance, commit delinquencies sufficient to bring them before the judge. In practically all of these cases, the friendly advice of an older brother, or an adult friend, would have checked these tendencies in the boy. The Central Council of B'nai B'rith is undertaking the big work of preventing the appearance of Jewish boys in the city courts.

The Secretary is making an appeal to all members of the Chicago lodges to volunteer their services as Big Brothers. Surely many men will add their names to the list when they realize that by so doing they can keep the Jewish boys from the courts and so save them to the Jewish community.

Through the office the men who thus volunteer their services will be assisted in every way in improving the home conditions of the boy, in furthering his education, in supplying him with work, or in rendering him any financial assistance necessary.

Join in the work. Help keep one more boy straight.

All men volunteering for this work should send their names to L. Edward Lashman, secretary, 1228 Tribune Building.

JEWS IN PUBLIC LIFE.

Mr. Robert Blau has been elected president of the junior class at Swarthmore college. Mr. Blau is the only Jew in the college.

Councillor Henry F. Barnet has been unanimously elected Mayor of St. Kilda, an important city adjacent to Melbourne, Australia.

Mr. Gustave Hartman was elected Justice of the Municipal Court of the City of New York.

Moses Alexander was re-elected Chief Executive of the State of Idaho.

Mr. Simon Bamberger was elected Governor of the State of Utah.

Mr. Julius Kahn of San Francisco, A. J. Sabath of Chicago, I. Bacharach of Atlantic City, Isaac Siegel of New York and Meyer London of New York were re-elected members in the new House of Representatives.

J. Konig, Albert Ottinger and Joseph Steinberg were elected members of the State Senate of New York.

N. D. Shapiro, Charles Joseph, M. Whitehorn, A. I. Shipliekoff, H. F. Schimmel, N. D. Perlman, Abraham Goodman, Abner Greenberg, A. E. Ellenbogen, Mark Goldberg, Frank Aaronow, Maurice Bloch, Meyer Levy, S. M. Meyer, J. Goldstein and Simon L. Adler were elected members of the Assembly of the state of New York.

Aaron Wolfson of Indianapolis was elected State Senator.

Samuel Doerfler of Cleveland was elected County Prosecutor.

Mr. Joseph Lustig of Cleveland was elected State Representative.

Victor L. Berger, Milwaukee, was re-elected to the House of Representatives.

Joseph Sabath, Chicago, was re-elected to the Superior Court Bench.

Jacob W. Epstein and Sidney Lyon of Chicago were elected members of the Illinois Legislature.

Louis P. Aloe of St. Louis was elected to the Presidency of the Board of Aldermen.

Nat Goldstein of St. Louis was elected Clerk of the Circuit Court.

William B. Rosenfield of Memphis was elected to the Legislature of Tennessee.

Dr. Charles Rothschild of Fort Wayne, Ind., was elected Coroner.

Dr. A. Galanti of Constantinople has been appointed Chief Rabbi to the Oriental Jews of New York City.

Dr. David Riesman of Philadelphia has been appointed First Lieutenant in the medical corps of the United States army.

For the first time in the history of the Dominion of Canada a Jew, as such, was sworn in as a member of the Quebec Legislature. Mr. Peter Bercovich, K. C., took the oath on the old testament. Mr. Bercovich, who is a prominent B'nai B'rith in his home city, is the only Jew among the Representatives of a pre-eminently French Canadian province.

Messrs. Max Aaron, H. K. Hecht, Isidore Stern, Simon B. Bransky, Ben Bolden, S. J. Gans and Phillip Sterling were elected representatives in the General Assembly of the Philadelphia County.

Mr. Jacob M. Loeb of Chicago was re-elected President of the Board of Education.

Judge Jos. B. David of Chicago was chosen Chief Justice of the Superior Court of Cook County.

Mr. Albert C. Calisch was elected a member of the New Mexico State Senate.

Mr. Jos. Fish of Springfield, Ill., was elected a representative of the State Legislature.

Mr. L. D. Hirschheimer of Springfield, Ill., was elected a member of the State Board of Equalization.

Clara Root Mozzor of Denver was appointed Assistant Attorney General of Colorado.

Clarence W. Morris, Milton Marks and Leo Friedman of San Francisco, Cal., were elected members of the California Legislature.

Miss Sadie American has been appointed by Borough President Marks of New York on a special committee to consider the food situation.

Miss Minnie F. Blum of San Francisco has been awarded a red cross medallion for her services on the American Relief Committee in Germany.

Walter M. Scholl of Cincinnati was elected to the State Senate.

Max Friedman of Cincinnati was elected to the State Legislature.

Arnold W. Brunner of New York has been elected Vice-President of the National Institute of Art and Letters.

Dr. Leo Floesser of San Francisco has received the Cross of Merit of War for services rendered while attached to the military hospital at Baden, Germany.

Joseph Ansell of St. Louis has been appointed Assistant Superintendent of Mails.

Prof. Israel of Berlin, the celebrated Jewish surgeon, has been called by the Czar to Petrograd to perform an operation on Alexis, the heir to the Russian throne.

B'NAI B'RITH OF GERMANY

With the beginning of the month of September this year, vacation was over for the individual lodges as well as for the Grand Lodge of District No. 8, and the B'nai B'rith in Germany resumed activities with fresh energy and renewed vigor.

On September 9, Brother Grand President Timendorfer presided at a meeting of the Executive Committee which was held at the temporary meeting rooms of the lodges.

Before proceeding with the order of the day the Grand President gave expression to some warm words of praise in memory of the departed Ex-President of Montefiore Lodge of Berlin, Brother Counsellor of Justice Dr. Ignatz Cohn. The deceased Brother was a prominent lawyer who took a great interest in the welfare of the community in which he filled a position of honor. Although he was a very busy man, he found time to devote himself zealously to the aims and objects of the Order and was for a number of years a member of the Court of Appeals.

With great gratification the Executive Committee received the report that on August 13, 1916, an observation tower was publicly dedicated, which was erected upon the Eichwalds Kopf, near Schmitten, in honor of Brother Ex-Vice President Joseph Wisloch of Frankfort-on-the-Main. As President of the Taunus Club Brother Wisloch has shown great ability and constant devotion to duty, and in gratitude for the blessed work which he has accomplished the structure was given the name of Joseph Wisloch Tower.

Three Berlin lodges submitted to the Grand Lodge the programs of their work for the first winter months. Brother Timendorfer called the attention of the Executive Committee to these programs and placed special emphasis upon the fact that the Berlin lodges have provided for the intellectual advancement by a series of lectures. The Executive Committee expressed its joy over the fact that the monition of the Grand President has fallen on fruitful soil in a good many lodges. It thanked the Berlin Lodges and gave utterance to the hope that all the rest of the lodges in the District will not remain behind the Berlin Lodges. The Grand President stated that it is his special wish that the lodges shall do all they possibly can to increase their membership during the winter. It is already known that during the year 1916 the membership of the District has decreased by several hundred members.

Brother Timendorfer expressed great satisfaction with the report of Lessing Lodge of Breslau, that it has recently received several foundations, toward which, among others, Brother Commercial Counsellor Sternberg gave 5,000 mark, Brother Moschkowitz 1,000 mark, and Brother Meyer Koppenheim 600 mark. This lodge has also resumed its regular meetings on September 9.

Up to the present time the sum of 61,857 mark were collected for the War Welfare Fund.

It was resolved to request those lodges whose general contributions do not yet reach the expected amount of 10 mark per member, to send in the sum received to date with the names of the donors and to raise the missing sum as soon as possible, so that the collection can be closed.

The Executive Committee resolved to secede from the Union of the Societies of Jewish Nurses, because the Union will not permit the B'nai B'rith nurses to wear a cap-band with the initials I. O. B. B.

The interesting report of the Central Association for the welfare of the youths about its activity during the year 1915, was received and filed. The membership fee to this association for 1916, amounting to 100 mark, has been ordered to be paid at a previous meeting of the Executive Committee.

Upon the request of Officiating Councellor of Justice Fayans-Bernam, at present States Attorney in Schaulen, the Grand Lodge appropriated the sum of 200 mark for the benefit of a woman living there who is in great need. The money was sent to the Counsellor of Justice who offered to pay it out to the poor woman in weekly installments of 15 to 20 mark. In consideration of the fact that in his request the Counsellor of Justice also touched upon the woeful circumstances of the rest of the Jews in Schaulen, the Executive Committee has inquired of the "Relief Fund of 1915" what it intends to do for the suffering Jews in Schaulen, and the "Relief Fund" answered that the Jewish population in Schaulen receives a monthly assistance of 1,000 mark, and that a delegate of the Hilfsverein is contemplating to visit shortly the occupied territory on which occasion he will also study the needy condition of the Jews in Schaulen, and will then report.

Brother Stein reported that the Toynbee Hall of the Berlin Lodges will resume its activity during this winter in the usual manner and he expressed the hope that in spite of the hard times the managers of the Toynbee Hall will be in the position to carry out its program throughout the entire winter as a blessing to the suffering coreligionists.

Action on a petition of Brother Field Chaplain Rabbi Dr. Winter for aid for the Jewish population in Grodno, was laid over to the next meeting of the Executive Committee, when the "Relief Fund" will have reported.

It was resolved to send friendly gifts to the brethren in Ruheleben and to the B'nai B'rith nurses in the field.

Upon motion of the Finance Committee the Grand Lodge will subscribe 30,000 mark to the Fifth War Loan. The Executive Committee expressed the conviction that in these hard times the individual lodges will surely also fulfill their duty to the fatherland and help the War Loan as much as it lies within their power.

Brother Ex-Grand President Fenchel completes, on October 7, this year, the eightieth year of his life.

A considerable number of the German lodges reported that a great many brethren and relatives of brethren have been decorated with the Iron Cross and other medals of distinction, and that quite a number of brethren have been promoted to the rank of officer in reward for bravery on the battlefield and for efficient service rendered to the fatherland.

The Executive Committee of District Grand Lodge No. 8 met in Berlin at the residence of Brother Timendorfer on October 3, 1916.

Brother Timendorfer announced that Brother Ex-President Waythaler of Allenstein, has several highly interesting articles in the "Allenstein Zeitung" of August 27, 30 and 31, on the invasion of Allenstein by the Russians.

Brother Kuznitzky has attended the dedication of the new lodge rooms of Fraternitas Lodge in Dresden as the representative of Brother Timendorfer and reports that the ceremony was extraordinarily elevating.

Brother Dr. Adam of Steinthal Lodge in Hamburg, who is now at the Russian front as head staff and regiment physician, was decorated with the Iron Cross first class.

Brother Dr. Hollander reports about the last trips of the Hospital Train which is in great demand. Just now it has brought 230 seriously wounded to Leipzig. It may be that special water tanks for the winter will be built at the expense of the government in the single wagons for the sick.

By the withdrawal of Brother Maretzki from the Executive Committee a seat has become vacant in the Executive Committee, and by the withdrawal of the brethren Schleyer, Plant and Maretzki three seats have become free in the General Committee. In reality the Grand Lodge as such is alone authorized to fill these seats in the General Committee. But as at the present time the Grand Lodge cannot be convened it is to be proposed to the General Committee to elect Brother Ex-President Dr. Hirsch in place of Brother Maretzki, who shall then. by virtue of his being the chairman of the Committee on Nurses also become a member of the Executive Committee.

The prospect of calling a meeting of the Grand Lodge in the near future is soon to be considered.

With satisfaction the Executive Committee took cognizance of a letter of the President of the Order, Brother Kraus, dated June 9, 1916, which came into the possession of the Executive Committee on September 13. In this letter Brother Kraus imparts the information that the Executive Committee of the Order has resolved to put a stop under all circumstances to the publication in the "B'nai B'rith News" of all remarks which contain anything to which any one of the belligerent nations may object as being injurious or fault-finding. He writes:

"During the continuance of the war we wish to avoid everything which could wound the patriotic feelings of even the most sensitive brother, but we reserve the right to throw light upon the conditions in Russia and Roumania where our brethren are so frightfully persecuted."

Brother Alexander Katz reported that the relief of Roumanian Jews in Germany does not meet with any objection on the part of the authorities and that according to information received by him such relief can be granted.

Brother Field Chaplain Dr. Sali Levi in Wilna, requests the assignment of 2,000 mark for the Children's Polyclinic of Wilna. Some time ago 3,000 mark were placed by the resolution of the General Committee at the disposal of an institution which the chief physician, Dr. Hamburger, had undertaken to establish. As through the recall of Dr. Hamburger the project could not be realized, 1,000 mark was paid out for a similar clinic which already existed in Wilna under the management of Dr. Schabad.

The Nurses' Union of Herder Lodge and three brethren of the Grand Lodge have placed 2,200 mark at the disposal of the Grand Lodge for East Jewish purposes, the union of nurses stating specifically that their money is for the milk kitchen in Wilna. It was decided that 1,000 mark of the above amount shall be assigned to the children's polyclinic in Wilna.

Field Chaplain Dr. Winter, in Grodno, applied to Breisgau Lodge in Friedburg for a collection of means for the establishment of work shops in Grodno for young men and young girls. The Jewish "Relief Fund" having been asked for an expression of opinion on the matter, warned against the dissipation of funds. It stated that the relief work for Russian Poland is organized upon a plan of unity and Grodno is being continually helped. From January till October, 1916, it has already received 111,000 mark. For these reasons an appropriation for Grodno could not be made.

Lessing Lodge in Breslau has resolved to petition the Grand Lodge to set aside a sum of at least 30,000 mark from the proceeds of the collections for the War Welfare Fund, which shall serve as a nucleus of a foundation for the benefit of brethren in distress.

The proposition will be given consideration by the General Committee. Brother Peiser will report on it and he will be assisted by Brother Ginsberg.

Brother Archivist Dr. Zizier of Pless, has written a work "About the Races and Eastern Jewish Question," which was published by Karl Jollowicz in Posen. In this work the author states the respective conditions in a clear and lucid manner. The book is especially appropriate for non-Jewish circles. It is urgently recommended to the lodges to give it their consideration and to help to increase its circulation. Free copies can be had at the office of the Central Society of German Citizens of the Jewish Faith, S. W. 13 Linden Street, Berlin.

On October 17, 1916, a meeting of the Executive Committee of District No. 8 was held in Berlin, at the residence of Brother Grand President Timendorfer, who occupied the chair. Brother Grand President Timendorfer imparted information that the managing physician of the Hospital Train, Brother ex-President Dr. Zimmermann, has withdrawn from his post. Although the agreement with Brother Zimmermann still had to run several weeks Brother Zimmermann gave up his place before the expiration of the agreement because he considered this step to be in the interest of the Grand Lodge, for an opportunity offered itself at that time to procure a head physician for the Hospital Train in the person of the staff physician, Dr. Jakubowski, a military chief physician, in place of the managing doctor, gives the advantage of being able to dispense with the director of transport. As Dr. Jakubowski will very shortly be initiated in Amicitia Lodge, only brethren will be active in the leading positions of the Hospital Train.

Brother Dr. Zimmermann was unfortunately forced to decline to remain permanently with the Hospital Train on account of his private practice.

The withdrawal of Brother Dr. Zimmermann is undoubtedly a great loss to the Hospital Train. He has positively conducted his office in an exemplary manner. His relation with the brethren on the train were truly fraternal and friendly and in his work for the fatherland and for the Grand Lodge he was a model of industry and fidelity. He is at all times sure of the heartiest thanks of the German District of the Order.

Brother ex-President Maxmilian Stein of Berlin tendered 5,000 mark to the Grand Lodge as a nucleus for a Maxmilian Stein foundation, the interest of which shall be applied to the benefit of the Jewish youths according to the discretion of the Grand Lodge. The Executive Commitee accepted the foundation with hearty thanks.

In a letter dated Oct. 4, 1916, the German union of Jewish Nurses deplores the fact that the nurses' organization of the Grand Lodge has seceded from the union, but it expresses the hope that the friendly relations between the Grand Lodge and the union will not be in any way disturbed and that both organizations will go together in any important question for the benefit of the cause of the Jewish nurses.

Brother Timendorfer paid a visit to Hardenberg Lodge in Frankfort o. t. O. and delivered a lecture there on Sunday, Oct. 15, 1916. Brother Timendorfer highly praised the zeal with which the brethren seek to fulfill the duties of the Lodge. Also on this visit the Brother Grand President was strengthened in his conviction that the attendance at the meetings of the lodge can be increased by interesting reports and lectures only. For this reason he proposed to the Executive Committee that the war, notwithstanding it shall foster the spiritual work in the lodges. For this purpose the Grand Lodge shall grant subsidies to the smaller lodges which are not in a position to arrange extensive lecture courses. In order to be able to place at the disposal of the lodges a number of lecturers, Brother Timendorfer proposed to publish a new list of speakers which has not appeared since 1914.

The Executive Committee concurred in the propositions of Brother Timendorfer and resolved to act accordingly.

In a letter the Steinthal Lodge of Hamburg referred to the proceedings of the Executive Committee in the matter of the Committee Pro causa Judaica which was established in Switzerland. In this letter the lodge explains that some time ago the Executive Committee has, especially in view of the neutrality of Roumania, adopted the resolution that for the present it shall not take a decisive position in the question suggested by the Switzerland Committee.

The Lodge inquired whether the Executive Committee still maintains the same standpoint after Roumania has joined Germany's enemies in a cunning manner. Brother Kuznitzky pointed to the fact that in a previous meeting the Executive Commitee had expressly decided that on account of the lodges this question shall not be taken up at all because it is of a political nature. To the individual lodges it remains unforbidden to foster the work of this committee. The Executive Committee decided to act accordingly.

EXECUTIVE COMMITTEE FOR AN AMERICAN JEWISH CONGRESS.

In accordance with the articles of the agreement entered into on October 2nd and subsequently ratified by the Jewish Congress Organization Committee and the Conference of National Jewish Organizations, the calling and the organizing of the proposed American Jewish Congress has been placed in the hands of an Executive Committee of one hundred and forty to be known as the Executive Committee for an American Jewish Congress. Of the one hundred and forty members of this committee, seventy are representatives of the Jewish Congress Organization Committee and seventy of the Conference of National Jewish Organizations, six of whom represent the Independent Order B'nai B'rith.

A meeting of sub-committees of the two organizations interested for the purpose of arranging details of the first meeting of the Executive Committee for an American Jewish Congress was held on Sunday, December 3rd, and a committee on arrangements was selected with power to call the organization meeting of the Executive Committee.

By virtue of the power vested in the sub-committee on arrangements a meeting of the Executive Committee of One Hundred and Forty will take place on Monday morning, December 25th, beginning at 10 o'clock sharp at the Hotel Savoy, Fifth Avenue and Fifty-ninth street, New York City, when permanent organization will be effected and other business relating to the organization of the Congress will be considered.

The sub-committees of the two organizations interested propose the following tentative program for the meeting on December 25th:

1. Roll call.
2. The election of a temporary Chairman and Secretary.
3. The election of a Nominating Committee.
4. The election of permanent officers, such as: Chairman, Secretary, Treasurer and an Administrative Committee to take charge of the detailed work of the organization.
5. Date of the Congress and place of the same.
6. Methods of electing delegates to the Congress.
7. The matter of placing the question of constructive relief on the agenda of the Congress.

As all elements in American Jewry have agreed to the holding of an American Jewish Congress and a large responsibility rests upon the Executive Committee of One Hundred and Forty forthwith to take up the problems involved in securing full rights for the Jews in all lands, the importance of this meeting cannot be over-emphasized.

The Menorah Movement

By Benjamin Levinson

of Yale University, Vice-President of the Intercollegiate Menorah Association.

From the moment the light of the Menorah, that ancient historic symbol of intellectual warmth and enlightenment, which the Jews carried with them into captivity, was recognized by a small group of Jewish students at Harvard, a new era of progress was initiated among the Jewish students of America.

In this critical period when the center of gravity in the Jewish world has once more unmistakably shifted, when with a population of nearly three million Jews in America, the responsibility as well as the distinction of world leadership in Jewry falls upon us, it is important to examine the progress of "the Jewish student movement of America." A recent census conducted in the universities revealed that there are at least 10,000 Jewish students attending the colleges and universities of the country. It is conceded that these 10,000 young men and women represent an important potentialty in Jewish life and development. The Menorah idea, whether by anticipation of the unique role that American Jewry was destined to play, or because of its deep attachment to the culture, achievements and ideals of the Jewish people, set itself the important task of bringing about a renaissance among the Jewish students of the country.

The late Joseph Jacobs in his greeting to **The Menorah Journal** upon the appearance of the first issue, said—"I greet the appearance of the official organ of the Menorah Societies something in the spirit of Ibsen's Master-Builder, who hears the coming generation knocking at the door." This greeting may equally well have been applied to the first Menorah Society at Harvard, which was organized in the first university of America in October, 1906. "The fomation at Harvard University of the first Menorah Society is a landmark in the Jewish Renaissance," said Justice Brandeis in his greetings. The organization of the parent Menorah Society meant the creation of a movement for the study and advancement of Jewish culture and ideals which was to scatter its seed to the leading universities of America. The Menorah idea was conveyed through the able and enthusiastic disciples graduated from Harvard; but chiefly because of the spontaneous and contagious wave of self-realization and awakening that followed the inception of the Menorah idea. The same conditions and phenomena of Jewish student life that existed at Cambridge existed with certain local modifications in the other universities.

While it has been found that the Jewish students who attended our universities a generation ago were dominantly possessed of the belief that participation in Jewish life and studies were incompatible with their aim of complete association in the student life of the university, that attitude, while still prevalent, has undergone at Harvard, as elsewhere, disillusionment and change. With the beginning of the present century Jewish students began to appear in our universities in increasing numbers. The inherent love of education, coupled with American opportunity, multiplied the number of Jewish students seven or eight-fold in a very short period. For a time this changed condition brought only a state of chaos. There was a striking indifference and apathy to all things Jewish, and a consequent shameful ignorance of the history, literature, religion and achievement of the Jewish people. Men who understand themselves aright would be proud of their lineage, under the spell of illusion and shame, even denied their Jewish heritage. Perhaps the most unfortunate and deplorable phase of the changed conditions was the deep rift of antagonism and mistrust that arose between Jew and Jew. There arose classes of Jewish students who formed themselves into antagonistic groups, forgetful of the common bonds of intellectuality as well as the mutual ties that bound them together.

To heal this breach, to inculcate in the Jewish students a respect for their heritage, to inspire them with devotion to the high ideals that is the proud patrimony and achievement of the Jew, to instill in them a desire to study the literature, the history, the religion and the problems of the Jew, Menorah Societies were organized in the universities of the country. This movement starting at Harvard because of the spontaneous desire of a handful of students to promote these objects has spread rapidly and naturally until today in the decennial year of the movement, there exist [illegible] r can [illegible] according [illegible] in the East, [illegible] University of California in the West, and as far south as the Universities of Texas and Tulane, are affiliated and united in one national organization known as the Intercollegiate Menorah Association. That within the short period of ten years Menorah Societies should exist in nearly all the principal universities of the country attests to the deep-rooted demand among the Jewish students for an organization that will minister to their intellectual and spiritual needs.

In the pursuit of the object defined in its Constitution, to-wit: "The promotion in American colleges and universities of the study of Jewish history, culture and problems, and the advancement of Jewish ideals," the Intercollegiate Menorah Association performs two functions; first, it regulates the nature and purposes of every constituent Menorah Society and secondly, it endeavors to stimulate and assist the Menorah Societies in carrying out their common purposes. The Intercollegiate has come to be recognized by Jewish undergraduates as the one national organization of its kind, dedicated to the serious purpose of contributing to their intellectual, moral and spiritual uplift. Its aim is distinctive and unique; unlike the Jewish Greek-letter fraternities, it does not organize Jewish men primarily for social purposes; unlike other societies it is not organized for partisan propaganda. Not only has the Intercollegiate Menorah become the official mouthpiece of Jewish undergraduates, but with the continuing development of the movement, followed by the graduation of more and more members, and the constantly increasing number of graduates attracted by the activities of the organization, the Intercollegiate is assuming the larger proportions of the Jewish academic movement of the country.

Since the primary object of a Menorah Society is the study of Jewish history, literature, religion and ideals, it endeavors first of all to be strictly academic in nature. A Menorah Society is open in every university to all men interested in a liberal, non-partisan study of the culture and achievements of the Jewish people. It partakes of the liberal character of American universities themselves which offer the student the opportunity of electing a liberal course in the arts and sciences. A Menorah Society, while making its earnest appeal to the Jewish students, is open to all men of the university, Jew and Gentile. For the Jewish student a Menorah Society particularly supplies a need by furnishing him with courses in Jewish history and contemporary problems; the courses offered by the Semitics departments in most universities do not fulfill the requirements of Jewish students desiring a general knowledge in that field. Furthermore, Menorah Societies, through the loyal self-sacrificing co-operation of a body of Jewish scholars and men of affairs have given the Jewish students the unique opportunity and advantages of drinking knowledge and inspiration from the messages and association with these princes and sages of Israel in America.

Partly through self-realization and re-awakening, partly through association with Menorah lecturers, a Menorah Society is instrumental in producing Jewish students with virile moral fibre. Consequent upon the intellectual grasp of the splendid contribution of the Jew to civilization, his unique survival through the ages, persisting in his adherence to certain high ideals, there comes in just appreciation of the nobility of his heritage. Shame and concealment is placed by ready acknowledgment of his Jewish heritage, a spirit of reverence for the ideals and achievements of the Jewish past, a true appreciation of the present day problems of the Jew, and finally a spirit of obligation and services to the future of the Jew. A new moral attitude is created whereby the class distinctions too strictly drawn between the rich and poor Jew, the orthodox and the reform, the Zionist and the non-Zionist, are reduced or obliterated. A Menorah Society is thus an agency for unifying and consolidating Jewish men, under the full recognition that as Jews they have common moral and intellectual qualities paramount to the apparent differences that may exist.

A Menorah Society by thus unifying the different elements of Jewish students and inculcating in them the spirit of service is a valuable patriotic agency. Professor Benjamin W. Bacon said In an address before the Yale Menorah, "I think I see in your society a recognition of the real spirit of the motto of our country, *e pluribus unum.* That does not mean a sinking of the differences between us all into absolute uniformity, but rather the harmony that can result from the recognition of these differences and developing your own individualities so that we shall have a variety in unity." America thus requires that the Jews shall not sink their individuality and distinctiveness absolutely and irrevocably in some indefinable melting-pot, but that the Jew shall as a people contribute their full share of ethical and cultural values to American civilization. What richer field of contribution to the future development of America lies before the Jewish students than service in the large Jewish communities which have arisen in recent years? In addition to the fulfillment of general obligations to state and nation which every citizen must give, there is afforded this remarkable opportunity for enlightened leadership and loyal co-operation in the work of the community. Our multiplying problems, our increasing measure of responsibility, calls for servants and leaders ot the new generation, who will combine an understanding of the deep underlying roots of American institutions with a warm devotion to the tradition and ideals of their Jewish heritage. The Menorah Societies are serving this double function.

A Menorah Society is accorded honor and respect on the university campus because of its recognized cultural value. A Menorah Society is looked upon as a cultural institution similar in character to the Deutscher Verein or Cercle Francais; it functions as an open forum from which Jewish culture and ideals may be presented to the entire student body. A Menorah Society does much for the dissemination of enlightenment about the Jew to the non-Jew. Far from accentuating prejudice and antisemitism it exerts a wide beneficent influence by conveying to the non-Jewish students knowledge of the true Jew and his real contribution. The warm endorsements given the Menorah Movement by the college authorities in every university are but the recognition of the universal influence exerted by Menorah Societies in university life. Indeed, the sanction of the authorities of a university are a *sine qua non* to the establishment of a Menorah Society. University authorities have, however, given more than their mere sanction and approval to the movement. Ex-President Eliot of Harvard is one of the very ardent admirers of the Menorah Movement; President Wheeler of California has accorded the Menorah Society a high place of honor in the activities of the university; President Hadley of Yale warmly endorses the movement: "By studying the literature and history of the Jewish race, men at Yale and elsewhere can do a great work for the learning and for the inspiration of our country; especially can this Society do a noble and inspiring work."

The Intercollegiate has thus been enabled to prosecute its program in the various universities through suitable means. It has enrolled in its service as lecturers the leading rabbis, scholars, and men of affairs of America. Through the instrumentality of the Intercollegiate these lecturers have appeared from Menorah platforms in the universities of the country. Through programs and syllabi of study in Jewish history, literature and problems, the constituent societies have been stimulated to go a step further than the passive attendance at lectures. Study-groups for intensive study and research work in the field of Jewish history and achievement have been established by nearly all Menorah Societies. As a consummation of opportunity and accomplishments, the Menorah Societies have been enabled, through assistance rendered by B'nai B'rith Lodges, in some instances, and through public-spirited individuals, in other cases, to establish Menorah Prize Competitions for essays dealing with the history, culture and religion of the Jew. Not only have these prizes stimulated Jewish students to fruitful labor in the field of Jewish humanities, but Gentile students have freely participated, and the dignity of the Menorah movement has been enhanced in the respective universities. To assist in the work of these competitions and in the general functions of Menorah activities, Menorah Libraries have also been established, containing a complete set of the books issued by the Jewish Publication Society of America and other volumes.

For a long time the founders of the Menorah Movement entertained fond hopes and aspirations of establishing a nonpartisan, academic publication to act as an ideal medium of communication between the societies and serve the additional function of standing as the true exponent of Jewish culture and ideals to the thinking men and women of America. The appearance of "The Menorah Journal" in January, 1915, was greeted with responses of admiration mixed with amazement. Its external forms strikingly aesthetic, its literary contents vigorous and substantial, yet non-partisan; the whole enterprise the accomplishment of a movement of the Jewish college youth of America who had consecrated themselves to the field of Jewish service in the spirit of *noblesse oblige.* American Jewry was astounded by this heroic undertaking, and many predicted that "The Menorah Journal" had overshot its mark, had established too lofty a standard to maintain, and would fall by the wayside as a mushroom publication, the dream of idealists. But "The Menorah Journal," as an institution imbued with the fervor and spirit of the Menorah Movement itself, has passed from triumph to triumph. The model publication of America for the dissemination of Jewish culture and ideals, it has commanded the literary talent of the Jewish spokesmen of the age—whether on questions of Reform or Orthodox Judaism, Jewish life and letters, Zionism or anti-Zionism. Its contributors, Gentile as well as Jew, have in many instances been men of international fame. But "The Menorah Journal" has, moreover, been a medium for stimulating the literary genius and production of the Jewish student of America who has recognized the publication as his official organ. Whether you ask the opinion of Jews in Philadelphia and Baltimore, or in Cincinnati and Chicago, you will find that "The Menorah Journal" is a knowledged a literary institution, a constant source of inspiration and encouragement. Had the Menorah Movement contributed to Jewish life in America the single practical contribution of "The Menorah Journal" its existence would be regarded as noteworthy.

Through the instrumentality of "The Menorah Journal," through the constituent societies, its graduates and disciples, the Menorah idea is becoming a more universal influence in American Jewry. The older graduates of the universities who have hitherto been fast in the grasp of lethargy and indifference are awakening to the inspiring message conveyed by Menorah ideals; the men of the community who are helping seriously to shape the destinies of Jewish development in America and abroad, are coming to a realization of the immense possibilities of this movement of the young educated Jews of America. On the threshold there appears a generation of Jewish young men and women, who, while they are trained in the liberal arts and sciences, while they are imbued with a deep sense of patriotism to America, refuse to suppress and conceal their identity, or content themselves with a spirit of *laissez-faire* towards all things Jewish. The new generation pledges its loyalty to the ancient Menorah. It is imbued with a just sense of pride in the knowledge of its Jewish heritage, it is acquiring Jewish consciousness and sense of obligation which will fit them in heart and mind to be true servants of their people.

The future of the Menorah Movement rests not only with the Jewish students, but with the men of the community who can help to fulfill the dreams and visions of Menorah leaders—Menorah lectureships, chairs in Jewish history and literature in our universities, Menorah classics, the establishment of more Menorah prizes, Graduate Menorah Societies, the wider circulation of "The Menorah Journal," with its message of enlightened Judaism. Is this a mere skeleton program or will it be given soul and substance? Already Associate Committees are springing up in our larger Jewish centers—New York, San Francisco, Chicago, Pittsburg—to mobilize the moral and material forces of the community about this Jewish student movement, young, virile, and potential. Dr. Emil Hirsch at a meeting held in Chicago for this purpose recently said: "All possible encouragement and assistance should be given to the Intercollegiate Menorah Association for the reason that their efforts tend to help build the future."

The Menorah Movement has already stimulated and attracted annually a body of three thousand Jewish students to the light and warmth of the Menorah. The Menorah is not merely symbolical and metaphorical, but is a living force in the lives of many; it is the beacon light of high ideals, morality and perseverance that has illumined the way for the preservation of the Jewish future. When the great body of Jewish students of America, of whom there are 10,000 in our universities today shall have been brought within the zone of Menorah light and radiance, the future of the Jew here and elsewhere will have been immensely benefitted.

Americanization of the Immigrant

Manual Published Under the Auspices of the Social Service Department of the I.O.B.B.

Problem.

According to the last United States census, there were in 1910 thirteen million foreigners in America, of whom three million could not speak the English language. Over one million were illiterate, yet only 35,000 adult foreigners were attending the night schools of America. These figures are approximately the same today. The problem of educating immigrants in the English language has never received the consideration due its importance. Today Americanizing the immigrant is becoming a chief concern of the Department of the Interior. The present European war has emphasized the need of greater solidarity in America. Speeches have been heard by radical and irresponsible persons, apparently placing fealty to the land of one's birth above loyalty to America. Such words led many thoughtless citizens to plead more strongly for the restriction of foreigners and to join labor leaders in urging that the existing laws on immigration be made more stringent. Thoughtful and far-seeing citizens argue for the Americanization of these immigrants. They believe that we have neglected our plain duty in not opening our schools, day and night to the immigrants and offering them every opportunity for acquiring the American spirit so as to become thoroughly at home in our land.

The Independent Order of B'nai B'rith feels that there is much work to be done in Americanizing those Jews who have come here from distant shores. Because of a desire for religious freedom, as well as the opportunity for economic independence, our brethren have landed in large numbers. That thousands of Jews will come here at the conclusion of the war is the earnest conviction of many thoughtful persons. One illustration is clearly shown in the clothing industry. Workers in that trade were never receiving such high wages. Never before have they saved as they now are putting aside every possible penny. This money is being saved to bring over their relatives from the lands of desolation and persecution as soon as the war will cease. Prudence urges that we prepare the way for the new immigrants. Let us hasten the process by which those persons now in America may be aided in their desire to become thorough-going American citizens.

Figures for Chicago indicate that of its two million and a half inhabitants two hundred thousand are ignorant of English and eighty thousand can neither read nor write any language at all. There are eighty-six newspapers in Chicago printed in twenty-five different languages and more than half the citizens of Chicago read non-English papers. Such figures do not indicate proper assimilation. Chicago may be an unfair illustration. In Los Angeles, where a survey was made in 1915, the percentage of foreign-born population is not so large. Because of the strange environment, the economic difficulties and unusual hardships of making their living in a new land, we might expect some special provision to be made for them. Yet only eight-tenths of one per cent represents the total amount of money spent to help these people. The school budget totaled $38,983 for night schools toward Americanizing these immigrants. Less than 1 per cent of the budget is set aside to prevent the misery which results in 40 per cent of the sickness, crime and unemployment in the city. While these figures will not hold for Jewish people in America, there are too many Jews who can neither read nor write English. Were they aided along these lines, they would become far more useful citizens.

Here is a vast field for real preparedness. Unless this problem be attacked and overcome, it is absolutely certain that there will be restriction in immigration. Only the presidential veto has prevented such a bill from being enacted, time and again. Both houses of Congress today overwhelmingly favor such a law. The best argument to counteract this illiberal spirit is to Americanize the immigrants within our borders. The Independent Order of B'nai B'rith feels that a splendid opportunity is here offered to educate and assist those Jewish men, women and children who are already with us. It proposes, by means of schools, centers and through personal friendship, to fit our brethren to take their places in America, where they can be the most useful parents to their children, the most efficient economically, and will best help America, as well as Judaism.

Plan.

While this idea of Americanizing every Jewish immigrant is essentially a Jewish concern, yet in a larger phase it is distinctly an American problem. Therefore, as American citizens, we should help to create a strong public opinion in every city which shall insist on the creation and proper maintenance of night schools. Some cities lack them altogether. In other communities these schools are conducted for a few months each winter with tired day-school teachers, or students earning their way through college, in charge of classes. Such teachers work a great hardship on the pupils. Teachers should be selected with the utmost care for this difficult labor. Very few communities in America have yet grasped the idea that the night school is a most vital part of the larger school problem. The curriculum should not pattern after the primary or grammar grades, but should be arranged with special thought to the needs of the particular group of immigrants, and the special nationalities of immigrants attending the school. Every effort should be made to encourage attendance, both of men and women, and the school should be most convenient to the center of population. In 1915, after a spirited campaign to encourage attendance at night school, Detroit increased the attendance 153 per cent.

In addition to the night school, there should be a day school for adult foreigners in the larger cities, with a curriculum and discipline suitable to the needs of the pupils attending. Many workmen, such as waiters, motormen and conductors employed in the rush hours, have free time during the day to attend school and can be given what is almost equivalent to individual instruction.

Where no night school is organized under the direction of the public school system the local lodges of the B'nai B'rith should encourage one for co-religionists under Jewish auspices. Teachers should be engaged who speak clear and grammatical English, as well as understand Yiddish. The curriculum should be shaped along practical lines. While it is helpful for the students to know important facts in American history and our Constitution, it is of far greater importance to acquaint them, first of all, with the health ordinances of the city, the police rules, and such matters as vitally affect their daily lives. Ignorance of such regulations bring many persons into the police court. A growing feeling throughout the country aims to make the public school much more than a classroom of instruction. It should become a community center. This provides a public forum to encourage good citizenship. It also offers opportunity to speak out in the name of the entire district, as protesting against unclean streets, disreputable houses and gambling dens. This can also voice the communal need as petitioning for recreational grounds and increased school facilities.

The B'nai B'rith, through its stated committee, should get in touch with the Jewish students attending night school, and along the line of the "Big Brother" principle, provide fellowship for these people. Not only the husband, but his wife should be encouraged to attend night school. This is particularly true in those states where equal suffrage is granted. When a man becomes a citizen, his wife automatically receives the right to vote. For this high privilege, she should be carefully prepared. If the mother learns English she is better able to look after her children. The break between parent and child is lessened when both speak the same language. The mother speaking English can enter more fully into the life of her child. Many cases of child delinquency trace back to children who have broken away from parental control because the father and mother were unable to speak English and follow them in their play hours.

Recommendations.

Each lodge should appoint a sub-committee of the Social Service Committee on Americanization of the Immigrant. This committee shall first make a survey of its local community, if one has not recently been made. Let the committee ascertain the number of Jewish people unacquainted with the English language. These people should be encouraged to attend school. Others should be urged to further their education and advance to economic efficiency.

Everything possible should be done to encourage the men to prepare for citizenship. Every Jew residing here five years should be urged to take out his naturalization papers.

A careful house,to,house survey of the Nineteenth Ward of Chicago has just been made by the Chicago Hebrew Institute, covering 2,099 families. Of the 724 aliens here over twenty-five years, but four neglected to become citizens. Yet almost 40 per cent of our brethren delayed so doing for a number of years. They should be encouraged to become American citizens as soon as their period of residence allows.

The pay night schools too often think only of helping the pupils to secure the necessary credits for admission to higher or professional schools. Their teachers should be urged to emphasize the ethical ideals as well.

Jewish people should be taught that increased knowledge of the English language and American methods mean higher earning capacity. The spirit of industrial efficiency calls for English speaking workmen. Many accidents trace back to misunderstanding of orders. One single blunder, due to a workman's inability to understand English, cost a Detroit firm last year $2,000.00.

Finally, we would emphasize proper religious instruction for the growing youth. Many congregations, composed of recent immigrants, overlook the importance of religious school instruction for the children in English, and Hebrew translation into English. The B'nai B'rith can encourage the formation of such classes for this purpose that our young folks obtain a correct viewpoint of Judaism. They should be told the ethical ideals, and led to the spiritual interpretation of the ceremonies which obtain in traditional Judaism.

Educating our foreign brethren tends to a closer understanding by Americans of the social value of the immigrants. As we give them our American ideals they are better able to give us the finest and best products of their European civilization. All this is not "welfare work." Fundamentally it is the outgrowth of civic necessity. It makes for a better understanding between capital and labor. It will minimize the differences between the several nationalities. It will surely lessen the feeling between Jews coming from different sections of Europe. It will positively create a healthier and better Judaism, and thus a better Americanism in this land.

RELIGIOUS AUTONOMY FOR THE JEWS OF POLAND.

By H. Eliassof.

The report that the emperor of Germany and the late emperor of Austria, who had proclaimed the political independence of Poland, have also decreed the religious autonomy of the Jews of Poland, was generally received by the American Jewish press and the leaders of American Israel with great gladness and satisfaction.

A small number of editors of certain Yiddish papers expressed their doubts of the efficacy and their general disapproval of the edict of the religious autonomy. But their editorials lacked the force of conviction, because they could not hide the fact that they belong to that faction of extremists in Judaism who look with unbridled suspicion upon everything regarding religion that comes from Germany, where Moses Mendelssohn lived and taught and where the search-light of reason was first turned upon blind belief among the Jews. Their reasoning was biased and their conclusions were therefore fallacious.

There really are a number of valid reasons of political, economical and historical import why we should not yet express our unconditional satisfaction with this move by the central powers on the chess-board of the war. When we consider the question in its present aspects we certainly find enough rational reasons why we should not rush for the timbrel and harp to intone hallelujahs and give vent to exuberant joy over this problematic gift to the sorely tried and abundantly anguished Jews of Poland. The whole move is indeed conspicuously problematical. Are not the central powers giving away a bird which is still in the bush where it may easily take wing and fly away beyond reach? The central powers have not yet won the war. What if the entente allies should be the victors? And here is the strong political reason for hesitation. Will Russia, which has loudly protested against the proclamation of the political independence of the Poles living in Russian territory now occupied by the German forces permit the Jewish religious autonomy to continue in case she is victorious?

Russia threatens to mete out dire retribution to her Polish subjects, in case victory perches upon her banners, for accepting the gift of political independence from her enemies. And although the Jews in Russia possess a sort of religious autonomy, are not the Jews of Poland running a tremendous risk by accepting a benefaction from her adversaries before the war has been fought to a finish? Is not the lot of the Jewish subjects of Russia bitter enough without giving this provocation to their tormenter and cruel taskmaster? Besides, we know so very little at present about the real extent and significance of this new religious autonomy.

Will it be modeled after the religious autonomy which the Jews of Germany and Austria enjoy, or will it be a resurrection and repetition of the old religious autonomy which was granted to the Jews of Poland under the charters and privileges purchased by them at immense and immeasurable cost from various Polish Kings and magnates? It is plainly obvious that the plans of the religious autonomy of the German and Austrian Jews is not yet suitable for the Jews of Poland. Neither economically nor culturally are they ripe for such an advanced position. If it is to be the old Polish autonomy over again, which included the arbitrary rule of the Kahal, the degrading pillory, the merciless herem, the neglected hekdesh (almshouse), and all the other institutions, which are out of all harmony with our modern age, such an autonomy is surely not worth having at all.

And here is the historical reason: Poland as an independent state was most of the time a land where the Jews suffered most bitterly from the hatred of the nobles and the church. False accusations were often trumped up against them, either by the one or by the other. Blood accusations, charges of host desecrations and the whole gamut of the satanic inventions as means for murder and carnage were the order of the day. The mobs were at all times ready to swoop down upon the helpless Jews to pillage, to massacre, to ravish and to torture Jewish men, women and children. The greater part of the Jewish population of Poland consisted from the very earliest times of German Jews. They commenced to immigrate into Poland as early as the beginning of the tenth century. They obtained charters and privileges from princes and kings which granted them religious liberty, autonomy in judicial matters, freedom of trade, independence from the Schlakhta, or lesser nobles, and protection from the attacks of hostile mobs. But Poland was always a state that did not possess the ability to maintain peace and order in its own midst and a state that is powerless to enforce peace and order among its own national classes, cannot guarantee liberty for any length of time to the mixed elements of its population who are depending upon the good will of those classes. The charters and privileges given to the Jews by the princes and kings were too frequently disregarded by the nobility, the church and the masses, and the lot of the Jews in Poland became more unbearable than it was in any other country on the face of the globe.

The Jewish Encyclopedia and S. M. Dubnow, in his "History of the Jews in Russia and Poland," tell enough tales of horror of the life of the Polish Jews to make any man shudder. In both places we find the following proclamation of the Jewish Council of the Four Lands, issued in 1676:

"We have sinned grievously against the Almighty; the disturbances increase from day to day. It is becoming more and more difficult to live. Our people are considered as naught among the nations; and it is wonderful, in view of all our misfortunes, that we still exist."

The Jewish Encyclopedia adds to the above: "This was followed by a series of paragraphs ordering implicit obedience to the instruction of the Kahals. In this way the power of the Kahals became very strong and very oppressive and the bulwark of superstition and religious narrowness. It often abused its power. The mental level of the Jews gradually sank."

Even after the last partition of Poland, when the provinces of Warsaw, Wilna and many other districts came under the tyrannical rule of Russia, the Poles vied with their own oppressor in hating and ill-treating the Jews living in their midst. Their recent cowardly commercial boycott against the Jews almost completely ruined the entire Jewish population of Poland.

In the face even of these brief historical outlines of Polish cruel and brutal treatment of the Jews must we not ask the question whether the Poles can now be trusted more than in the past to continue the religious liberty of the Jews for any length of time? And to this question the Poles alone must give the answer.

JEWS AT PUBLIC SCHOOLS, RUSSIA.

The Polytechnic for Women recently opened at Kharkoff has established an open door for Jewesses, no restriction of any kind having been instituted.

On the other hand, a hundred and twenty Jewish refugees have been suddenly expelled from a Kharkoff gymnasium.

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JEWISH CALENDAR

5677-1916	
Chanukah (Feast of Dedication)	Wed., Dec. 20
Rosh-Chodesch Tebeth	Tues., Dec. 26
5677-1917	
Fast of Tebeth	Thurs., Jan. 4
Rosh Chodesch Shebat	Wed., Jan. 24
Rosh-Chodesch Adar	Fri., Feb. 23
Purim (Feast of Esther)	Thurs., March 8
Rosh-Chodesch Nissan	Sat., March 24
Passover (Pesach)	Sat., Apr. 7
Passover (Seventh Day)	Fri., Apr. 13
Rosh-Chodesch Iyar	Mon., Apr. 23
Lag-B'Omer	Thurs., May 10
Rosh-Chodesch Sivan	Tues., May 22
Shabuoth (Confirmation Day)	Sun., May 27
Rosh-Chodesch Tammuz	Thurs., June 21
Fast of Tammuz	Sat., July 7
Rosh-Chodesch Ab	Fri., July 20
Fast of Ab	Sun., July 29
Rosh-Chodesch Ellul	Sun., Aug. 19
5678-1917	
New Year's Eve	Sun., Sept. 16

GREED.

Just the other day, in agreement with time-honored American custom, we kept the Thanksgiving feast. We on this side of the ocean certainly should be grateful to Providence that we have been spared the horrors of war. All we know about the tragedy of the world-war is what we read at a safe distance. A few Americans have had a glimpse of it, but even their most vivid portrayal is not the same as living through it. We may thank God that our households are intact and that our men are all pursuing peaceful tasks. Yet for all that it cannot be said that the war is not affecting us. Yes, as a nation we are in a highly prosperous condition. We are a selling and a lending nation, not a buying and a borrowing one. Money there is in plenty and it is cheap. The warring nations, particularly the allies, are spending millions of dollars with us. The mills are working with a feverish activity to supply them with munitions and all the outfit that an army is in need of. There are no unemployed. Wages are high. But with it all there is the reverse picture. The price of commodities is mounting high. For the inexorable law of supply and demand rules the market. Our wares are in demand abroad. So we at home are paying the prices those abroad are willing to pay. The dollar is fast losing the purchasing value of a year and a half a year ago. In the midst of unprecedented prosperity the country is groaning under a burden not of its own making. Some of us are growing very rich. But the bulk of the nation are growing poorer. The middle classes are beginning to feel the pinch. As for the poor, the ordinary staples of diet are beyond their pocketbook. And the outlook is not a cheerful one. The war is not going to last forever. Sagacious business men predict that the prosperity will last six months beyond the end of the war. An impoverished Europe will be in no position to buy. They will be of necessity practicing the strictest economy. A panicky feeling is already seizing us now.

It goes without saying that the effects of so gigantic a conflagration must be world-wide. Whensoever wealth is destroyed on an enormous scale, whether by a calamity which no human ingenuity could have warded off, or by the ruthless hands of man, we all have to pay the price. The earthquake and the fire that wrought havoc on the Pacific coast a decade or so ago led to the failure of a [illegible] of insurance companies and [illegible] raised the price of insurance for every one of us. And so it will be when the war shall have ended. But what is aggravating the situation in our midst right now is the inordinate greed of unscrupulous traders in the commodities of life. They who withdraw products from the market, or raise prices arbitrarily, of them it is said: "The Lord sweareth by the pride of Jacob, surely I will never forget any of their works." So say our rabbis of old. Apparently human nature has not changed much. The sin of greed was known in ancient Jerusalem as it is rampant today in Chicago and New York. Whether the evil can be remedied by legislation remains to be seen. The kings of this or that commodity have at their disposal legal talent to see to it that there is no undue restraint of trade. The law seems to be impotent to remedy the evil. Nor can we expect much from an appeal to their consciences, for business is business. Yet it stands to reason that a long-suffering public will lose its patience.

Not only do we confront the greed of individuals, but also the greed of nations. When the furies of war are unleashed, nations seem to forget the elementary duties and conceptions of right. The greed for power and domination is not a whit better than the greed for wealth. And perhaps it is the latter that is at the root of the world war and the manner in which it is conducted. We live in abnormal times and the normal virtues seem to be forgotten. Let us pray for peace that we may rid ourselves speedily of both kinds of greed. It is high time that we are reminded of the fact that as individuals and nations we have a soul which at present stands tarnished. The obsessing vice of the hour is certainly greed.

THE LIGHTS WE KINDLE.

When to the strain of a melody sweet and pleasing we kindle the lights of Hanukkah, what are the emotions that sway us, the memories that thrill us? It is a far-off event that we commemorate. It happened in Palestine so many centuries ago. A vicious king undertook to ride rough-shod over the things sacred to the Jew. There were apostates in our midst, aye, in high position. The priesthood at the Temple had become corrupt, in league with the heathen. The altar had been desecrated and impure sacrifices were offered to a strange god. Sabbath and circumcision were proscribed. The sacred schools were ruthlessly destroyed. A pious priestly family living in a corner away from the noise of the capital rose on behalf of the religion of the fathers. Judah the Maccabee made war upon the Syrian. The few vanquished the many. Jerusalem was occupied by the faithful. The Temple and altar were re-dedicated. A small cruse of oil was found in a nook in the Temple, and the holy lights were kindled afresh. And in commemoration of the miracle it was ordained that for all time to come the Jews should kindle lights in their abodes on the five and twentieth days of Kislev and for seven days thereafter. These are the eight days of Hanukkah, of the re-dedication.

The cruse of oil that miraculously was saved and then sufficed for re-kindling the sacred lights! The miracle has been enacted again and again in the history of the Jew. There have been times when it seemed that our end was come. There are times in the life of an individual when the spirit of endurance, of resistance, is at its lowest; and then suddenly there is light and help. So it is with nations. So is has been with the Jewish people. We have passed through many vicissitudes which seemed to sap our strength. Periodic persecutions dealt us severe blows. The world's catastrophes always involved us. Being few in number, we were the hardest hit. Just now again the voice is heard, The Jew in Eastern Europe is on the road to extinction. It is no alarmist cry; it is the saddest truth. The calamity is certainly one of the greatest in our history. And it touches us to the quick because, help though we shall, we feel that our assistance, even when it is expressed in millions of dollars, will but be a mite. And yet the cry is known to every one who scans the pages of the records of our past. With the prophet of old we have exclaimed many a time, Wilt Thou make an end to the house of Israel? And even in times of peace, of normal conditions the lukewarmness of the many, the indifference of our best intellects, the defection of those on the top have been the refrain of the lamentations of those to whom Israel's weal was dear. A small handful, we seem to be reduced in number so soon as a few peaceful years have been instrumental in furthering our growth. But we never lost our faith in our destiny. Inured to all kinds of misery, our powers of recuperation resemble those of the bird of wonderland. The cruse of oil never fails us. The heroism of the small Maccabean band is still with us. In every generation we have those that valiantly do service in Israel's battles. And what is Israel battling for? What is this festival's watchword? "Not by might, nor by power, but by the spirit of God." We are here to proclaim to the world that might is not right. We are the apostles of the freedom of conscience. Neither persecution nor hardship nor flattering cajolery shall make us swerve from the path marked out for us. Our neighbors talk of peace on earth while engaged in butchering each other. The wickedness of national jealousies is coming home to those who have humanity's welfare at heart. Israel's prophets boldly demanded the cessation of warfare. Israel is imbued with faith in the better nature of man. And in token of this faith we kindle the lights, symbols of peace and joy.

DR. SAMUEL WOLFENSTEIN CELEBRATES 75TH BIRTHDAY ANNIVERSARY.

Dr. Samuel Wolfenstein, former superintendent of the Jewish Orphan Asylum of Cleveland, celebrated his 75th birthday anniversary on December 10, 1916, and graduates of the Home came from all over the country to honor the celebrant. In the morning the Jewish Orphan Asylum Literary Union arranged a program of exercises, including a debate on "Woman's Suffrage." At noon a luncheon was given the visiting graduates at the B'nai B'rith Building, and this was followed by the quarterly meeting of the Alumni directors. In the afternoon a concert was held in the Orphan Asylum Chapel and in the evening at 6:00 a banquet was given in the ballroom at the Hotel Statler, at which more than 300 participated. Mr. Geo. I. Wirpel, president of the Alumni, presided, and the speakers were Rabbi Moses P. Jacobson of Shreveport, La.; Rabbi Abram Simon of Washington, D. C., and Captain F. Slawitzki of Chicago. Dr. Wolfenstein responded.

All those present at the various exercises entered their names in a birthday book, which was presented to the doctor as a memento of the occasion.

Preceding the day of celebration on Saturday evening, a reception was held for all visitors then in the city, at the Hotel Statler.

The B'nai B'rith News extends to Dr. Wolfenstein hearty congratulations, coupled with the prayer that he may be spared for many years to come in the enjoyment of good health and a happy life.

JEWS PERMITTED TO LEAVE OCCUPIED TERRITORY.

The German government has given permission to some classes of the Jewish population of the conquered territories in the East to leave for America. In consequence an emigration movement has set in which may assume great proportions in a short time. As far as Polish Jews are concerned, only those of non-military age are permitted to leave the country. Among the 400 Jewish emigrants from Poland and Lithuania aboard the Ryndam, there are only a few men, and these few are of non-military age.

To comply with the difficulties arising from the new emigration movement, emigration bureaus have been established in Warsaw and Kowno.

PRESENTATION OF TESTIMONIAL TO JUSTICE LOUIS D. BRANDEIS.

A Testimonial was presented on November 26th, 1916, to Mr. Justice Louis D. Brandeis, of the United States Supreme Court on the occasion of his Sixtieth birthday. The testimonial reads:

"To the Honorable Louis Dembitz Brandeis, on his sixtieth birthday, November thirteenth, nineteen hundred and sixteen, Associate Justice of the Supreme Court of the United States, Honorary President of the Provisional Executive Committee for General Zionist Affairs, Imbued to the Heart with American and Jewish Ideals and Indefatigable Worker in Translating them into Action—A Testimonial of Gratitude for his Services to the Jewish People and a Tribute of Love and Loyalty to Our Leader."

This testimonial bears 8,000 signatures of persons residing in 210 cities and towns located in 43 of the states of the Union and the Canal Zone. Among the more distant points to send in signatures are Phoenix, Ariz., 15 cities in California, 12 cities in Texas, three cities in Oregon, three cities in Washington and one in the Canal Zone.

The presentation ceremony took place at the Aeolian Building, New York City, and was presided over by Nathan Straus, and the presentation speeches were made by Dr. Stephen S. Wise of the Free Synagogue, New York City, and Jacob de Haas, Secretary of the Provisional Zionist Committee.

A fund is being raised in connection with this testimonial, which fund will be used to create a foundation for some Jewish purpose, the scope and conditions of which will be named by Mr. Justice Brandeis within a few days.

RESOLUTIONS OF ARGO LODGE NO. 413, WASHINGTON, D. C., IN MEMORY OF ISAAC L. BLOUT.

Whereas, It has pleased the Almighty Ruler of the Universe, in His benign wisdom, to call from our midst. in the golden evening of his sublime existence, when the shadows were deepening into night, the late lamented brother of our Order, Isaac L. Blout, and

Whereas, Being one of the oldest members of the local lodges of the Independent Order of B'nai B'rith, and a high officer of the Order, he came to be beloved by all its members for the bigness of his heart and the wholesomeness of his soul, and for his untiring zeal and efforts in the work of the Order, and

Whereas, He was a citizen of public spirit and charitable of design, donating his services and his substance for the good and uplift of others, without fear and censure or hope for favor or reward, and

Whereas, a deep and irreparable loss has been suffered to the community, to ourselves, and to his family by his demise, now, therefore,

Be It Resolved, That the condolences and sympathy of Argo Lodge of the Independent Order of B'nai B'rith be extended to the family of the dear deceased, who felt his loss most deeply, because of his constancy and devotion to them, and

Be It Further Resolved, That a copy of these resolutions be spread on the minutes of Argo Lodge and a copy be sent to the family of the deceased.

LEON PRETZFELDER,
SAMUEL GANSS,
ADOLPH M. FISHEL,
Committee on Resolutions.

Social Service Department I. O. B. B.

During the past month the work of the Social Service Department has made splendid progress. Mr. Edward Lashman came to Chicago to undertake the new post of Secretary of the Chicago Social Service Committee. His office will be in the headquarters of the order. The personnel of the newly appointed Chicago Committee consists of Israel Cowen, chairman; Edwin Cahn, C. I. Callman, Rabbi Samuel S. Cohon, Joseph Finder, Judge Harry M. Fisher, Hugo M. Friend, Milton R. Hart, Dr. L. R. Melnikoff, Harry Okin, Arthur I. Pereira, Benjamin Samuels, Jacob C. Schwartz, Arthur S. Stein and Bert Stern.

Doctor Coffee, social service director, traveled to various cities in the South last month urging the lodges, through the Social Service Committees, to intensify their activities.

Some very interesting reports have reached the office of constructive labor during the past month. From them we take the following three as typical and as showing various aspects of the work of the department.

I. S. was born in New York City and later moved to Chicago. At the age of 18 he was arrested for disorderly conduct. Had the truth been stated before the judge, he would have been sent to the State Reform School for three years, during which time he would have received proper schooling and learned a trade. Unfortunately he was advised by his lawyer to swear falsely that he was 21 years of age, and to plead guilty. Following this wretched advice, he was sentenced to the state penitentiary for one year. At the conclusion of his term, I. S. returned to Chicago, and was placed in a local sanitarium by friends when he developed signs of tuberculosis. Later he was sent to Denver, Colo., where he regained his lost strength and secured a good position in a department store. The following year a former guard of the Illinois State Peniteniary, while shopping in the store, recognized I. S. as a former inmate at Joliet. That night I. S. lost his position. Soon after the Social Service Committee of Denver was asked to interest itself in him. A good position was quickly found and he is receiving a good weekly wage, as well as sympathetic counsel. Last month he was without friends; now I. S. has earnest friends who will carefully watch his career and guide his steps.

Abraham W. W., born in Poland, is 17 years of age. At the age of 10 he was driven from home by his stepmother. After wandering through many cities of Europe, he left Bremen as a stowaway on a vessel clearing for New Orleans. In 1913 he was arrested in Chicago and sent to a Catholic School. After three weeks in this school he was turned out for refusing to submit to baptism and conversion. The following year he was arrested in Colorado with three other boys for robbing a store, and sent to the State Reform School at Golden, Colo. In July of this year Doctor Coffee, with members of the Social Service Committee visited this school. Abraham was pointed out as hopelessly bad. In conversation Abraham stated that he had not a friend in the world; that no one visits him and there was no reason why he should be good. A Big Brother was at once appointed to look after Abraham and from that day his conduct steadily improved. Each Sunday morning a representative of the Denver Big Brother Movement visits Golden and looks also after every Jewish lad. Efforts were recently made to procure Abraham's release on parole. The State Board agreed on condition that he would enter the navy. A guardian was appointed for him and Abraham is now crossing the Pacific on a man-of-war. Four months ago Abraham was considered incorrigible. Today he is entering a training school which will unquestionably make a real man of him.

S. A. at the age of 17, came to America about 10 years ago. After a brief residence in New York, he drifted to Chicago and commenced to sell cheap jewelry. He was arrested for having robbed a house and though absolutely innocent, was sentenced for a year in the city prison. Quoting his own words, "What I did not know when I went in, I learned before I came out." A year in company with evil associates taught him of their bad ways. On his release S. A. failed to find employment and drifted back to his prison pals. For over six years he associated himself with the lowly and members of the underworld.

Early this year S. A. was brought to the attention of the Social Service Department of our Order. Doctor Coffee, co-operating with the Social Service Committee of P———, found him a position. After a month's trial, S. A. returned to Chicago because of ill health. He was given a most careful medical examination, glasses were provided and everything was done to build up his weak physical condition. Last June a position was obtained for him with a large mail order firm. The post was too difficult and at our personal request he was changed to a different department, where he has been ever since. After working steadily for almost six months in one position, we feel that S. A. has been redeemed to a life of honesty and rectitude.

S. A. is determined to lead an upright life and he deserves every possible assistance. Success in this case was only attained through the Independent Order of B'nai B'rith assisting him to become strong physically and patiently bearing with his weaknesses at the outset.

RECEPTION TO PRESIDENT A. K. COHEN BY THE NEW YORK CITY LODGES.

The Metropolitan Lodges tendered a reception to the President of the District, Hon. A. K. Cohen. Many of the brothers attended. There were several brothers from other cities who came to attend the reception as a courtesy to President Cohen. There was a class of forty-five candidates initiated in honor of the occasion. The ritual was exemplified in a very impressive manner. The brothers comprising this special degree team were: William Asher, Myer L. Victorius, Louis Lorence, Chas. Katzenstein, Harry Goldman, Herman Sperling and Lester Brucks. The reception was held under the auspices of the Intellectual Advancement Committee. The orator of the evening was Bro. Dr. Samuel Schulman. rabbi of Temple Beth-El. President Cohen responded in a very happy manner and spoke very feelingly about the work of the Order and how it ought to appeal to every true Jew. The other speakers were Bros. Charles Hartman, member of the Executive Committee; Joseph Rosenzweig, First Vice-President of the District, and the Chairman of the Intellectual Advancement Commitee, Bro. Joseph L venson.

SOME STATISTICS OF JEWS IN THE WAR.

Dr. Max Nordau has calculated that at present about 700,000 Jews are fighting in the ranks of the various belligerent nations, and that already many thousands have been decorated for bravery. They have earned more than 2,000 crosses of the Legion of Honor, war crosses and military medals in France; three Victoria crosses, besides numerous Distinguished Service Orders and Distinguished Conduct Medals in England and more than 8,000 Iron crosses in Germany. Dr. Nordau estimates that so far some 60,000 Jews have died in battle.

SIGNOR LUIGI LUZZATTI.

Our illustrious co-religionist, statesman and economist, Signor Luigi Luzzatti, who was formerly Prime Minister of Italy, has been invited to visit this country to confer in connection with an effort to be made to obtain equal rights for the Jews in such countries where they are deprived of such rights by restrictive laws.

The co-operation of such a master mind, of a statesman who occupies such very high standing in the diplomatic circles of the world must prove of inestimable value and benefit to the Jewish cause. Signor Luzzatti has already shown on several occasions that his heart is with his people and that he champions the rights of his oppressed brethren in faith. In 1913 he was among the first to support the protest of the Jews of Silistria against their being brought under the sway of the Rumanian government. In the columns of the "Corriere della Sera" he called the attention of the world to the great injustice which such a step would inflict upon the Jews and he pleaded with the Powers not to permit such a wrong to be consummated. In the same year he also published a strong appeal to the Powers on behalf of the Rumanian Jews which caused consternation in Bucharest.

In the interest of the Jewish cause it is to be hoped that Signor Luzzatti will accept the invitation and pay us a visit in the near future. The American Jews will surely know how to honor such a distinguished guest and how to appreciate the co-operation of such a brilliant intellect.

EQUAL RIGHTS FOR JEWS.

"Perseveranza" reports that a committee has been formed in Milan whose special aim is to influence public opinion of the whole civilized world in favor of equal social and legal rights for Jews in all countries. There are no Jews on the committee.

Testimonial Dinner by the Hebrew Sheltering and Immigrant Aid Society to Mr. Simon Wolf

The words "The Book of Books to the Man of Men" expresses the sentiment behind the presentation of an embossed copy of the Old Testament to Hon. Simon Wolf of Washington by the Board of Directors to the Hebrew Sheltering and Immigrant Aid Society of America. The Biblical injunction, "Welcome the Stranger," is most appropriately inscribed on this gift by this national Society to the man who has for many years aided it in its great work for the immigrant cause.

The presentation was made at a dinner arranged under the auspices of this Society, and at which Judge Leon Sanders, its President was toastmaster, in the grand ball-room of the Hotel Savoy on Tuesday evening, November 29th, 1916. The ball-room was beautifully and appropriately decorated for the occasion. The gathering was representative of the entire nation, east, west, north and south, and was arranged in honor of Mr. Wolf's eightieth birthday, and as a tribute to his work as patriot, statesman and humanitarian, and was notable because of the prominence of the assembled guests.

Federal and city officials, business, literary and professional men and women, known for their civic, philanthropic and personal accomplishments, to the number of three hundred, were present, and vied with one another in doing honor to the guest and in acknowledging his beneficent activity in behalf of the Jewish immigrant. Those who were not present in person were present in spirit, and many sent letters and telegrams all expressive of their great regard for Mr. Wolf. The most notable of these were letters from President Wilson, Ex-President Theodore Roosevelt, Secretary of the Navy Josephus Daniels, Nathan Straus, Oscar S. Straus, and Rabbi Edward N. Calisch.

The dinner was served in strict accordance with the Hebraic dietary laws.

The opening prayer was pronounced by Rabbi Herbert S. Goldstein and Grace was said by Rev. H. Pereira Mendes. The guests all wore the traditional skull cap inscribed in commemoration of the occasion, and each guest received also a book containing prayers suitable for the occasion.

Leon Kamaiky, the first Vice-President of the Hebrew Sheltering and Immigrant Aid Society of America introduced Judge Leon Sanders, who, in an eloquent address, welcomed the guests, the most imporotant part of his speech being:

"No man is these whole United States has done more for the education, for the elevation of the Jewish immigrant than Simon Wolf of Washington. Only a few days ago, after our organization had determined to give this dinner to Simon Wolf, we took the trouble to investigate the records and statistics, and it will surprise you, as it has surprised us, to know that Simon Wolf alone has been instrumental in preventing 103,000 Jewish immigrants from being deported after they had arrived upon American shores.

"That is a record to speak of, and a record to be proud of. I do not know how we can show our appreciation other than we show tonight. There is no money that can pay for such service as he has rendered. He can be proud of the fact that he has, in the true sense of the word, done his duty as a man, done his duty as a Jew, done his duty as an American, when he has helped to give opportunity to the thousands who otherwise would have had no opportunity to live or enjoy life."

Seated at the speakers' table were men representing the nation and state and organizations with which Mr. Wolf had been connected during his half century of service as the unofficial ambassador of American Jewry at the Capitol. Speeches were made by Honorable John B. Densmore, solicitor of the Department of Labor; Frederic C. Howe, Commissioner of Immigration at Ellis Island; Judge Leon Sanders, President of the Hebrew Sheltering and Immigrant Aid Society of America; Honorable Marcus M. Marks, President of the Borough of Manhattan; Mr. Arthur Brisbane; Judge A. K. Cohen of Boston, President District No. 1, Independent Order B'nai B'rith; Charles Shohl of Cincinnati, Vice-President of the Union of American Hebrew Congregations; Isidore Hershfield, Dr. Abraham Simon of Washington, Dr. J. L. Magnes and Rev. H. Masliansky.

The speech of presentation was made by Mr. Harry Fischel, Treasurer of the Hebrew Sheltering and Immigrant Aid Society and chairman of the committee of arrangements.

Mr. Arthur Brisbane proved to be a most interesting, entertaining and instructive speaker. Famous throughout the United States and the world as an editorial writer of sterling worth, he lived up to his reputation. He said in part as follows:

"I am very glad the agencies of the Hebrew Sheltering and Immigrant Aid Society are being used to spread the Jewish immigrant throughout the United States—that is, to scatter it, as Mr. Schiff has described it to me, and I am still more delighted that the effort to scatter the population and prevent congestion fails distinctly as regards this and some other cities. It would be a great misfortune if you didn't have in New York City as you have, a very great Jewish city, a city greater than any city was in the days we read about in the history of the Bible, by far the greatest Jewish city that ever existed, because you want unity and power. I know better than some of you the prejudice in the United States, in its various forms—stupidity, ignorance, envy, dislike of the man who begins early and compels his competitor to begin early—and I know that prejudice is still very strong. Nothing can overcome it simpler than a million votes in one lump, and you now have and should keep the million votes in one lump. And when you have eight million people in New York, I hope that still about one in four will be as today, a representative of this people.

"Now when we talk about wanting Jews to come to the United States, I said nothing could do more to overcome this prejudice than a greater number of votes in one place, but I expect there is one thing which can do more, and that is philanthropy, active Jewish charities. Mr. Schiff called my attention to a very interesting fact which I did not know (among many others), and that is in the Hebrew language there is no word for 'charity,' that the nearest approach, as Mr. Schliff wrote it for me here, is tzdoko. I can spell it, but I can't say it, and that the word means 'justice.'

"I think it is a beautiful thing to have this gathering and to honor Mr. Wolf. It is a very good example for the younger people, to make them feel it is worth while to give your life to such a cause as that to which he has devoted his."

Other speeches, too, were most interesting, striking remarks being made by all the speakers individually and collectively.

After the presentation, Mr. Wolf responded with an address which showed that the same power, the same eloquence, the same ability to sway people's minds, which always characterized Mr. Wolf's utterances, was still with him, and that he was in truth "eighty years young."

Among the guests present were: Jacob H. Schiff, Samuel Untermeyer, Hon. Henry M. Goldfogle, Justice Irving Lehman, Hon. David Leventritt, Isaac N. Seligman, Mr. and Mrs. Herman Bernstein, Sidney C. Borg, Hon. Jacob A. Cantor, Mr. and Mrs. Nathan Hutkoff, Max J. Kohler, Adolph S. Ochs, James Speyer, Louis Edward Levy, Mr. and Mrs. John L. Bernstein, Mr. and Mrs. Frederick Nathan, Mr. and Mrs. Morris Asofsky, Mr. and Mrs. Bernard Edelhertz, Mr. and Mrs. Daniel P. Hays, Paul M. Herzog, Mr. and Mrs. Isidore Hershfield, Edward Lauterbach, Herbert H. Lehman, Joseph S. Marcus, Rev. H. Masliansky, Judge Otto A. Rosalsky, Hon. Julius Mayer, Rev. Dr. H. Pereira Mendes, Percy S. Straus, Mr. and Mrs. W. Irving Wolf, Mrs. Simon Wolf and Isador Saks, also Mr. and Mrs. Harry Fischel, and Dr. and Mrs. B. B. Berkowitz.

YIDDISH AT A UNIVERSITY.

The study of Yiddish has been inaugurated by the University of Wisconsin, which is probably the first university in the United States to teach it. Seven persons are enrolled in the first class. Not only will they learn to read and write Yiddish, but they will make a study of the best books written in that tongue and of the newspapers published in Yiddish. Professor L. B. Wolfson is conducting the course.

JEWISH SCHOOL STRIKE IN THE ARGENTINE.

At Visza Alba all the Jewish pupils at a certain school struck as a protest against a Spanish teacher, who published in a newspaper an insulting article against the Jewish children and Judaism. Many Christian pupils joined their Jewish comrades in the strike. The local Jews sent a protest to the Minister of Education against the action of the teacher.

THE KEHILLAH, XXVIII

By PROF. GOTTHARD DEUTSCH, Ph. D.

As old as thinking humanity is the feeling of people, when they grow old, that the younger generation is different from them, and not as good as they were. The author of the Book of Koheleth, who according to tradition is King Solomon, but, though critics deny this to be a fact, at any rate lived more than 2,000 years ago, warns those who say "the former days were better than these" (7, 10). The same is said by the Roman poet, Horace, who expresses his impatience with those who praise the past, and find fault with the present. Homer, in describing a duel between two of his heroes, says they hurled rocks against each other which a man in our days would not be able to even move. Glueckel of Hameln, an interesting woman who, born at Hamburg in 1648, wrote her memories in the beginning of the eighteenth century, reports in her naive way how her father-in-law, when she visited him as a bride, made her a present of a piece of silver. It was only worth about ten thalers, she continues, "but in those days children were different from what they are now. We appreciated father's kindness."

While it is foolish to believe that the world is constantly degenerating, it is a fact that it is constantly changing. Every generation outgrows some of the ideals of its predecessor, but the difference between two generations is not always equally marked. The fifteenth century saw the invention of the gunpowder and the printing press. Both revolutionized political and economic, and with it, social life. These changes could not fail but make a deep impression on the ideals of humanity. The medieval idea of conformity and obedience changed for one that believed in individual liberty, and in rebellion against authority. The same we observe in the nineteenth century when steam engine and its most important application in railroad transportation, together with the electric telegraph, created again a complete transformation of political, economic, social and intellectual life.

Judaism, rigid as its theology appears to the outsider, also had its changes from generation to generation, but since the beginning of the Christian era, and the loss of Israel's national independence, no period saw a more decisive change in the whole life of Judaism than the epoch beginning with the French Revolution. There are two factors at work which characterize this change. They are the entrance of the Jews into the political life of their country, or, as we usually say, their political emancipation, and the spread of secular education. The first is characterized by the act of the French Parliament, passed September 27, 1791, recognizing the Jews as citizens, possessing equal rights with their neighbors, and the second, which in the nature of things cannot be so distinctly traced to a definite day, is the publication of Mendelssohn's translation of the Pentateuch, 1783. This generation, which lives through the second half of the eighteenth century, is characterized on the progressive side by Mendelssohn (1729-1786) and his co-workers, on the opposing side, again, by Ezekiel Landau (1713-1793) and his contemporaries. The next generation whose main activity falls within the first third of the nineteenth century, is characterized on the progressive side by the rationalistic school of Mendelssohn's disciples, as David Friedlander (1750-1834) and Herz Homberg (1759-1841). The opposition to this movement is most strongly represented by Moses Sofer (1761-1839), by Mordecai Benet (1753-1829), and others too numerous to mention. The next generation, whose activity fills the second third of the nineteenth century, is characterized on the progressive side by Abraham Geiger (1810-1874) and on the conservative side by Samson Raphael Hirsch (1808-1888). There is, however, a greater division of degree in conservatism and liberalism than in previous epochs. To the conservative side, for instance, may be counted Zechariah Frankel (1801-1875), though he was denounced by Hirsch for coquetting with infidels, while the latter again is vehemently attacked by representatives of the immediate school of Moses Sofer, especially Hillel Lichtenstein (1815-1891). The next generation, whose activity fills the epoch immediately preceding our [illegible] characterized by a lagging of the [illegible] the religious question, while the national and social problems of the [illegible] take the foremost rank. It is the [illegible] Zionism, and for our purpose [illegible] the religious problem as the center of thought, we might group its ideals around Isaac Jacob Reines (1839-1915).

What a pleasure it would be had we the data necessary to present our ancient history, especially around the year 70, when Israel lost its national independence, with equal clearness. I shall attempt it, not with the pretense of giving actual facts, which unfortunately is impossible, but as a mere hypothesis. Would we know more about Hillel than we actually know from our sources, we might compare his age to that of Moses Mendelssohn. He taught: "Be a disciple of Aaron, seeking peace and pursuing it." Now let us suppose that he was born about 30 B. C. He lived during the prime of his manhood as a contemporary of Herod. In those days already he antagonized the patriotic agitation of the Maccabaean period, declaring that Judaism must abandon its political aspirations and confine itself to the development of its religious life. He, therefore, would be a sort of Mendelssohn, or, more strictly speaking, a prototype of the most conservative of Mendelssohn's circle Herz Wesel (1725-1805), who stood for the preservation of traditional Judaism with the only exception that he advocated a more systematic education in Hebrew, together with secular training. The next generation would be represented by Johanan Ben Zakkai, Hillel's disciple, who—to quote one typical doctrine of his—says, as the sacrifice in the temple atones for Israel, so works of charity atone for the Gentiles. Without drawing the comparison too tightly, we might find an analogy between him and the humanitarian ideas of the post Mendelssohnian school. Let us say he was born in the year 10, and died about 80. The next generation, again, would be represented by Eliezer Ben Hyrcanus, Johanan's beloved disciple, who, seeing the inroads made into the rank of Israel by the latidunarian ideas of the age, insists on a rigid preservation of all the practices inherited from the fathers. He is the cemented cistern which will not allow one drop to leak through its walls, and he boasts that he never taught anything which he had not learned from his teachers.

We define his age chronologically as from 50 to 120, and compare him to Samson Hirsch. The next generation again would be represented by Rabbi Akiba (60-135), to whom the strict ritualistic observance is mainly the means of preserving Israel's national identity. He is a sort of Isaac Jacob Reines. The book of Canticles is to him the holiest of all Biblical books because it teaches in an allegorical way that Israel is his Beloved's, and no other nation has a share with him.

The difficulty in our ancient history is that we do not possess these exact data that we possess in our latest epoch of history. Yet, even if we should possess them, we could not mechanically assign each historic individuality to a certain period, such as we might do in a stock farm. Human beings are spiritual individualities, and in spite of what materialists may teach, not mere animals. Returning to our subject, we would find it difficult where to place a man like Nehemias Trebitsch (1779-1842). He is a sort of posthumous member of the age of Mordecai Benet. Such figures as he are really pathetic. Their actual generation has passed, and with their own age they have not been able to maintain contact. I said previously that the published works of Nehemias Trebitsch do not furnish us sufficient information on his character. An occasional homiletical remark, "a piece of Torah," as our fathers used to call it, may be helpful to us in understanding his individuality. It is preserved to us by Solomon Kohn (1825-1904), the exponent of the Prague ghetto in fiction, who has heard it from the otherwise unknown Seligman Trebitsch, the son of Rabbi Nehemias. It is interesting as a subject in itself. Our Passover Hagadah contains the well known Midrash, that the Torah classified children into four divisions, the studious, the flippant, the phlegmatic, and the stupid. The character of the studious is indicated by the question (Deut. 6, 20): "What mean the testimonies and the statutes and the judgments, which the Lord, our God, has commanded you?" The character of the flippant, again, is indicated in the question (Ex. 12, 27): "What mean ye by this service?" The difficulty of this homily is obvious. We can understand the rabbinic deduction that one who says, what mean ye by this service, thus excluding himself, is a sort of infidel, but we cannot see why the other who also speaks of God's commandments "to you" should be different, and indeed a whole library of artificial explanations of this passage has been written. Nehemias Trebitsch added his share by saying the first type, the studious, is a child who is not Bar Mitzvah, and therefore he modestly says, why has God commanded you such statutes. The second type is a grown up young man, or else he could not be called a "Rasha," and therefore his remark shows the infidel. It may not be out of place to state here that all these attempts are the best type of rabbinic dialecticism, based on false premises. The real answer to the question is that the author of the Midrash quoted from memory, and gave the words of the studious, as saying, "what are these testimonies which the Lord commanded us," his memory evidently confounded this verse with verse 23 of the same chapter, which says: "The Lord has delivered us." Therefore he is the studious, while the other, who says, "What mean these practices to you," is the flippant. This is by no means a hypothesis, for we find this erroneous quotation not only in the Talmud, but even in the oldest editions of the Hagadah. A later publisher discovered the error in the quotation, corrected it, and then the text was right, but the homily was naturally wrong.

It was previously pointed out that the subsequent generations showed how Trebitsch had outlived his age, though he died when only sixty-two. One of his sons-in-law was Samson Kulke (1809-1894), rabbi in the little congregation of Kostel, not far from Nikolsburg, where he officiated for fifty-five years. I dimly remember having seen him in Nikolsburg, a type of a period long past, as if he had stepped out of a show case of a museum. His son, Eduard (1831-1897), was a ghetto novelist of the school of Leopold Kompert, but very much his inferior. Yet his works, though by no means classic, are historically quite valuable, because they represent to us the ghetto life in its last stages, under the restriction of marriages, and under the excessive and oppressive Jew taxes, with all the misery on one hand, and the religious intensity on the other. When I lived in Penzing, a suburb of Vienna, in 1881, working for my degree, Eduard Kulke lived there too. Among my neighbors was a plain old-fashioned woman from Kostel, who felt very bitter against the son of a pious rabbi who had married a Gentile woman. She had, besides, another more serious grievance. At one time a couple in Kostel had married contrary to the rabbinic law. They evidently were married by a magistrate, or by a less scrupulous rabbi. Rabbi Kulke, however, predicted that this marriage would not turn out happy, and so it was. The only thing the good woman could not understand was why these pious and learned men, who have such influence in heaven, should be so partial, cursing sinners who are not of their own kin, but keeping their curses in their pocket when they are personally interested in the sinner. Another story I remember from the time I was a student in Nikolsburg. A young man had died of an accident, and Rabbi Kulke in the funeral sermon proved to the audience that such would be the end of all who eat Trefah.

The other son-in-law of Nehemias Trebitsch was Jacob Bruell (1812-1889), for many years rabbi in Kojetein, Moravia. I remember him as a man of a more modern type in his appearance, shaved —I hope with Aurum—except for short side and chin whiskers, and wearing the high boots and the long coat which the older Catholic priests at that time used to wear. His literary activity was along the line of modern historic research, such as we find in the works of Frankel and Isaac H. Weiss. His two sons were modernists in the strictest sense of the word, the older, Nehemias (1843-1891), named for the grandfather, and born within a year of the latter's death, was one of our most meritorious scholars in historic research, and rabbi of the very advanced reform congregation of Frankfurt am Main. His brother, Adolph (1846-1908), three years his junior, was teacher at the Frankfurt "Philanthropin," the liberal school established in 1804, which, as its name indicates, aimed to train Jewish young men along broad, humanitarian ideals. He was a popular author and far removed from ideals of the grandfather, who had entered upon his duties as Landesrabbiner of Moravia with the determination to weed out German culture from the vineyard of the Lord.

JEWISH WAR ORPHANS.

The future of the hundreds of thousands of these poor children is engaging the attention of the Joint Distribution Committee, and a sub-committee was appointed to make the necessary inquiries and ascertain the attitude of the U. S. government, etc.

THE DEATH OF EMPEROR FRANCIS JOSEPH.

When an entire people stands with tearful eyes and sorrowing heart at the bier of its beloved ruler, the flood-gates of compassion are opened and the whole world weeps in sympathy with the mourning millions over the lamentable loss. Such tears are the real priceless pearls and the genuine precious gems which adorn the crown of the departed monarch. They speak louder and ring truer than all the high-sounding words of the eulogies uttered by the cringing courtiers, the adulating court chaplains and the epauletted and sword-clattering generalissimos. The people's tears demonstrate the facts that the deceased sovereign was more than a master who bestowed titles and estates; that in addition to being a monarch he was also a *man*, a true child of humanity with a noble heart and a liberal mind, who was a true friend of his people and knew how to temper justice with mercy.

Such a monarch was the Emperor Francis Joseph, whose death is now mourned not only by the many nationalities, racial and religious groups comprising the Austrian empire over which he reigned for 68 years, but also by the whole world, outside of the warring nations, who are the enemies of his country.

Emperor Francis Joseph was a capable, kind and just ruler. Although he was a staunch Catholic, he was a liberal and benevolent monarch. The grip which the church had on his religious inclinations had not squeezed his inward organs out of their natural position. He had not only a heart, but his heart was in the right place. His life was full of sorrows, but his sufferings ennobled his soul.

The Austrian Jews had very good reason to call him a *"melekh hesed,"* a kind king, for he was their liberating benefactor. He was their real friend. By the constitution which he gave to his people he lifted the Jews out of a degraded existence, full of hardship and misery, on account of the many restrictive laws which hindered them on every step, and placed them in a respectful life, blessed with the rights of full citizenship which entitles them to occupy the highest social, political and military positions in the land. He protected them as much as it was in his power against the savage onslaughts of the unscrupulous anti-Semites. He repeatedly took an open stand against Lueger, the notorious Jew baiter of Vienna. In two instances only did he permit the church to dominate his will and to cause him to grieviously hurt the Jews and to inflict upon them much anguish of soul. It was in the case of the poor Jewish shoemaker Hilsner, a victim of a false blood accusation, who still languishes in an Austrian prison, and in the case of the Jewish girl Michalina Arten, who was abducted by the priests and kept in a convent to be baptized. On these two occasions he was intimidated by the church and refused to listen to the pathetic pleadings of the Jews. But the Jews of Austria now remember only the many good deeds which he showered upon them with a lavish hand, and they will continue to honor and bless his memory through many generations. The Galician Jews now recite the Kaddish prayer in their synagogues every day and pray for the repose of his noble soul and we fervently respond, Amen.

THE COMING CONVENTION OF RUMANIAN JEWS.

The convention of Rumanian Jews of the United States and Canada, which will be held in Philadelphia December 31st, will be visited by a number of prominent Rumanian Jews from France, Switzerland and Italy, who will have an important message to convey relative to the condition of Rumanian Jews.

The Rumanian Jews established in New York and Philadelphia are fully organized and are working in complete harmony for the furtherance of the interests of their brethren in Rumania and are zealously working for their civic and political emancipation.

Rumanian Jews living in different parts of the United States and in Canada have already signified their intention to cooperate by appointing delegates to the convention as representatives of their respective organizations. The Independent Order B'nai B'rith, which has always taken a keen interest in the welfare of the Jews in Rumania, having been instrumental in sending one of its members, Benjamin F. Peixotto, as American Consul to Rumania in 1870, has promised to render every possible material and moral aid to the movement. The Jews in Rumania, realizing that under the present conditions in Europe, they can expect very little aid, if any at all, from their brethren in or around the war zone, place their entire hope for their salvation upon American Jewry.

NEWS FROM LONDON

By Our Correspondent Dr. M. Epstein

London, Nov. 15, 1916.

In all the belligerent countries the nation has been organized for a war economy. Those at the front have their work marked out for them; those at home have duties no less urgent. Jews everywhere are doing their share in both categories, and Jews in England may look with pride on their contribution to the national services. The number of Jewish soldiers is increasing, and the number of Jewish chaplains in the field increasing with it. Nor are these limited to the home troops; the Australian contingents also have their chaplain at the front. There can be no doubt that the Jewish chaplains are performing valuable and excellent work for the men, which is not limited to religious services, though these, too, have their place. As for the conduct of Jewish soldiers, it is not too much to say that, judging from the reports to hand, it is above the average for excellence.

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One or two little incidents are interesting. A story is told that in one case when it was necessary to graft some skin on to a wounded officer, a Jewish soldier volunteered to supply the required amount from his own body. For another vignette the following extract from a Jewish officer's letter speaks for itself:

"Yom Kippur was spent in trenches, and I found it impossible to get the boys together on this most auspicious day. A remarkable incident about these trenches were the names of 'Yiddish.' We had a Yiddish Street, Yiddish Road, Yiddish Trench and Yiddish Sap. From inquiries made, I learned that the boys of the London Unit did so well in these trenches that their immortal name was given to the scene of their immortality."

* * *

Jews are to the fore at home, too. A large number of men over military age are special constables and members of the national volunteer corps, and no small number of Jewesses are giving of their best services in all sorts of volunteer war work. Very many are nurses; others are connected with canteens for soldiers; others again are busily occupied in connection with the welfare of women munition workers. Not a few are themselves munition workers. Recently an interesting proposal has been mooted. It has been suggested that special munition works should be established which should be open on Sundays and closed on Saturdays, in order to give orthodox Jews an opportunity of putting in a full week's work at munition making. Whether anything comes of the proposal remains to be seen. But that it should have been made shows how keen is the desire of Jews to help in the nation's work.

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Despite this activity the streams of the various relief funds continue to flow on. Beside the general funds there are the specifically Jewish war collections—for Russian war sufferers, for Jewish prisoners at Ruheleben, for interned Jewish civilians in the prisoners' camps in the Isle of Man. Be it remembered that all the time the ordinary charitable institutions are being kept up, and the Jewish Hospital is included among the number. An out-patients' department is already in being, and it is expected that further progress will be possible before long. And if the Jewish Board of Guardians is making a special appeal for funds, in the first place, it does so every year, and in the second, it will in all probability get what it needs. For the Board of Guardians enjoys special favor in the community. Jews have never allowed their poor to fall on the public rates. It was a voluntary act, and is one of the traditions of Anglo-Jewry that is likely to be maintained for a long time yet. It is possibly worthy of mention in this connection that the Sunday Morning Hebrew classes at the Jews' Free School have been opened again. Some time ago it was recorded in this column that these classes had been stopped for lack of funds. The funds are forthcoming again, and the educational work may continue as of old.

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Internally the problem that is agitating thinking men is that of synagogue attendance. Then as Sabbath service attendance was before the war, it is thinner still at present. The malady seems to affect the orthodox, no less than the "reformed" synagogues. People who look to the future are a little troubled at the prospect. Yet, on the other hand, there appears to be a good deal of interest in Jewish affairs—in historical or topical subjects of Jewish interest, and Zionism is giving signs of being very much alive in this country. Zionism may be condemned as an "ism," but not even its extremist opponent can deny that it does stir up interest in Jews and all about them. That at least is more than the synagogues are able to do. Anyhow their problem remains, and to a good many people it appears insoluble.

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Be that as it may, the business of Synagogue organization must be continued. In this sphere of work the London Jewish community is fortunate in possessing a number of men who throw themselves heart and soul into communal work. Their policy may not be popular; their "government" is often autocratic, worthy of the traditions of the feudal system. But of the single-mindedness of the men themselves, of their unselfish efforts in the general cause, there can be no doubt. London Jewry has been fortunate in this respect; the old tradition of noblesse oblige still continues with unabated vigor. One of the best types of this class of public worker was the late Mr. Felix Davis, a Vice-President of the United Synagogues, who died since the last London Letter was written. A man of affairs, blessed with opulence, gifted with culture and learning, Felix Davis was a communal leader who won the approbation of his colleagues, the love of his friends and the respect of the general public. What was really at fault with him, as with the other communal leaders, was not the men themselves, but the system. Given the system, however, as it is, no better set of men could be desired, and Felix Davis was foremost among them. His special favorite institution was the Jewish Orphanage at Norwood, the Neve Hatzedek, which does a great work for the community. Beside the United Synagogue and the Norwood Orphanage, Felix Davis was also interested in discharged Jewish prisoners. Into everyone of his interests he threw himself with all his heart, and his loss is deplored by the whole community. He has been succeeded in the Vice-Presidency of the United Synagogue by his friend, Mr. Albert Woolf. Mr. Woolf is just such another communal worker—thorough, self-sacrificing, splendid, but a little seigniorial and high-handed. So the system continues. Perhaps its weakness may be best exemplified by saying that it is like Government by the House of Lords only; the Spirit of the House of Commons is missing. All the same it is no small thing for a community to have such men as Felix Davis and Albert Woolf.

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The London Lodge will learn with great pleasure that Mr. Pastel, one of the refugees from Belgium in whom the Brethren were specially interested, has qualified with great success as a medical practitioner, and the Lodge extends its very hearty congratulations to him and best wishes for his future career. In regard to the other refugees they are now all settled somewhere or other, and are economically independent. No better ending could have been desired for the Hostel which the London Lodge opened.

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The position of the Russian-born Jews resident in England remains as before. The treatment of the Russian Jews in England, admittedly a difficult problem, is receiving the attention of the Cabinet, and though no definite news on the problem is as yet forthcoming, it may be confidently stated that the Russian Jews will be treated fairly.

FUTURE OF THE JEWS IN RUMANIA.

A representative of the Paris "La Renaissance Juive" had an interview with M. Labovard, the Rumanian Minister in Paris, on the future of the Rumanian Jews. The Minister expressed his satisfaction that the Jewish soldiers in Rumania were fighting bravely side by side with their Christian comrades. He said the Jewish soldiers who received distinctions in the war would certainly be naturalized. As for the Jews who would be transferred by a victorious Rumania from the Hungarian Kingdom to the Rumanian State, they would retain all the rights they now enjoyed. The Minister further explained that the anti-Jewish restrictions in Rumania were losing their raison d'etre. The Minister stated that he did not think it likely that all Jews would be emancipated at the end of the war, but the Jewish soldiers would receive concessions.

THANKSGIVING SERVICES AT YONKERS HOME.

Very impressive Thanksgiving services were held at the Home for the Aged at Yonkers on Thanksgiving Day, Nov. 30. Bro. Henry Meyers. chairman of the committee of arrangements, arranged the following interesting program:

1. Introductory Remarks............
....Gov. Henry Meyers, Chairman
2. Piano Solo......................
......Miss Blanche Lillian Kaplan
3. Opening Prayer..................
Gov. Mo. Minzesheimer. Dean of the Board of Governors.
4. (a) Quartet......................
Mrs. D. H. Mansfield, Soprano;
Mrs. J. S. Newgarden, Contralto;
Sig. Serafino Bogatto, Tenor;
Mr. Albert M. Mansfield, Basso.
(b) Duet.............."Love Divine"
Presentation of parlor grand piano to the Home by Bro. Geo. Cane in memory of his late father, Jacob Cane, Governor and ex-President of the Home.
5. Address ....
Bro. Myron Sulzberger, President of the Board of Governors.
6. Piano Solo.....................
......Miss Blanche Lillian Kaplan
7. Vocal Selection............Quartette
8. Thanksgiving Oration.............
Bro. Joseph Rosenzweig, First Vice-President of the District.
9. Quartette.."Peace I Leave with You"
10. Singing of "America"............
..................By the Audience
Benediction..........................
......By Bro. Rev. Simon Schlager
Accompanist, Mr. Morris Baer.

COVENANT LODGE, DULUTH, MINN.

Covenant Lodge No. 569 of Duluth, Minn., will stage a home-talent minstrel and vaudeville show Wednesday evening, Dec. 13, at the Little Theatre.

The entertainment will open only to the members of the lodge, their families and friends. The Duluth branch of the Drama League, which owns the Little Theatre, recently gave the lodge permission to use the playhouse.

The show will open with a regular minstrel program. The first part will last about an hour, and then there will be vaudeville numbers. E. A. Silberstein will act as interlocutor and the following will be the end men: Charles Rosenfield, Abe B. Kapplin. Jay Schrader, Max Rosenfeld, Louis Kramer and Barney Scott.

After the minstrel show the following vaudeville numbers will be presented: Miss Bessie Meyers of Minneapolis and Len Traubman in an original singing skit, "Late Again," by Abe Kapplin; Miss Jeannette Gomberg and Charles Rosenfeld, society dancing; A. B. Kapplin and Jay Schrader in an original sketch, "Big Time," written by the former, and a miniature musical comedy, "The Seminary Girls," written by Miss Alice Wetzler. The following girls will take part: Esther Abrahamson, Rosalind Bondy, Jeanette Gomberg, Rachel Hammel, Mae Klein and Alice Wetzler. Miss Esther Gomberg will accompany the young women at the piano.

MERIDIAN, MISS.

On Tuesday evening, Nov. 28, Asaph Lodge No. 286 held a special and open meeting in the Temple, at which Dr. Rudolph I. Coffee, Social Service director, delivered an address before the members and friends of the Order. The meeting was called to order by Rabbi Abraham Brill, who briefly explained that it was the good fortune of the lodge to secure the services of Dr. Coffee that night, while he was on a Southern tour. The speaker chose "The New B'nai B'rith Work" as his theme, clearly and forcibly outlining the new ideals of the Social Service Department. He laid great stress on the Big Brother movement and told of its splendid results in the North. This rapidly growing movement is the accepted form of juvenile endeavor by those most competent to discuss the problems of the growing boy, and if we wish a healthy, vigorous Judaism, it behooves us to pay earnest attention to the youth of today. He brought a message of good cheer to those interested in farm endeavor, urging that plans be undertaken to encourage Jews to settle in the district as farmers.

While in Meridian, Dr. Coffee spent a very profitable time with local B'nai B'rith members. The Eastern district of Mississippi has suffered greatly from migration to the North, and successive bad crops, with the result that there should be splendid opportunities for Jewish settlers in that section of the state. There are also state institutions to be visited to look after the wants of the Jewish inmates. The local social service committee will tend to all Jewish problems which seek solution.

CLASS INITIATION BY ST. LOUIS LODGES.

The joint initiation of Missouri and Ebn Ezra lodges in St. Louis Sunday evening, Nov. 26, was a most impressive and successful event. The initiation exercises were conducted in the United Hebrew Congregation under the guidance of Bro. Harry Simon, Past President of District Grand Lodge No. 2. ably assisted by A. B. Frey, Jacob Lambert and Edward Boehm.

Directly after the doors of the spacious auditorium were opened to the public, all the seats were quickly filled. When Bro. A. L. Levi, chairman of the St. Louis B'nai B'rith lodges, called the meeting to order, standing room was at a premium. On the platform were Bros. Karl Vetzberg, president of District No. 2; Jacob Furth, member of Executive Committee of the Order; Sidney Kusworm of Dayton, Ohio, member of the General Committee, and Dr. Rudolph I. Coffee of Chicago. Brother Vetzberg briefly expressed his pleasure at the splendid sight of initiating 250 new candidates. Norman Sadler, one of the new members, responded fittingly. Brother Kusworm brought greetings from a sister lodge and emphasized the need for union of forces in Israel. Dr. Coffee spoke at great length on the new work of the B'nai B'rith. He laid stress on the Big Brother movement and illustrated its fine results in Chicago. St. Louis should take up this labor in all earnestness. It means the saving of Jewish boys to lives of honor and rectitude. He also spoke very fully on the subject of prison reform. There are not many Jews in jail throughout the country, yet every Jew under sentence is just one too many. Our duty is to provide employment and to offer friendship to released prisoners. We must aid them to keep straight. He told of being accompanied to the station by two reformed former convicts. One year ago both men would have drifted back to evil ways. Today, thanks to the B'nai B'rith, they are law-abiding, industrious and self-respecting men.

ABRAHAM LIPPMAN LOGE NO. 672, PITTSBURGH, PA.

What will probably be one of the most stupendous charity affairs ever held in Pittsburgh has been announced by Abraham Lippman Lodge No. 672, which is to hold a ball at the William Penn Hotel on the evening of Jan. 16, 1917. The lodge. working in conjunction with its Ladies' Auxiliary, has pledged itself to raise a minimum of $2,000.00 for the B'nai B'rith Orphanage and Home for Friendless Children in Erie, Pa.

Although the lodge is but a few years in existence, having started with fifty-six members, it has now an enrollment of 225, together with a Ladies' Auxiliary numbering over 100. In the first year of its existence it contributed $2,500.00 secured by means of an entertainment for the Orphanage. Following this, the lodge became particularly active in Social Service, endeavoring to alleviate the living and working conditions of the poor.

DAN LODGE, CHARLESTON, S. C.

Inspired by lodge spirit that had been accumulating for months (and also by a desire to raise funds for furthering the aims of the lodge), Dan Lodge held its first annual ball on the evening of Nov. 21, the committee, officers and members contributing their time and labor in efforts to make tht affair a success.

Those connected with arranging the ball were more determined than hopeful, more energetic than sanguine, and the final success of the affair was a deserving tribute to their initiative and hustle.

The charming and irresistible dispensers of refreshments proved to be very efficient, and their services helped swell the income of the evening. In obtaining the refreshments good work was accomplished by a special women's committee. In obtaining more publicity for Dan Lodge and B'nai B'rith, in fostering the get-together spirit, and especially in raising funds for the lodge, the ball was a complete success; so much so that another will be held next season.

ANNUAL BANQUET BY TOLEDO LODGE, TOLEDO, OHIO.

On the evening of Dec. 3 Toledo Lodge No. 183 held its eighth annual banquet and class initiation. Twenty-nine new members were taken into the Order.

Dr. J. H. Jacobson presided over the banquet in his usual clever manner. The principal speaker was Karl M. Vetsburg, President of District Grand Lodge No. 2, who delivered a forceful address upon the Order's work during the past year.

Dr. R. H. Kornblith spoke upon the work of the Hebrew Sheltering and Immigrant aid Society.

The banquet was generally declared the most successful in the lodge's history

B'NAI B'RITH OF CLEVELAND.

The Committee on Intellectual Advancement has arranged a series of lectures on the history of the Jews in Europe. The first lecture of the course was given on Nov. 16. Owing to the illness of Bro. Dr. Samuel Wolfenstein, Brother Rabbi Jacob Klein delivered the first lecture on the subject, "The History of the Jews of the World". The lecture was open to the public. Mrs. Maxwell H. Sussman entertained with vocal and piano music. Similar lectures will be given every third Thursday in the month.

The general committee of District Grand Lodge No. 2 will meet in Cleveland on Sunday, January 14, in connection with the regular quarterly meeting of the Board of Trustees and Directors of the Jewish Orphan Asylum. Plans are under way to hold a large class initiation in the evening in honor of the visiting brethren.

A minstrel performance, participated in by members of the lodge and some other local amateur talent, is being planned for the month of December. The auditorium and stage of the B'nai B'rith building are ideally adapted for such a performance. A dancing party is to follow.

The bi-weekly dancing parties arranged by the dance committee continue in popular favor.

At one of the regular meetings in December, Brother Alfred A. Benesch, secretary of the lodge, will deliver a lecture, illustrated by stereopticon slides, on the National Jewish Hospital for Consumptives at Denver. Brother Benesch visited the hospital in June, in company with Brother Karl M. Vetsburg, president of the Grand Lodge, and Brother Sidney G. Kusworm of Dayton, member of the General Committee.

In the near future, Brother Simon Peiser, superintendent of the Jewish Orphan Asylum, plans to deliver a stereopticon lecture showing life and activities of that institution.

Cleveland Lodge No. 16 is arranging for one of the most elaborate dinners and entertainments in its history to be given in the B'nai B'rith building, on Sunday evening, Dec. 17, which will be the twelfth annual affair under the auspices of the lodge. The dinner will be at 6:00 and the entertainment, followed by a dance, will begin at 9:00.

The after dinner speakers will be Sigmund Livingston, Bloomington, Ill., chairman of the Executive Committee of the Anti-Defamation League; Karl M. Vetsburg of St. Louis, president of District Grand Lodge No. 2; Rabbi Moses J. Gries of Cleveland, and Sidney G. Kusworm of Dayton, O., member of the General Committee of the district.

At 3:30 in the afternoon there will be an entertainment for the ladies, while the initiation of a class of 200 candidates is taking place.

The committee that is arranging for the affair is composed of Bernard Benson, George J. Klein and Alfred A. Benesch.

A meeting of the Junior Circle Auxiliary to Cleveland Lodge No. 16 was held at the club rooms in the B'nai B'rith building on Nov. 26, 1916. After the nomination of officers and the close of regular business, an old-fashioned dance was held which was attended by members of both organizations and their friends.

LOS ANGELES LODGE, LOS ANGELES, CAL.

Under the auspices of Los Angeles Lodge No. 487, of Los Angeles, Cal., a benefit entertainment was held on Nov. 18, 1916. More than $1,500 was the net result of the affair held at the Walker Auditorium. More than a thousand persons were in attendance and the hall was packed to overflowing. The program, which was varied and extensive, was followed by a dance in the Lincoln Hall in the same building. The affair was under the direction of the officers of the lodge, aided by a special committee of the lodge and by members of the ladies' auxiliary. The fund collected will be used to further the various charitable and philanthropic undertakings of the lodge.

INSTITUTION OF B'NAI B'RITH LODGE AT MANSFIELD.

Mansfield Lodge No. 797 was duly instituted on November 26th, 1916, by Brother Harry Levisen, assisted by Brothers David Alexander, L. M. Frank, S. Messing, M. M. Simon and Saul H. Calish, all of Toledo, Ohio, as representatives of the District Grand Lodge No. 2.

The Lodge starts with a membership of 33 and the officers elected are as follows:

President, L. Freundlich; Vice-President, [illegible] Reder; Secretary, M. F. Weil; [illegible] H. Weil; Monitor, B. Loeb; [illegible] Monitor, E. Joseph; Guardian, [illegible]; Warden, R. Piowaty.

B'NAI B'RITH OF SAN FRANCISCO.

Cremieux Lodge No. 325 has completed arrangements for a class initiation on the occasion of the official visit of Grand Lodge officers, to be followed by an entertainment. A class of 25 candidates has been secured for the initiation, which is to take place on Monday evening, Dec. 11. The election of officers will also take place on that evening.

The lodge has appointed Past Grand President Gutstadt chairman of a committee to arrange a banquet similar to the one held last year. The lodge has also received the promise of Congressman Julius Kahn to address its meeting in the month of March upon some timely topic.

Dr. Richard M. Cerf was elected chairman of the committee of 50 representing the ten San Francisco lodges.

With the year drawing to a close, the lodges are preparing for the election of officers, and in all the lodges arrangements are being made for special programs and entertainments on the occasion of the installation of their new officers.

Columbia Auxiliary No. 1, Daughters of the Covenant, gave an enjoyable country dance in the B'nai B'rith Hall on Wednesday evening, Dec. 6, 1916. Many novel features were offered and the affair proved to be a success.

Modin Lodge and its ladies' auxiliary held a whist party on Monday evening, Nov. 27, 1916, in the B'nai B'rith hall. Prizes were awarded.

The Leo N. Levi Youths' Auxiliary of the B'nai B'rith, which has been growing rapidly in membership, gave an entertainment on Monday evening, Nov. 13, 1916, which proved highly creditable.

An elaborate program of music and oratory was successfully carried out at the joint meeting of San Francisco lodges on Wednesday evening, Nov. 15, when President Henry Newburgh of the District Grand Lodge paid his official visit to the lodges. Brother I. J. Ashheim, secretary of the District Grand Lodge, presided, and Rabbi Martin A. Meyer, Grand Orator, delivered the principal address. President Newburgh in responding reviewed the work accomplished during the year and pointed out new fields for future endeavors.

Ophir Lodge No. 21 gave a "Past Presidents' Night" on Wednesday evening, Nov. 8, which proved a gala occasion. Seven Past Grand Presidents attended as guests of honor and a team composed of officers conducted a class initiation. Addresses and a banquet followed the regular order of business. The lodge is arranging for a Channuka night celebration, to be held on Dec. 20, on which occasion members of Leo N. Levi Youths' Auxiliary will be guests.

The annual ball of the San Francisco B'nai B'rith lodges, held at the St. Francis Hotel on Wednesday evening, Nov. 22, 1916, was a most successful and brilliant affair and comprised a gathering of important men and women of social and business circles of the city. The women's auxiliary had a capable committee to assist in the arrangements.

NEW ORLEANS, LA.

On Friday night, Dec. 1, Dr. Rudolph I. Coffee, Social Service Director, occupied the pulpit of Touro Synagogue, preaching at the invitation of its rabbi, Dr. Emil W. Leipziger, chairman of the Social Service Committee, District No. 7. A personal invitation had been extended to all B'nai B'rith members in New Orleans. A large number of people thoroughly in sympathy with the new labor was in attendance and heard "The Next Step in B'nai B'rith Work". In the past our Order has stressed care for the widow, the orphan, the sick and the needy. Hereafter volunteer workers will devote their energies to prevent the causes which lead to such misfortune and misery on earth. This will aid in the greatest of all wars, that against poverty.

The following morning Dr. Coffee occupied the pulpit of Rev. Dr. Max Heller and again a large attendance greeted the speaker. He emphasized the need in modern life of careful analysis. Too often we blame God when the disaster was clearly man-made. Too many people live in the atmosphere of supine fatalism, failing to realize that man has overcome the most unexpected obstacles, when once he has set mind to it. In the spirit of social service the world is surely getting better. Brother love urges us to make this a happier and more pleasant place wherein to live. Practicing social service, we emphasize the Jewish note in modern life.

While in New Orleans Dr. Coffee met the members of the local Social Service Committee of which Dr. J. W. Newman is the chairman. His committee contains the names of many earnest and sincere men from whom good work may confidently be expected.

GOLDEN ANNIVERSARY OF BETH ZUR LODGE, MOBILE, ALA.

With song, music, addresses and entertainment, the golden anniversary of the founding of Beth Zur Lodge, No. 84, of Mobile, Ala., was celebrated on November 30, 1916. In the forenoon the meeting of the lodge was held, at which a large class of candidates were initiated and addresses were made by the visiting Grand Lodge Officers, E. R. Bernstein, of Shreveport, President of the District Grand Lodge; M. M. Goldman, of New Orleans, Secretary of the District Grand Lodge; Dr. Rudolph I. Coffee, of Chicago, Director of the Social Service Department of the Order; S. Haas, of Mobile, Ala., and A. Klein, of Meridian, Miss., charter members of the lodge.

A number of letters and congratulatory telegrams were received and read.

The anniversary services in the Temple attracted a large assemblage. It was an occasion where the "Mission of Israel" was briefly but eloquently told by President Bernstein, and "Judaism and Social Service" was plainly but in well-rounded periods told by Dr. Coffee, both subjects being handled in such a manner as to make them lessons for the hearers to carry home with them.

An elaborate musical program was carried out.

The exercises were opened with an invocation by Rabbi Alfred G. Moses and was followed by Mr. H. Hess, who spoke the welcoming words and concluding same with the introduction of President Bernstein, who spoke on the subject, "The Mission of Israel." Mr. Bernstein read a letter from Captain Leon Schwartz, of Mobile, Past President of the District Grand Lodge, now in Arizona doing patriotic duty.

Mr. S. Haas, who with Mr. S. Strouse, Mr. A. Klein, of Meridian, comprised three of four living charter members, spoke briefly of the Lodge, its creation, its accomplishments and its hopes for the future. Other short talks were followed by Dr. Coffee, who delivered the address on "Judaism and Social Service." Dr. Coffee gave a concise resume of the work mapped out by the Social Service Department, explaining that the Department, although a new activity of the Order, really represents an additional link in B'nai B'rith activities. He said. "Throughout the country we have splendid Hospitals, Orphan Asylums and Homes for the Aged. Now we call upon our members to give their time and their personality to assist in volunteer work. There is the great Big Brother Movement in all parts of the country. This wonderful wave of prison reform which our American friends are furthering so remarkably calls our own Lodges to offer friendly help to release Jewish prisoners. The hope of the Jew is not in the crowded sections of the large Eastern cities. We must send our brethern to the farms of the large Western and Southern States, in the hope of renewing the ancient ideal that each man might live under his own vine and fig tree."

Following the addresses and benediction by Rabbi Moses, the assemblage was served refreshments and the program was concluded with dancing.

B'NAI B'RITH DAY CELEBRATION BY ESHCOL LODGE, DAYTON, O.

B'nai B'rith Day was fittingly celebrated by Eshcol Lodge, No. 55, of Dayton, O., on Sunday, Nov. 19, at their lodge room in the Rauh Building, when a class of 110 was duly initiated. The affair started at 3 o'clock in the afternoon and was followed by a dinner at 6:30 and a dance in the evening. The speaker of the day was Brother Karl M. Betsburg, President of D. G. L., No. 2, and his address on "The Order" was most inspiring and enjoyed by the 300 members present. It was a red-letter day for Eshcol Lodge, and the interest manifested by both the attendance and the enthusiasm displayed plainly shows the future possibilities of building up a large and powerful organization.

The Lodge will initiate another class of about 30 candidates at the December meeting, when they will be addressed by a prominent local speaker. Brother Sidney G. Kusworm, member of the District General Committee, who was chairman of the membership campaign, did noble work in securing such a large class, and was extended a vote of thanks for his untiring efforts on behalf of the Lodge.

The matter of building a "Community House" will shortly be taken up by a committee appointed by the President and the local lodge will father the project, co-operating with the other Jewish bodies for the purpose of erecting a suitable building to house all the various activities including the Y. M. H. A. Rabbi Lefkowitz made an ardent plea for the consummation of the plan and the work will be pushed forward at once.

B'NAI B'RITH OF PORTLAND.

On the invitation of Rainier Lodge of Seattle, Wash., the degree team of Theo. Herzl Lodge of Portland has been asked to officiate at the initiation of a class of 50 candidates in that lodge on Dec. 28. The two Portland lodges have also been invited to send delegations, as have also the other lodges of the Pacific Northwest.

President Isaac Swett of the B'nai B'rith Building Association, announced the appointment of standing committees of th B'nai B'rith building for the ensuing year.

The Sunday night social held at the B'nai B'rith Club on Dec. 3 was most successful from two points of view: the attendance was unusually large and the program was of the best. The program included a wand drill by the Junior B'nai B'rith under the direction of Instructor Salm, a musical trio and a demonstration of new social dances.

B'nai B'rith services were conducted on Friday evening, Dec. 1, 1916, at the 6th Street Synagogue. A special program was arranged for the occasion.

On Tuesday evening, Nov. 28, Theo. Herzl Lodge and its ladies' auxiliary participated in ceremonies of interest. The lodge, by its degree team, initiated a class of candidates in the presence of a large number of members. Following the initiation the lodge closed its session and the meeting was turned over to Dr. A. Tilzer, deputy for the ladies' auxiliary, who took charge of a most interesting program, in which Oregon Auxiliary No. 2, Daughters of the Covenant, was presented with its charter by Brother David M. Mosessohn, first vice-president of the District Grand Lodge. After the adjournment of the meeting refreshments were served by the ladies. Short addresses were made by Mesdames Wax, president of the auxiliary, Mosessohn, Klapper, Lauterstein and Rosenstein.

The first B'nai B'rith basket ball dance, held on Nov. 21, was a complete success. The attendance was large, the music was excellent and all present enjoyed themselves.

B'nai B'rith services were held on Friday evening, Nov. 10, 1916, at Tefereth Israel Synagogue. Mr. D. N. Mosessohn officiated and Mr. M. Mosessohn delivered a lecture. The synagogue was crowded with members of the congregation and of the Portland lodges.

On Tuesday evening, Nov. 14, 1916, Dr. Boris D. Bogen, field secretary of the National Conference of Jewish Charities, addressed an open meeting of Theo. Herzl Lodge at which a large number of members interested in social work were present. Dr. Bogen explained the workings of present-day relief work and of modern methods instituted by the National Conference.

LINCOLN LODGE, PHILADELPHIA, PA.

A well attended meeting of Lincoln Lodge No. 780 of Philadelphia, Pa., was held on Nov. 2, 1916, at Hotel Walton. A most interesting report was rendered by the committee on "The Reading of the Bible in the Public Schools".

The committee on the first anniversary banquet made a lengthy report. The first annual banquet will be held on Jan. 4, 1917. The invited guests will be the entire general committee of the district.

The president reported that the general committee of the district met at the Hotel Majestic on Sunday, Oct. 29, having spent almost the entire day in its deliberations. As a result of their labors, there will be a united effort of all the lodges in Philadelphia to give, in the near future, a combined ball for the benefit of the Orphans' Home at Erie. On that committee there were appointed David Phillips and Harry M. Miller, of Lincoln Lodge.

At the next meeting of Lincoln Lodge, to be held next December, there will take place a large class initiation of candidates.

ANNIVERSARY CELEBRATION OF OAKLAND LODGE, OAKLAND, CAL.

The forty-first anniversary of Oakland Lodge No. 252 was celebrated Nov. 28 in Convent Hall, Oakland, Cal. Mr. Henry Newburg, president of District No. 4, was present and was accompanied by a staff of officers and distinguished members from San Francisco.

One of the chief events of the evening was the initiation of 40 candidates by the degree team of a committee of 50 from San Francisco. The ceremony was impressive and was carried out with full robes and regalia.

Past President George Samuels delivered the greetings of Oakland Lodge to the visitors. President Newburgh delivered the presidential message and the address of the evening.

Morris Mazor, president of the Oakland B'nai B'rith, also made a short address. This was the most elaborate anniversary night ever held by the lodge.

B'nai B'rith of Chicago

On November 28, 1916, Oriental-Hillel Lodge, No. 72, celebrated the fiftieth anniversary of its institution with a banquet at the Hotel La Salle. Of the charter members, four are surviving, and two of them, Brothers M. Goodman and A. P. Levi, were present at the celebration.

Brother Maurice Markowitz, President of the Lodge, welcomed the members and the guests, and introduced as the chairman of the evening Brother Julius H. Meyer, a Past President of the District Grand Lodge. The following toasts were responded to:

"The Order," Adolf Kraus, President of the Order.

"District Grand Lodge No. 6," Dr. H. I. Davis, President of the District.

"The History of the Lodge," Philip Stein, member of the Executive Committee of the Order.

"David Fish Lodge," Benjamin Samuels, Past President of the Lodge.

"Ramah Lodge," A. B. Seelenfreund, Secretary of the Order.

"The Ladies," Dr. Gotthard Deutsch of Cincinnati.

On behalf of Ramah Lodge, Brother Seelenfreund presented as a token of their esteen a beautiful American flag and the same was accepted on behalf of Oriental-Hillel Lodge by its president.

The celebration was brought to a close with a dance which lasted until the early hours of the morning.

Ramah Lodge No. 33 held a well-attended meeting at the Hotel La Salle on Monday evening, November 13, 1916. More than 150 applications for membership were presented as a result of the propaganda campaign. Special feature of the meeting was an address by Brother Dr. Isaac L. Rypins of St. Paul, who spoke on the subject, "The Jewish Problem and the Problem of the Jew." Dr. Rypins eloquently portrayed the misfortunes that befell the Jewish people during the present war, pointed out the animosities and the prejudices that are constantly increasing, making the lot of the Jews harder and harder even in this country. To counteract this growing danger, he pointed out the necessity of righteous living on the part of the Jew, emphasizing the fact that good conduct, upright living and faithful observance of the duties as a Jew and as a citizen will tend greatly to relieve present undesirable conditions.

Brother Rypins' address was followed by an ovation and a rising vote of thanks was tendered by the lodge, coupled with an invitation to soon agin honor the lodge with his presence.

Rabbi Charles J. Freund of Grand Rapids, Mich., was a special guest of David Fish Lodge No. 130 at its meeting held on Nov. 20, 1916, at the Hotel Morrison. Rabbi Freund addressed the lodge on the subject, "Utah and Her People, or Mormonism from a Jewish Standpoint." He accompanied his lecture with stereopticon views. Rabbi Freund enlightened the audience with the history and origin of Mormonism, depicted its steady growth, and his address proved novel, entertaining and instructive.

Preceding the address, four candidates were initiated and a large number of applications for membership were presented and ordered referred to various investigating committees.

Among the new members initiated was Mr. Edward Lashman, of Chicago, the Director of the Big Brother Movement of the B'nai B'rith in Chicago.

At the close of the meeting, cigars were served and a social hour was spent.

The annual observance of B'nai B'rith Day will be held on Saturday evening, January 6, 1917, at Hotel La Salle. Arrangements are under the auspices of Central B'nai B'rith Council. Speakers of the evening will be Prof. Edmund J. James, President of the University of Illinois, and Harry A. Wheeler, First President of the Chamber of Commerce, Chicago. The celebration will be brought to a close with a reception and ball. Reservations for the banquet are now being taken and in view of the fact that a large number of reservations have already been made, those who contemplate attending should secure their reservations at the earliest possible time.

The Central B'nai B'rith Council, on behalf of the Chicago lodges, gave a musical and ball on Saturday evening, November 25, 1916, in the ballroom of the Hotel La Salle. The program was under the direction of Dr. Joseph B. Sonnenschein, which was as follows:

Piano solo ....Isaac Van Grove
  a. Marche Militaire...Schubert-Tausig
  b. The Lark.................. Gliska
Vocal solo.........Elsa Harthan-Arendt
  Aria from Opera "La Tosca"... ...
  ....Vici D'Arte
Child Readings ....Jene Ludgin
Vocal Duet ....
  Arendt, Dr. Joseph B. Sonnenschein
Vocal Duet........Elsa Harthan-Arendt
  a. Abschied der Voegel
  b. Sweet and Low
Violin solo.................Ida Divinoff
  a. Caprice Viennoise........ Kreisler
  b. Zapateado (Spanish Dance)......
  .... Sarasate

The evening's affair was brought to a close with a ball.

The Propaganda campaign inaugurated by the Central B'nai B'rith Council on behalf of the Chicago Lodges is showing good results. Up to December 1 more than 400 candidates have been secured and the committee in charge of the campaign confidently hopes that the number secured will equal the record of last year. Preparations are being made now for a monster class initiation to be held at Hotel LaSalle on Saturday, Jan. 20, 1917.

NASHVILLE, TENN.

Maimonides Lodge No. 46 of Nashville, Tenn., was favored on Monday and Tuesday, Dec. 4 and 5, with the presence of Dr. Rudolph I. Coffee, Social Service Director. Lecturing on Monday evening at the Y. M. H. A., under the auspices of the Council of Jewish Women, Dr. Coffee chose as his theme "Religion Tomorrow". Last month the American citizens divided their votes among five political parties, yet the following Saturday and Sunday these very persons required almost two hundred rituals of worship to pray to God. Today there are two hundred religions urging man to be religious. Tomorrow there will be less of the dogma; more of the emphasis will be laid on deed. This ideal of social service has always been a cardinal principle of Israel.

On Tuesday evening a special meeting of the lodge was held in the Vine St. Temple, presided over by Brother J. Moss, president of the lodge. Dr. Coffee spoke on "B'nai B'rith Social Service Work". Early this year, when in Nashville, Dr. Coffee had outlined a plan of action. Now he was pleased to report the spreading of the Social Service idea throughout the lodges of the North. This work will henceforth be a most important factor in all B'nai B'rith activity. Concrete illustrations were given of the successful application of the Big Brother movement. He encouraged the local members to interest themselves in bringing worthy immigrants to Central Tennessee. There is ample farm land and good opportunities for deserving poor folks.

It was a pleasure to learn that Judge Madison Wells of the Juvenile Court recently spoke in the highest terms of the Big Brother work being carried on by the lodge. As a result of the conference between the director and members of the committee, the Big Brother movement will hereafter take up preventive cases as well as those of a remedial character.

TOLEDO LODGE OBSERVES B'NAI B'RITH DAY.

On Sunday evening, Nov. 12, Toledo Lodge, No. 183, observed B'nai B'rith Day with a splendid program of speakers and music.

Rabbi Louis Wolsey, of Cleveland, was the principal speaker. His subject was "Facts and Fictions About the Jew."

In forceful words, lightened here and there with a touch of humor Rabbi Wolsey pointed out that others have always taken our race as saints or devils, Daniel Derondas or Shylocks, instead of plain human beings.

The dramatic voice of the speaker and his pleasing delivery held the rapt attention of the large audience.

The enjoyable program included vocal selections by Miss Minna Plotkin and Mr. Herbert Davies, and piano numbers by Mr. Thomas Rubee Wilson. Judge Curtis Johnson, of Toledo, was also a speaker.

ANNIVERSARY CELEBRATION BY NEBRASKA LODGE, OF OMAHA, NEB.

The 34th anniversary of the institution of Nebraska Lodge, No. 354, of Omaha, Neb., was celebrated on Sunday afternoon, Nov. 19, 1916. The attendance was very large, and after the regular business was disposed of the meeting was closed and all present assembled in the banquet hall to participate in a sumptuous spread. Brother Isidore Ziegler acted as toastmaster. Addresses were delivered as follows: "The Past History of Nebraska Lodge," by Brother Max Morris; "What Nebraska Lodge Stands for at the Present Time," by Brother Chas. S. Elgutter; "The Future Possibilities of Nebraska Lodge," by Brother Rabbi Frederick Cohn; "What the Order is Doing and Stands for," by Brother Nathan Bernstein. The pleasant feature of the celebration was the presence of a large number of older and charter members of the Lodge.

THE B'NAI B'RITH ORPHANAGE AND HOME FOR FRIENDLESS CHILDREN OF DISTRICT NO. 3, ERIE, PA.

The first quarterly meeting of the fifth year of the Board of Governors of the B'nai B'rith Orphanage and Home for Friendless Children of District No. 3 was held at Erie, Pa., on November 26th, 1916, a number of Governors from the District being present.

Nine applications for admission to the Home were acted upon favorably, seven boys and two girls, as follows: Altoona, Pa., 1; Paterson, N. J., 2; Martinsburg, W. Va., 4; Erie, Pa., 1; Woodbine, N. J., 1. With these admissions the Home will shelter thirty-four children, making it necessary to open the second cottage. The committee is looking for a teacher who could also act as supervisor of this cottage. Among the recommendations was that of equipping a work shop of eight benches for vocational training.

The Committee on Memorial Tablets reported that the cost of installation will be about $500. Inasmuch as no funds are available for that purpose the Committee was given further time in the hope that some friend might donate a sufficient amount to install the tablets in memory of a dear one departed.

By vote of the Board the January quarterly meeting will be held in the City of Pittsburgh.

MONTGOMERY, ALA.

A special joint meeting of Alabama Lodge No. 299 and Emanuel Lodge No. 103 was held on Sunday morning, Dec. 3 to greet Brother Ernest R. Bernstein of Shreveport, La., President of District No. 7 and Dr. Rudolph I. Coffee, National Director of the Social Service Department. Brief addresses were delivered during the meeting by various members of the lodges and responded to by the two visiting brethren. That evening, a splendid open meeting was held in the Temple, at which Rabbi B. C. Ehrenreich presided. After a brief opening prayer by Dr. Ehrenreich, President Bernstein delivered a most sympathetic eulogy on the life and work of the lamented Leo N. Levi, former President of the Order. Such a man can never die. Even when he passes from our midst, his work lives on in the shape of a memorial, more lasting than any possible monument or tombstone. It is for us, the living, to continue the statesmanlike plans of our deceased President. It is a privilege to remember that he was called to his highest office from District No. 7, where he had been born and reared.

After a musical number, Dr. Coffee spoke on the "New B'nai B'rith Work", in which he gave an analysis of the work which had been undertaken since the Social Service Department had been in operation. The Big Brother movement is spreading in all parts of the country under B'nai B'rith auspices. Although the number of Jewish prisoners, away from the Atlantic seaboard, is by no means large, nevertheless the B'nai B'rith is emphasizing the need of taking personal care of each one when released from State or Federal Prison. When we can co-operate, our Order will aid Jewish farmers to till the soil. District No. 7 is entitled to great credit for the large and ambitious plan relative to the "City-Farm" project. Practically every State in the Union has Jewish farmers successfully tilling the soil. We shall encourage Jews to leave the crowded centers of population and settle in the country districts.

A reception was tendered the visiting guests at the conclusion of the meeting by the local committee. It was unanimously agreed that much enthusiasm had been awakened by the two meetings. Local members feel greatly encouraged thereby.

BULLETIN OF THE CULTURAL ADVANCEMENT COMMITTEE. DISTRICT NO. 7, I. O. B. B.

The Cultural Advancement Committee of this district offers a prize of $50 for the best essay on the following subject: "Why Every Jew Should Be a Member of B'nai B'rith." The essay which wins the prize will be read at all the lodges on B'nai B'rith Day, January 21st, 1917.

Every Jewish young man and young woman between the ages of 16 and 30, living in the states comprising District No. 7, viz: Louisiana, Alabama, Tennessee, Arkansas, Oklahoma, Mississippi, Texas and Western Florida, are eligible. The essay must not contain more than three thousand words, or less than fifteen hundred, and must be submitted to the Secretary of District No. 7, I. O. B. B., Mr. Myron Goldman, Whitney Central Building, New Orleans. not later than January 5th. The names of the judges will be announced at the time of the awarding of the prize by President Bernstein of Shreveport, La.

Cultural Advancement Committee.
Per George Fox.

NEW CASTLE LODGE, NEW CASTLE, PA.

A very well attended meeting of New Castle Lodge, No. 609, of New Castle, Pa., was held on Sunday, Nov. 5, 1916. A class of 13 candidates was initiated by the degree team composed of a number of visiting Grand Lodge officers.

Among the prominent officers who attended this meeting were Mr. Isidore Sobel, of Erie, Pa., Past President of the District; Mark Alexander, of Pittsburgh, a member of the General Committee; Edward Hemple, of Pittsburgh, Pa., Chairman of the Propaganda Committee of the District; M. J. Kraus, of Elwood City, a member of the District Court of Appeals, and Marcus Feuchtwanger, of New Castle, First Vice-President of the District Grand Lodge.

A large number of visitors were in attendance from Sharon, Beaver Falls and Elwood City.

After the regular order of business was concluded, addresses on the welfare of the Order were made by the visiting Grand Lodge officers and by Reverend A. Moss, one of the new members initiated.

After the meeting a buffet luncheon and smoker was held. The meeting was a great success and will be long remembered by those present.

On Sunday evening, Nov. 26, 1916, New Castle Lodge, No. 609, of New Castle, Pa., celebrated B'nai B'rith Day with an open meeting. The lodge room was filled to its capacity and a most excellent program was carried on.

Rabbi I. E. Philo, of Youngstown, O., delivered the principal address on the subject "B'nai B'rithism." Reverend A. Moss made the opening prayer and the program included vocal and instrumental members, which aroused much applause.

Dr. B. M. Beyer presided at the celebration and a short talk on the work of the Order was delivered by him as well as Brothers Feuchtwanger, Harris and Rosenblum.

DES MOINES LODGE No. 330, DES MOINES, IA.

Brothers H. D. Frankel and Gustavus Loevinger of St. Paul, second vice-president and chairman of the Propaganda Committee of the district, respectively, paid an official visit to Des Moines Lodge No. 330, of Des Moines, Ia., on Dec. 1, 1916. Upon their arrival they were met by Rabbi Eugene Mannheimer and immediately thereafter embarked upon a campaign for membership which lasted the entire day. At the close of the day 32 new members were secured for the lodge. Considering the rather limited field, and the fact that during a large part of the day there were only two teams canvassing the Jewish community, the teams being Rabbi Cohn and Loevinger on one team and Rabbi Mannheimer and Frankel on the other team, the results were gratifying and amply repaid the efforts made. In addition to the actual increase in new members secured the teams received a large number of promises of others who agreed to affiliate with the lodge within a short time.

At the request of the officers, Des Moines Lodge did not prepare any entertainment, except that there was a luncheon arranged at noon, which was participated in by ten of the leading members of the lodge, at which plans for the future work of the lodge were discussed.

In the evening Brother Frankel addressed a public meeting in the temple of Rabbi Cohn, choosing as his subject "The Simplest Faith," and Brother Loevinger spoke in the temple of Rabbi Mannheimer on the subject, "The Changing Jew." The addresses were in connection with the usual Friday evening services.

NAT STRAUSS LODGE, BRISTOL, TENNESSEE.

On Sunday afternoon, the 19th inst., Nat Strauss Lodge, No. 779, of Bristol, Tenn., had as their guests nearly the entire Jewish population of this city at a "Kaffee Klatch," given in honor of our Johnson City members, residents of a nearby community. Refreshments, music and dancing were the features of the entertainment, which was interspersed with short talks on the "Aims and Purposes of the Order" by several of our members. Inasmuch as this was the first affair of any kind, religious, social or otherwise, that brought so many of our co-religionists together on one occasion, and in which everyone seems to be thoroughly congenial, the affair was pronounced a decided success. The main object was to increase our membership, and in this several applications have been reported. The arrangements were perfect and were in charge of a committee composed of the wives of our members, namely, Mrs. L. Morse, Mrs. Benj. Alperin and Mrs. Chas. Schimmelman. A similar affair is being arranged for Hanuka, next month.

What Our Lodges Are Doing

ORGANIZATION OF B'NAI B'RITH LODGE AT OTTUMWA, IA.

Rabbi Eugene Mannheimer, of Des Moines, Ia., paid a two days' visit to Ottumwa, Ia., during which he procured 24 candidates, who are to join in a petition for a charter for a lodge, which number, it is hoped, will be increased by at least 15 more before the petition is forwarded to the Grand Lodge.

Rabbi Mannheimer reached Ottumwa on Monday, Nov. 13, and on that evening addressed a group of young men at a dinner arranged in his honor, and for that purpose, by Mr. Clinton Adler, to whom a major part of the success of his visit is surely due. All present at the dinner signed applications for membership. The next evening Rabbi Mannheimer addressed a gathering at the synagogue which resulted in the securing of an additional list of applicants. Mr. Chas. Redman was chosen chairman of the committee to take charge of the work, and a great deal of credit is due to him also for the success of Rabbi Mannheimer's visit. It has been suggested that after the Lodge is instituted, besides the 40 members it is expected to secure in Ottumwa, that quite a number will be obtained in the neighboring small towns, which will strengthen the Lodge considerably.

SASKATOON LODGE, SASKATOON, CANADA.

As a result of the efforts of the Vaudeville Vigilance Committee recently appointed by Saskatoon Lodge, No. 739, of Saskatoon, Canada, an objectionable scene from the play "Every Woman," which was recently played in that city, was eliminated, the character representing a Jewish peddler appearing on Broadway at midnight on New Year's Ave. While the characterization could not be classified as defamatory, nevertheless it was objectionable from many standpoints. The committee is deserving of much appreciation for its good work.

There is a spirit of confidence and optimism prevailing among the members of the Lodge, evidenced by the fact that at its last meeting held on Nov. 7 ten applications for membership were presented. Three candidates were initiated and seven additional candidates were elected. This certainly speaks well for a small community.

RIMMON LODGE, RICHMOND, VA.

At the November meeting of Rimmon Lodge, No. 68, held at the Temple, a large number of members present were both entertained and instructed by the Reverend Yasgou, who spoke on the "Moral Effect of the War on the Jews." The speaker called attention to a saying in the Talmud that whatever happens is for the best. He then launched into the subject with the optomistic statement that blessings will come. and that every war has brought more or less an amelioration of conditions.

Brother Raymond Denser, a member of the Order from New York, who was a guest of the Lodge, was then called upon for a talk. He reviewed conditions that existed in Germany as late as 1861, and of the many restrictions the Jews had to suffer on account of their religious belief. Touching upon the work of the Order, the speaker told how the Order was impelled to co-operate for the benefit of the Jewish people. He closed his remarks by saying, "We Jews must not lose sight of old traditions. We must study the past to create ideals for future guidance."

Brother Jos. L. Levi, now of Baltimore, who visited the Lodge, was privileged to hear his many years of service to the Lodge and his District reviewed in an eulogistic manner

JACOB H. SCHIFF LODGE, LANSING, MICH.

"The Talmud and Its Relation to the Modern World" was the main topic of discussion at a recent meeting of the Jacob H. Schiff Lodge, No. 694. Brother Barney Smith was the lecturer of the evening. His lecture was thoroughly enjoyed by all those present, and the general discussion which followed was invigorating. The desire to know more about Judaism and its traditions was [illegible] evident and it was decided to continue these discussions at subsequent meetings. The Talmud, to be sure, offers many opportunities for study and discussion. Brother Barney Smith is well versed in Talmudic teachings and his [illegible] (stories) were a treat to the members of the Lodge

OMAHA, NERASKA.

An official visit was paid to the B'nai B'rith lodges of Omaha by Brothers H. D. Frankel and Gustavus Loevinger, of St. Paul, second vice-president and chairman of the Propaganda Committee of the District Grand Lodge, respectively. The officers reached Omaha on the morning of Dec. 2, 1916. The lodges arranged a banquet for the next day, Sunday, and a lodge meeting with initiation of a class of candidates on Sunday afternoon, and also an affair at Council Bluffs on Sunday evening.

On Saturday noon an informal luncheon was tendered to the visiting Grand Lodge officers, and in response to their urging to secure new members a number of members agreed to form teams and to proceed to secure new members for the Omaha lodges. As a result of their efforts a class of 25 applications were secured, which encouraged the workers so much that Brothers Frankel and Loevinger extended their stay in Omaha over all day Monday and decided upon a systematic plan to properly canvass the city. During Monday 70 more applications were secured, making a total of 95 new members for the two lodges, with five more prospectives and a large number of good material ready to affiliate within a short time.

At the luncheon on Sunday the visitors made a talk on social service. In the afternoon at the meeting of the two lodges, which was attended by more than 100 members, they also delivered talks on the works of the Order, Brother Loevinger using for his theme the extensive relief work the Order is doing, the institutions it maintains, the social service departments it established and finally the harmony and unity it seeks to preserve.

B'NAI B'RITH OF JOPLIN CELEBRATE B'NAI B'RITH DAY.

United Cities Lodge No. 533, I. O. B. B., celebrated its annual B'nai B'rith Day, Dec. 10, in an auspicious manner. An entire afternoon and evening were given up to the event. Regular lodge meeting was signalized by the initiation of a class of 14 and the session was followed by a banquet and entertainment.

Brother Harry Hurwitz, acting as toastmaster, called upon Brother Rabbi Joseph Leiser and Brother G. F. Neuberger for addresses and both gentlement responded eloquently. Brief addresses were made by Will Fleischaker, president of the lodge; Morris Scherl, past president; David Weil, a charter member, and Mose Weiler.

United Cities Lodge is prospering. Within 14 years the membership has increased from 24 to 114 with several candidates awaiting initiation. The development within the past four years has been especially marked. An entertainment committee has assumed the burden of arranging monthly programs which are presented to audiences of young and old of the Joplin district, often numbering over 250 persons.

BELLINGHAM, WASHINGTON.

The entertainment and open meeting of Bellingham Lodge No. 756, of Bellingham, Wash., on Sunday afternoon, Nov. 26, proved a successful and enjoyable affair. An important feature of the evening was the presentation of the charter to the auxiliary by the president of the lodge, Mr. M. J. Schwartz. The speaker of the evening, Mr. H. Kessler, of Seattle, Wash., first president of the B'nai B'rith in Seattle, Wash., delivered a splendid address which was enthusiastically received, and which had its immediate effect by the application for membership of several men in the audience. Another speaker was Brother B. Levine, president of Hildesheimer Lodge, of Seattle, who spoke with telling effect of the work of the Order.

Various musical numbers were rendered and refreshments were served at the close of the meeting.

VANCOUVER, B. C.

Samuel Auxiliary gave a social on Dec. 10, 1916, in place of the literary meeting originally intended.

The auxiliary held an intellectual evening at the home of Mrs. Herman on Tuesday, Nov. 28, 1916. A paper was read by Miss Rosengard on "Disraeli, the Jew," which was well received. These literary meetings of the auxiliary are both instructive and congenial.

Samuel Lodge and its ladies' auxiliary held a joint meeting on Nov. 8. Miss A. P. Letvinoff read an interesting paper on "B'nai B'rith." The musical program was also enjoyed.

MINNESOTA LODGE, ST. PAUL.

Minnesota Lodge No. 157 of St. Paul held a well attended meeting on Nov. 19, on which occasion a class of 13 candidates was initiated by the degree team of the lodge. A pleasing feature of the meeting was the presence of Brother Michael Frankel, one of the oldest members of the lodge and the father of Brother H. D. Frankel, second vice-president of the District Grand Lodge. Brother Frankel delivered a talk to the members depicting some of the hardships that the pioneers of the B'nai B'rith went through in order to maintain the existence of the lodge.

The lodge celebrated B'nai B'rith Day with a banquet on Nov. 20, 1916. Brother Milton Firestone, president of the lodge, acted as toastmaster. Among the speakers were Brother Maurice Stoffer, who welcomed the guests on behalf of the lodge and spoke to some extent upon the objects and purposes of the Order; Brother Lewis Hart, past president of John Hay Lodge of Fargo, and J. A. Blum, past president of Des Moines Lodge responded briefly. Toasts were responded to also by Brothers Gustavus Loevinger, B. Wilencheck, H. D. Frankel, Dr. M. Sherper and Rabbi I. L. Rypins. The closing speech was made by Rabbi Rypins, in which he made an earnest plea for action on the part of the lodge to oppose any movement for the introducing of Bible reading in the public schools There were several vocal solos and other musical numbers. The banquet was well attended and was undoubtedly a success from every standpoint.

INSTITUTION OF PHOENIX LODGE NO. 799 OF PHOENIX, ARIZ.

With the largest gathering of Jewish men ever brought together in Phoenix present on the evening of December 4, 1916, in the Moose Hall, Phoenix Lodge No. 799 was instituted with thirty charter members.

That the young organization is going to be husky, and an addition of a decided beneficial nature to the other fraternal organizations of the city, was evident from the very start. The men who make up the lodge are among the foremost business and professional men of the city, and their activities will not be localized within the lodge room.

Mr. Lucius L. Solomons of San Francisco, First Vice-President of the Order, acted on behalf of District Grand Lodge No. 4 as the installing officer. He delivered a very able address outlining the work of the Order and its accomplishments and its hopes and aims for the future.

Brother B. P. Goldman of Tucson, President of the B'nai B'rith lodge of that city, was also present, adding to the pleasures of the evening with a short talk.

After the election of officers and close of the meeting, a banquet was held at which short talks were indulged in by many of the members present.

The following officers were elected: B. E. Marks, president; Herman Lewkowitz, vice-president; Walter Morris, secretary; Sylvan Ganz, treasurer; Harry Friedman, monitor; Edward Rothman, vice monitor; A. L. Veranz, warden; M. Arons, guardian; Simon Oberfelder, Isaac Rosenzweig and Joseph Melczer, trustees.

The first president of the lodge is a former resident of Chicago, being the son of Mr. and Mrs. Isaac Marks of 4935 Forrestville Avenue. He is one of the leading attorneys of Phoenix.

HOPE LODGE, STOCKTON, CAL.

On Nov. 22, 1916, an official visit was paid to Hope Lodge, No. 126, of Stockton, Cal., by the President of the District Grand Lodge, Mr. Henry Newburgh, of San Francisco, Cal, accompanied by the Grand Orator, Dr. Martin A. Meyer, and the Secretary of the Grand Lodge, I. J. Ashheim, all of San Francisco. A class of candidates was initiated in honor of the visiting Grand Lodge officers. Among the candidates was the new Rabbi of the congregation, Rabbi Harvey B. Franklin. During the course of the meeting, the Grand Lodge officers addressed the members. Dr. Meyer delivered an especially interesting talk based upon the freedom and peace granted to people of the Jewish faith in America and their corresponding duty to the country.

At the close of the meeting refreshments were served.

MAGIC CITY LODGE, BIRMINGHAM, ALA.

The regular monthly meeting for December of Magic City Lodge No. 725 was held at the Fraternal Hall on Sunday, Dec. 3, 1916. Every seat of the spacious lodge room was occupied. The existing atmosphere was truly fraternal and a wave of spiritual unity and friendliness was reigning in every nook and corner of the big hall.

A number of candidates were initiated and new officers elected, but the real enthusiasm was caused by a splendid address by Samuel Ulman, a member of the Order for 55 years, and one of the most beloved, respected and admired citizens in the state.

Mr. Ulman emphasized the noble principle of B'nai B'rithism, which are "Benevolence, Brotherly Love and Harmony". He dwelt a great deal on the true mission of the Jew, which is and has ever been "justice, righteousness and peace". Mr. Ulman also touched lightly the widely-spread movement of Zionism. He acknowledged that Zionism has become a great factor in cementing the cause of unity and Judaism and to bring back into the Jewish fold an element, rather very intelligent element, which had been really away from the common interest of the Jewish people. Mr. Ulman also expressed himself greatly in favor of inspiring Jewish colonization and promoting the development and centralizing Jewish history, Jewish art, Jewish literature and Jewish culture in general in Palestine, but did not believe the time ripe, nor the place settled enough for Jewish autonomy. The speaker urged the necessity of proper Jewish training for Jewish children, when in due course of time will fully understand their function in the community of Jews—bearers of the banner of "Light, Justice, Truth and Peace".

The newly-elected officers are as follows: President, D. T. Feidelson; vice-president, I. Abelson; secretary, Chas. A. Lass; treasurer, Isidore Shapiro; monitor, Louis Silberman; assistant monitor, M. Wolowitz; warden, Perry Senelowitz.

Magic City Lodge is one of life, energy and fraternal enthusiasm.

C. L. LASS.

FORTY-THIRD ANNUAL MEETING DISTRICT GRAND LODGE NO. 5, I. O. B. B.

The forty-third annual meeting of District Grand Lodge No. 5 will be held in Richmond, Va., beginning Sunday, January 21st, 1917, with the usual literary exercises at Temple Beth Ahabah on that evening.

The Convention will be preceded by the annual meeting of the Directors of the Hebrew Orphans' Home of Atlanta.

The sessions promise to be of interest and of great importance to the district, as the by-laws will be revised in accordance with previous resolution to that effect. The meetings are expected to continue through Monday, Tuesday and Wednesday.

The Committee of Arrangements, of whom H. S. Bloomberg, a Past-President of the District, is Chairman, and who with Edwin L. Levy, First Vice-President of the Grand Lodge, are an Executive Committee, have arranged for suitable meeting places and accommodations, and suitable entertainment for the attendants.

B'NAI B'RITH OF SEATTLE.

The annual ball given on Thanksgiving Eve by the Emma Lazarus Auxiliary proved a delightful success, socially as well as financially. More than 250 couples enjoyed the affair.

Emma Lazarus Auxiliary held an interesting meeting on Nov. 22, on which occasion the charter of the lodge was formally presented by District Deputy A. Hurwitz. Several interesting talks were given by the Grand Lodge officers and the members of the auxiliary.

Hildesheimer Lodge met on the same evening and nominated its officers for the ensuing year.

A prize of $25.00 for the best essay on some phase of Judaism is offered by Rainier Lodge No. 627. The contest is open to Menorah members only.

Ranier Lodge No. 627 is arranging for a class initiation to be held on Dec. 28, 1916. The official degree team of Theo. Herzl Lodge of Portland has been invited to do the work. Invitations have also been extended to the lodges of the Pacific Northwest to send delegations to attend the meeting, which is expected to be a gala occasion.

What Our Lodges Are Doing

NEW YORK LODGES ORGANIZE SOCIAL WELFARE COMMITTEE.

A committee to be known as the Social Welfare Committee was organized at the headquarters Monday evening, Dec. 4, with Bro. Rabbi Herbert S. Goldstein as chairman; Bro. Dr. M. M. Stark as vice-chairman, and Bro. Ely Rosenberg as secretary. These meetings will be held regularly at the headquarters the third Tuesday of each month. Bro. Ely Rosenberg of 346 Broadway, telephone 2674-5 Franklin, will receive applications for social service work. Bro. Rosenberg requests the kind co-operation and assistance of every member in the Metropolitan district. He would like to hear from every benevolently inclined member who would like to be a big brother to some unfortunate Jewish boy, a visitor to some friendless sick or a club leader to direct boys in the path of virtue and civic and religious duty. The committee is in communication with hospitals and other eleemosynary institutions in order to be kept informed that friendless sick are in need of the committee's attention. Those lodges that have not yet appointed committees to co-operate with the Social Welfare Committee are particularly requested to send either to the District Secretary, Bro. Bernard M. Kaplan, 2307 Broadway, or to Bro. Ely Rosenberg, the names of three members as a committee to co-operate with the Social Welfare Committee.

NEW BRITAIN, CONN.

Jehuda Halevi Lodge No. 710 of New Britain. Conn., initiated a class of thirty at its last meeting. The ritual was exemplified by the excellent Springfield Degree Team. At the close of the initiation work, a social hour was spent at which refreshments were served. Bro. Dr. B. L. Protass acted as chairman. The following brothers addressed the meeting: Henry Lasker, Phinney L. Davison, president of Springfield Lodge; Rabbi Samuel Price of Springfield, Deputy Bro. Morris D. Saxe and Bro. N. M. Miller, president of Jehuda Halevi Lodge. Bro. Joseph H. Ullman of New Haven was one of the distinguished guests present. Jehuda Halevi Lodge contemplates holding its annual ball on Jan. 7, 1917.

NEW ORLEANS, LA.

A well attended meeting of the B'nai B'rith Joint Committee representing the New Orleans lodges was held in the meeting rooms of the Y. M. H. A. on Saturday evening, Nov. 11, 1916, with Mr. Sam Blum in the chair. A number of important questions were discussed, among them being an inauguration of a membership campaign to be followed by a class initiation, at which the presence of the president of the district, Ernest R. Bernstein of Shreveport, La., is expected.

Owing to many and arduous duties which make a great demand upon his time, Mr. Sam Blum resigned the chairmanship of the joint committee and Rabbi E. W. Leipziger was appointed to fill the vacancy.

A well attended and highly enjoyable joint meeting of the six lodges of New Orleans was held on Monday evening, Nov. 27, 1916, at the Y. M. H. A. under the auspices of Home and Gutheim lodges.

An address by Dr. Mendel Silber on "The Racial and Religious Elements of B'nai B'rith" was followed by a general discussion participated in by Rabbi Max Heller, Bros. Archibald A. Marx, Jos. S. Loeb, Elkin Moses, Erhard Mayer, and other members present. Mr. Harry L. Glucksman presided at the meeting and, as a result of the discussion, it was decided to make the future work of the B'nai B'rith in this city such as to intensify the racial consciousness and religious interests and activities among its members.

B'NAI B'RITH OF BALTIMORE ACQUIRE HOME

Menorah Lodge No. 771, of Baltimore. Md., has acquired the building located at 2106 Eutaw Place, which it will occupy in the near future.

The building will be used for purposes of social service in its various forms. There will be maintained a library, reading room, social hall, and such other activities as are usual in a well regulated club house. From time to time instructive and interesting lectures will be given by prominent men and the use of the building will be tendered to various societies as a meeting place.

VICKSBURG, MASS.

A splendid meeting of Mississippi Lodge No. 98 was held on Wednesday evening, Nov. 29, to hear Dr. Rudolph I. Coffee, Social Service Director, who was in Vicksburg that day. A large gathering was in attendance at the Temple Ansche Chesed, when Rabbi Sol Kory, as chairman, called the meeting to order. He explained the new department and pleaded for increased interest in Jewish affairs. Dr. Coffee spoke on "Judaism and Charity." He very forcibly laid down the thesis that the Social Service Department would not touch the problem of charity as alms-giving. Judaism ever emphasized justice and righteousness, urging that a man be given a chance and open opportunity, not some money as a donation. A man wishes work, not charity. This latter is a Christian ideal, against which we must stand firm. The world will grow better as the need for charity decreases, and with the increase of the spirit of justice, correspondingly will poverty and pauperism decrease on earth. Judaism must labor for the spread of the ideals of justice, and thereby bless our beloved land.

An interesting and profitable meeting was held with the Social Service Director. Over twenty active members attended a call to talk over local and general problems. The discussion showed many ways in which a Social Service Committee could render valuable aid. Much splendid land can now be purchased at ridiculously low prices and additions to the Jewish community will be welcomed by the members. New families will add strength. There are several avenues of industry which may be entered with profit. A committee will be appointed at once to take a survey of local conditions, look after Jewish delinquency, keep in close touch with Jewish institutions in the western section of the state, and help arriving Jews to settle in the city.

B'NAI B'RITH DAY CELEBRATION BY EL PASO LODGE, EL PASO, TEXAS.

On Dec. 11, 1916, El Paso Lodge No. 509 observed B'nai B'rith Day at Temple Mt. Sinai. After the rendition of an elaborate program of addresses and music, a social hour and dance was held in the community hall of the Temple. The following was the program of exercises:

Remarks	Chairman Committee
Opening Prayer	Rabbi Moise Bergman, Albuquerque. N. M.
Piano Solo	Florence Klein
Address	Rabbi George Fox, Ft. Worth, Texas
Piano Solo	Elsie Goodman
Violin Solo—"Beautiful Thoughts of Love," "Hatikvah"	Marcus Simon
Address	Rabbi Max Heller, New Orleans, La.
Song	Mr. Chas. J. Andrews
Closing Prayer	Rabbi M. Faber, Tyler, Texas

BRISTOL, TENN.

Nat Strauss Lodge No. 779 of Bristol. Tenn., gave an entertainment on Sunday, Nov. 19, 1916, as a countesy to the members of the lodge residing in Johnson City, Tenn. A most enjoyable afternoon was spent, nearly the entire Jewish population of the city attending, being the first social affair ever given by a Jewish organization. This community only numbers about 150 co-religionists, and having no other Jewish organization in its midst, the affair had been looked forward to with more or less joyful anticipation as a means of bringing the Jewish community together, and from that standpoint it was a complete success. Besides it proved an effective propaganda means as several members were secured during the afternoon.

SAN DIEGO, CAL.

Under the auspices of Lasker Lodge No. 370, San Diego, Cal., an interesting meeting was held on Nov. 13, at which a class of four candidates was initiated. After the initiation some instructive talks were made by the newly-initiated members, as well as some of the older members.

On Monday evening, Nov. 27, after the close of the regular meeting of the lodge, a dance was given at the Masonic Temple. One of the largest crowds that ever attended any of the affairs of the season was present.

The lodge is planning as its next public affair to have a dramatic entertainment.

TACOMA LODGE, TACOMA, WASH.

One of the most enjoyable social events of the season was the dance and entertainment given by Tacoma Lodge No. 741, of Tacoma, Wash., on the evening of Nov. 15, 1916. Besides a large gathering of local people, many out-of-town guests participated and enjoyed the affair. The Intellectual Committee prepared a most interesting program which was successfully carried out. At the close of the meeting refreshments were served and a social hour was spent.

DISTRICT NO. 1.

Bro. Prof. Eugene H. Lehman delivered a very interesting talk at the meeting of Jordan Lodge on Dec. 7 on the "Scientific Study of the Old Testament."

Bro. Archibald M. Hillman, the new member of the General Committee, together with other active brothers, is making arrangements for the organization of a new lodge in New Bedford, Mass. Brother Hillman is an indefatigable B. B. worker.

Jacob Lodge No. 91 of Syracuse, N. Y., held on Nov. 23 an interesting meeting at which ten candidates were initiated. Bro. Charles M. Stern of Albany, member of the General Committee, and District Deputy, addressed the meeting. The meeting was arranged chiefly through the efforts of Deputy Ben. Stolz. Dr. Bernard M. Kaplan, secretary of the District, was announced to address the meeting, but owing to the lamentable death of his wife he was unable to be present.

Abraham Lodge No. 89 of Bridgeport, Conn., will celebrate its golden anniversary in the early part of February. Elaborate preparations are being made for the event under the direction of Past-President of the District, Jacob B. Klein, who is assisted by a very capable commitee.

Israel Lodge No. 796 of Portland, Maine, entertained at a banquet the celebrated violinist. Mischa Elman, who played at a concert in Portland, Maine, before an audience of three thousand people. A commitee of Israel Lodge met the artist on his arrival. Prominent public officials were present at the banquet, which was presided over by the president of the lodge, Bro. Dr. Elias Caplan. Bro. M. Kaslin was chairman of the committee of arrangements. Mischa Elman responded very appreciatively and said that as a member of the Order he appreciated very much the honor.

The banquet tendered to Bro. Simon Wolf in New York was an unqualified success, and though the banquet was a national affair, it looked very much, as described by one of our distinguished brothers, like a B'nai B'rith affair, not only because of so many prominent members of the Order being present, but also because of the references made to B'nai B'rith activities. Among the well-known members of District No. 1 present were Bros. Judge A. K. Cohen, president of the District; Jacob H. Schiff, Hon. Henry M. Goldfogle, Isaac N. Seligman, Edward Lauterbach, Dr. H. Pereira Mendes, Charles Hartman, Harry Fischel, Charles M. Stern of Albany, Dr. Rudolph Grossman, Dr. Ephriam Frisch, Dr. Joseph Silverman, Bro. Samuel Heischman, Judge Otto A. Rosalsky, Congressman Isaac Siegel, Solomon Sulzberger, Dr. Herbert S. Goldstein and Isidor Hirshfield. Brother Hirshfield stated that in his travels in Europe in the interest of the Hebrew Sheltering and Immigrant Aid Society he was greatly helped by the B'nai B'rith lodges.

District No. 1 has taken up very seriously social work, under the leadership of Bro. Dr. Herbert S. Goldstein. The following lodges are greatly encouraging Bro. Rabbi Goldstein in his good work: Jordan, Washington, Maccabee, Flatbush, Henry Jones, Horeb, Israel and Harmony. Brother Goldstein expects to extend his work all through the District.

Bro. Isaac Moss of Bridgeport is taking great interest in the work of the Anti-Defamation League, of which Brother District Secretary Bernard M. Kaplan is the Eastern representative.

Flatbush Lodge No. 753 held a theatre party at the Orpheum Theatre, Brooklyn, Tuesday evening, Nov. 28. The affair was a great social success.

Monday evening, Dec. 4, Henry Jones Lodge and Lebanon Lodge amalgamated under the name of Henry Jones Lebanon Lodge No. 79. Bro. Joseph Rosenzweig, First Vice-President of the District, conducted the ceremonies. The meeting was well attended. Among those who addressed the meeting were Bros. Joseph Rosenzweig, Charles Hartman, Adolph Hirsch, Joshua Kantrowitz, Joseph Levenson and Moses Minzesheimer. Bro. I. B. Scheiber was nominated as President for the ensuing term. Assistant District Attorney Louis Fabricant was nomined for the office of Vice-President. Dr. George Sternberg declined the nomination of Secretary on account of his educational work which requires all his time. Bro. Maurice Cohen was then nominated for the office. Bro. Abraham Anhalt, the outgoing President, served the lodge as its President for eighteen years.

Tuesday evening, Dec. 5, the Hon. Raymond B. Fosdick delivered an address before Maccabee Lodge on the subject "Policing a Big City". The speaker was Commissioner of Accounts of the City of New York under Mayor Gaynor, and was sent abroad to study police conditions in Europe. He is a noted authority on the subject and his address was very interesting and instructive. A special invitation was extended to the brothers in the Metropolitan district.

Wednesday evening. Dec. 6, Flatbush Lodge held a Big Brother meeting at its lodge rooms, Savoy Hall, 854 Flatbush Avenue, Brooklyn. The Hon. Robert J. Wilkins, Justice of the Children's Court, delivered an address on the Big Brother movement. Second Vice-President of the District, Bro. Maurice P. Davidson, spoke on B'nai B'rithism. The meeting was well attended and was very enthusiastic. A number of lodges sent representatives to the meeting. Flatbush Lodge, though one of the youngest lodges in the District, is very active in Social Service Work.

Akiba, Manhattan and Washington lodges have arranged for a series of joint dances to be held at the headquarters, the first of which took place Saturday evening, Dec. 9, and proved to be a very enjoyable affair.

Washington Lodge No. 19, through its Intellectual Advancement Committee, will devote the second meeting of each month to purely educational matters. Prominent speakers will address these meetings.

Zion and Mount Sinai lodges, two of the prominent lodges in the Metropolitan district, contemplate amalgamating. So do Kishon and Maccabee.

Bro. Isaac Roth of Samuel Lodge No. 63, who has been a member of Samuel Lodge for fifty years, celebrated its golden wedding Dec. 10. Brother Roth has eight children and ten grandchildren.

Bro. Samuel Fleischman, Counsel to the District, and Bro. Joseph Rosenzweig, First Vice-President of the District, have prepared an amendment to the laws of the District, which will be submitted to the next convention, making Social Service a regular department of the work of the District.

A number of lodges are making preparations to celebrate the Chanukah festival in the true Maccabean spirit.

Bro. Meyer L. Victorius presented to the lodge room a beautiful Menorah in honor of his late father, M. Victorius, who was very active in B. B. matters.

Israel Lodge No. 976 of Portland. Maine, is doing excellent work in the Jewish community of Portland. A Social Service Committee, consisting of Bros. David Shwartz, Samuel Rosenberg and Dr. Goldberg, is doing some very fine research work in the direction of Social Service.

Bro. Archibald M. Hillman of Worcester Lodge No. 600 has been appointed by the General Committee a member on the committee in place of Bro. I. Irving Lipsitch, who has taken up his residence in San Francisco.

The members of Flatbush Lodge No. 753 of Flatbush, N. Y., are entering upon a campaign of Big Brother work in co-operation with other societies of that borough. Besides this new activity, the lodge has created a charitable fund of its own for work that the committee will undertake.

Bro. Charles Hartman of New York, a member of the Executive Committee of the Order for District No. 1, has, on behalf of the Executive Committee, concluded arrangements for a reception and banquet at the Hotel Taft, New Haven, Conn., on Monday evening, Dec. 18, 1916. at which time and place the B'nai B'rith gold medal voted to Bro. Henry Morganthau will be presented. It is expected that delegations will be present from all over the District and that at least five hundred will attend the banquet.

Henry Jones Lodge No. 79, and Lebanon Lodge No. 9 both of New York City, consolidated on Dec. 4, 1916, under

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What Our Lodges Are Doing

(Continued from page 15.)

the name of Henry Jones-Lebanon Lodge No. 79.

DISTRICT NO 2

Mansfield Lodge No. 797 adds another link to the fraternal chain. The new lodge was instituted in November with a charter membership of thirty-five, the instituting officers being L. M. Frank, president of Toledo Lodge and Harry Levison, representing D. G. L. No. 2, also of Toledo.

A debate between Missouri Lodge No. 22 and Ebn Ezra Lodge No. 47, both of St. Louis, Mo., was held on Nov. 19, 1916, the question, "Resolved, That Secrecy in the B'nai B'rith should be abolished". Brothers B. Greensfelder and L. H. Newman, representing Ebn Ezra Lodge, had the affirmative and B. Shifrin and H. Simon, representing Missouri Lodge. had the negative.

As a result of the membership campaign held under the auspices of the B'nai B'rith lodges of St. Louis, a class of over 350 candidates was secured, of which nearly the entire number were initiated at the recent class initiation held on Nov. 26.

The quarterly meeting of the Board of Trustees and Directors of the Jewish Orphan Asylum of Cleveland will be held on Sunday, Jan. 14, 1917, at the Orphan Asylum, Cleveland, Ohio.

The degree team of Toledo Lodge No. 183, of Toledo, Ohio, consisting of Rabbi David Alexander, Harry Levinson, Sam Messing, and Max Simon, accompanied by President L. M. Frank of the lodge and Mr. Sol Calisch, Past President, journeyed to Mansfield, Ohio, on Sunday, Dec. 3, and assisted in the institution of Mansfield Lodge No. 797.

Cincinnati Lodge No. 4, of Cincinnati, Ohio, entertained its members and friends at the Wise Center on Monday evening, Nov. 27, 1916, with illustrations of the work of the Cleveland Orphan Asylum, with a view of indicating the necessity for the new buildings proposed and for which provision has been made through action of the Board of Trustees and Directors of the Home. There were several excellent musical numbers.

Cincinnati Lodge is arranging for a class initiation to be held in the near future at which more than 100 members will be initiated by the degree team of the Lodge.

Rabbi Louis Bernstein of St. Joseph, Mo., was elected president of the Conference of the State Charities of Missouri.

The B'nai B'rith Martin A. Marx Memorial Library Fund, created by Cleveland Lodge No. 16, of Cleveland, Ohio, is still growing. Up to date over $400.00 has been secured.

A. L. Levy of St. Louis, will be the principal speaker at the B'nai B'rith Day celebration to be held soon by the lodges of Denver, Pueblo, Albuquerque and Las Vegas.

DISTRICT NO. 3.

Huntington Lodge No. 795, of Huntington, W. Va.. the youngest Lodge of the District, held a most entertaining meeting on Sunday, Nov. 12, when thirty-one members out of a total membership of thirty-three attended. A considerable sum of money was raised at the meeting as a nucleus for a B'nai B'rith Club and Community Center. The Lodge initiated a class of five members and anticipates doubling its membership as soon as the new home will be ready for occupancy.

Beaver Valley Lodge No. 777, of Beaver Falls, Pa., held a benefit ball on Thursday, Nov. 16, 1916, at the Junction Pavilion, New Brighton, Pa.

J. Solis-Cohen, Jr., has been unanimously elected president of Joshua Lodge No. 23, of Philadelphia, Pa.

New Castle Lodge No. 609, of New Castle, Pa, held an open meeting on Sunday evening, Nov. 26, 1196, in celebration of B'nai B'rith Day. An interesting program was carried out and the principal address of the evening was delivered by Rabbi I. E. Philo, of Youngstown, Ohio.

Dan Lodge No. 593, of Charleston, S. C. gave its first annual ball on November 21, 1916.

DISTRICT NO. 4.

District Grand Lodge No. 4 will assemble in forty-fourth annual session on Sunday, Feb. 18, 1917, at the Covenant Hall, B'nai B'rith Building, San Francisco, Cal.

A B'nai B'rith Lodge has been instituted at Phoenix, Ariz., by Bro Lucius L. Solomons, of San Francisco, Vice-President of the Executive Committee of the Order, on Dec. 4, 1916.

An interesting meeting of Victoria Lodge No. 758, of Victoria, B. C., was held on November 21, and officers for the ensuing year were nominated. The enthusiasm manifested was so keen that of the entire membership of the lodge but three were absent.

At a meeting of Victoria Lodge No. 758, of Victoria, B. C., three members were initiated. After the meeting a social was held and members of the lodge and Regina Philo Auxiliary and their friends enjoyed a pleasant evening.

DISTRICT No. 5.

Rimmon Lodge, No. 68, of Richmond, Va., held a meeting on Sunday, Nov. 12, 1916, at Petersburg, Va., for the benefit of such members who reside there but who find it inconvenient to attend the meetings of the Lodge on account of the distance and consequent time involved.

At Baltimore, Md., the B'nai B'rith Lodge, the Federated Jewish Charities and B'rith Shalom have joined in establishing a Court of Arbitration for the settlement of disputes and controversies of every character, especially matters involving religious questions, without going into court.

District Grand Lodge No. 5 will meet in annual convention in the City of Richmond, Va., on Jan. 21, 1917.

Rimmon Lodge No. 68, of Richmond, Va., at a well attended meeting held on Dec. 10, 1916, elected its officers for the ensuing year and representatives to the District Grand Lodge Convention to be held in that city in the month of January. In the re-election of Bro. Edwin L. Levy as Secretary of the Lodge for another term, a very efficient officer was chosen. Members took advantage of the occasion to express their appreciation of the work done. The Lodge made various appropriations for benevolent and charitable purposes.

DISTRICT NO. 6.

Mesaba Lodge No. 673, of Virginia, Minn., is arranging for the observance of B'nai B'rith Day on Jan. 21, 1917. The Membership Committee has secured a class of ten candidates to be initiated at the time the celebration is held.

An invitation has been extended to Rabbi Dr. I. L. Rypins, of St. Paul, to visit the Lodge on that occasion and deliver an address.

Brother Julien J. Gusfield, of Chicago, member of the General Committee of the District Grand Lodge, visited Grand Prairie Lodge No. 281, of Champaign, Ill., on Sunday, Dec. 3, where he assisted in the initiation of candidates. Brother Gusfield reports a very enthusiastic meeting of the Lodge. In the evening he addressed the Menorah Soriety of the University of Illinois on the "Aims, Activities and Purposes of the B'nai B'rith."

Following the regular business meeting of Minneapolis Lodge No. 271 of Minneapolis, Minn., held on Monday evening, November 13. 1916. a discussion of the recent publication, entitled "The Conquering Jew," was engaged in by members of the lodge and a number of visiting members. The discussion was led by Brother Dr. Myron Sherper, who delivered a prepared criticism on the book.

As a result of the efforts of Brother Edward Lichtig of Bay City, Mich., who was delegated by the Grand Lodge to inaugurate and conduct a membership campaign in Flint, Mich., the lodge secured a class of over 30 candidates, the initiation of which is to take place on the evening of December 31, 1916. Several Grand Lodge Officers have been invited to attend the festivities and to address the members of the lodge.

At a well attended meeting of Julius Houseman Lodge No. 238, of Grand Rapids, Michigan, held on Nov. 6, 1916. a class of six candidates were initiated.

Saskatoon Lodge No. 739, of Saskatoon, Canada, has been successful in securing a prominent speaker for its meeting in January, and the entertainment committee of the lodge is making efforts to secure speakers for most of the meetings, and is endeavoring to interest the professors of the university in the intellectual advancement work of the lodge.

At a meeting of Iron Range Lodge No. 793, of Chisholm, Minn., held on Oct. 22, a class of 16 candidates was initiated by the degree team of the lodge.

On Sunday evening, Dec. 3, 1916, Brothers H. D. Frankel and Gustavus Loevinger, of St. Paul, while paying an official visit to B'nai B'rith lodges in Omaha, paid also a visit to Council Bluffs Lodge No. 688, of Council Bluffs, Ia. They addressed a public meeting. Brother Frankel speaking on the subject, "The Simplest Faith," and Brother Loevinger on "The Home Coming of the Jew." The visiting Grand Lodge officers did not indulge in any propaganda work in Council Bluffs, as they were informed that every available co-religionist of that city is a member of the lodge, and that from 60 to 90 per cent of the members attend the meetings of the lodge regularly.

As a result of the propaganda campaign held under the auspices of Pisgah Lodge No. 34 of Detroit, Mich., a class of 100 candidates has been secured. The initiation will be held on Thursday evening, Dec. 14, 1916, and will be attended by the president of the district, Brother Dr. H. I. Davis of Chicago; first vice-president of the district, Brother Edward Sonnenschein; the chairman of the Social Service Committee of the district, Brother William J. Mack, and the secretary of the Order, Brother A. B. Seelenfreund.

DISTRICT NO. 7.

Memphis Lodge No. 35 of Memphis. Tenn., is organizing a membership campaign and hopes to add many members to its roster. The lodge also organized recently a committee to take charge of the Big Brother movement, and while this is under the auspices of the lodge they have enlisted in this work the members of the Temple and others, as well as their own members; 45 members have already been enrolled on the committee and good results are expected.

Dallas Lodge No. 197, of Dallas, Tex., held an open meeting on Wednesday evening, Nov. 22. The principal address was delivered by Rabbi J. Bosniak, who has recently taken charge of the congregation of that city. His subject was "Jewish People in Texas."

The address was followed by a musical program and dancing concluded the evening's festivities. Refreshments were served by the ladies of the lodge. The lodge is considering the advisability of securing more adequate quarters, including lodge rooms.

Through the efforts of Mr. H. S. Scheline, of Dallas, Tex.. member of the General Committee of District No. 7, and Rabbi George Fox, of Fort Worth, Tex., Amarillo Lodge was instituted at Amarillo, Tex., on Sunday, Nov. 26, 1916, with 24 charter members. The meeting was enthusiastic and the prospects of the lodge are bright. Out of the 30 odd Jews in the city all but two have pledged themselves to affiliate with the lodge.

At a regular meeting of Isador Straus Lodge No. 519 of Fort Worth, Tex., held at the Hebrew Institute on Nov. 5, 1916, the officers for the ensuing year were elected. The lodge decided to hold an open meeting on Tuesday Dec. 19.

Brothers Dr. Faber and B. Wadel, of Tyler, Tex., have paid an official visit to the Jewish community of Sherman, Tex., with a view of organizing a B'nai B'rith lodge in that city.

In connection with the dedication of the new Temple Mt. Sinai, of El Paso, held on Dec. 8, 9 and 10, El Paso Lodge No. 509 of that city held a B'nai B'rith Day on Dec. 10, 1916.

Gulf Lodge No. 221 of New Orleans, La., held a successful meeting on Nov. 3, 1916, in their new lodge rooms. Committees were appointed to have charge of the social and intellectual features, also to support the work of the Anti-Defamation League.

Asaph Lodge No. 286 of Meridian, Miss., has increased its membership to 80 during the past two years, a gain of nearly 50 per cent. This result was mainly due to the efforts of Rabbi Abram Brill The lodge has organized a literary society that has created much interest and enthusiasm among the members.

Beth Zur Lodge No. 84 of Mobile, Ala., celebrated its fiftieth anniversary on Thursday evening, Nov. 30, 1916, at Temple Shaarai Shomayim.

A JEWISH COMMUNITY EXONERATED BY COURT-MARTIAL.

In accordance with the decision of the Supreme Court-Martial, M. Gershanoitz, the ex-Mayor of Mariampol, has been re-tried by a court-martial of the superior officers. The famous advocate, M. Grusenberg, defended the accused, and the Court had to decide not only whether M. Gershanovitz, who had been installed by the Germans as Mayor during the first invasion of the townlet, acted loyally to the Russian flag, but also whether the entire community of Mariampol remained true to Russia. The court found that the Jews had acted loyally, and had refused to assist the invaders. M. Gershanovitz was acquitted. Thus ended one of the greatest libels invented against a whole community in general and against a respected individual in particular.

RUSSIAN JEWS IN EGYPT CONSCRIPTED.

The Russian Minister in Egypt has given an order setting forth that all Russians of military age in Egypt must present themselves for service in the British army. The chief Rabbi of Egypt telegraphed to Chief Rabbi Hertz, inquiring whether refugee Yeshibah students are included in this order. Dr. Hertz was able to give a reassuring answer to the chaeif rabbi's question.

AMERICAN JEWISH HISTORICAL SOCIETY.

Twenty-fifth Annual Meeting and Historical Exhibition.

The approaching meeting of the American Jewish Historical Society will mark the completion of its first quarter of a century, and the Executive Council has decided to signalize this occasion by holding an American Jewish Historical Exhibition, further details concerning which will be announced shortly.

This exhibition is to embrace portraits and engravings, manuscripts, books and other matters of interest for the history of the Jews in America. Members who have objects which they would be willing to lend to the society for this purpose are respectfully solicited to communicate with Mr. Leon Huhner, Curator of the Society, 52 Williams Street, New York, who has been named as Chairman of the Special Committee on the Exhibition.

The 25th annual meeting will be held in the City of New York, Sunday, April 22, and Monday, April 23, 1917. All persons intending to submit papers at this meeting are requested to send the titles thereof to the Corresponding Secretary not later than March 1, 1917. Special attention is directed to the fact that the objects of the society are not confined to American Jewish history, but that they include subjects of general Jewish historical interest as well.

The participation of Jewish institutions, of learning, and other Jewish organizations, and of all sister historical societies and organizations, both at home and abroad, is especially desired at this important meeting of the American Jewish Historical Society.

TWO JEWISH GOVERNORS.

(Editorial in the Dayton (O.) News.)

Two Jewish governors were elected last Tuesday. One of them will preside over Utah, dominated by the Mormons up to the present time, and the other over Idaho, having also a large Mormon population. In each instance the Mormons made a fight against them, and the "Gentiles," as the Mormons class everybody outside of their church, were arrayed against the church of Brigham Young.

There have been other Jewish governors of American states, however, so the election Tuesday did not break a precedent so far as that was concerned. But it broke a precedent in Utah, where no man has ever been elected governor who was opposed by the Mormons.

There is not a large Jewish population in either of the states where the Jewish governors were elected and that is the main point. It shows as nothing else could the freedom from race or religious prejudice that exists in this country. For had there been prejudice neither of the Jews would have been elected, since their people are in a small minority in both Idaho and Utah.

With a justice upon the bench of the Supreme Court of the United States, with two Jews serving as governors of states, with a Jew representing this nation in an old-world court, there isn't any prejudice against the Jew manifested in American politics. Which is as it should be; which is as it must always be. If there is to be religious prejudice in the world, let it exist in the old-world, not in this world where people have established their homes and their institutions upon broader lines than religious prejudice.

AMBULANT KOSHER KITCHENS IN AUSTRIA.

On account of the high prices of food articles the Austrian government organized popular kitchens for the poor and middle classes, where one can get a meal for 60 heller (about 12 cents) without meat. A dinner with meat costs 70 heller (14 cents). These kitchens are ambulant, and passing from place to place, accommodate many people. Part of those kitchens are kosher, especially for the sake of the Jewish population.

SIMON WOLF'S SERVICE.

At the national banquet to Simon Wolf in the Hotel Savoy prominent men, representing every section of the country paid glowing tributes to the remarkable achievements of the guest of honor—a man who has rendered, and is rendering, distinguished service in the cause of American Israel. For more than fifty years this earnest champion of justice has stood guard at the nation's capital as a faithful Jew and loyal American patriot. The honored octogenarian has set the Jewish youth a noble example of unselfish devotion, not only to the best interests of our people, but to the highest ideals of the republic.—American Hebrew.

Fortune, men say, doth give too much to
many,
But yet she never gave enough to any.
—Sir John Harrington.

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Meeting of the Executive Committee of American Jewish Congress

(By Our Special Correspondent)

December 25, 1916, was a historic day in American Jewry. On that day the first meeting of the Executive Committee of the American Jewish Congress was held at the Hotel Savoy, New York.

The opening session was presided over by Col. Harry Cutler of Providence, Chairman of the Arrangement Committee. After prayer by Rev. Dr. H. Pereira Mendes, roll call was held, which showed the presence of 101 delegates. This was followed by the reading of the formal call for the meeting.

The election of temporary chairman was declared the next order of business. Judge Julian W. Mack, in a short address pointing out the distinguished services rendered to American Jewry by Mr. Louis Marshall, presented his name for the important post. The nomination was seconded by Mr. Jacob Pankin. Prof. Horace M. Kallen presented in nomination Mr. Adolf Kraus, declaring that he and the Independent Order of B'nai B'rith, which he represents had been neutral in the entire Congress controversy, and was instrumental, to a large degree in bringing about the present unity in American Jewry. Mr. Kraus' nomination was seconded by Judge Hugo Pam and Mr. Jacob Furth.

It was then moved by Mr. Louis Lipsky that the election of temporary chairman be by roll call. The motion was amended by Mr. Rosenblatt that the election be held by secret ballot. After remarks by Mr. Simon Wolf, calling attention to the fact that the public wants publicity in all matters affecting the general welfare, a vote was taken on the amendment which was defeated, and the original motion to hold the election of temporary chairman by roll call, was adopted. The delegates then proceeded to answer the roll call for the election of temporary chairman. Mr. Kraus was elected by a vote of 49 to 45 for Mr. Marshall. Thereupon Mr. Marshall moved that the election of Mr. Kraus be made unanimous, and this was done.

Mr. Bernard G. Rickards was chosen as temporary secretary. Mr. Kraus was escorted to the chair by Judge Mack and Prof. Kallen. In a few well chosen words he expressed his appreciation of the honor conferred upon him.

Various motions were thereupon presented, one to the effect that the meeting be conducted in accordance with the accepted rules of parliamentary procedure, and one to the effect that no resolutions be entertained which deal with subjects properly within the province of the Congress when organized.

Upon motion of Mr. Louis Lipsky, which prevailed, reading of communications was declared the next order of business. Greetings from various organizations and letters of excuse from absent delegates were presented. This was followed by a long debate on parliamentary procedure, and various motions with reference to the method of the creation of the nominating committee. Finally a motion was adopted that the temporary chairman appoint all committees of the Conference.

Judge Mack suggested that the nominating committee be instructed as to the number of officers to be elected as well as the duties of the administrative committee. Upon motion, which prevailed, it was resolved that the nominating committee make recommendations for the following offices: President, three vice-presidents, treasurer, secretary, corresponding secretary and an administrative committee of 15.

Upon motion of Mr. Cutler it was resolved that a committee of 7 be appointed to recommend the time and place of holding the Congress. It was further resolved that a committee of 7 be appointed to consider whether the question of constructive relief shall be put on the agenda of the Congress.

It was further resolved upon motion of Judge Pam that a committee of 11 be appointed to consider the number of delegates to constitute the Congress and the method of election; also to consider the matter of representation in the Congress by national organizations.

The following committees were thereupon appointed by the chairman:

Nomination Committee of fifteen for the election of permanent officers and an administrative committee—Samuel Altschuler, chairman; Max Silverstein, Cyrus L. Sulzberger, M. L. Avner, Charles A. Cowen, B. Zuckerman, J. L. Lorie, Edwin Romberg, Solomon Sufrin, Henry Levenson, Dr. J. I. Bluestone, B. Semel, J. Massel, Max Goldfarb and I. M. Ullman.

Committee of seven on time and place of Congress—Morris Hillquit, chairman; Dr. Samuel Schulman, Simon Wolf, Max Stern, Louis E. Levy, Leo H. Hoffman and S. Abel.

Committee of eleven on Number of Delegates and Methods of Election—Louis E. Kerstein, chairman; Joseph Schoenberg, J. G. Grossberg, Jacob Furth, Max Eckman, F. Rosenblatt, Prof. I. A. Hourwich, Samuel Dorf, Bernard A. Rosenblatt, J. B. Salutsky and Ben Schlesinger.

Committee of seven on Constructive Relief—Louis Marshall, chairman; Chas. Hartman, Max Mitchell, Dr. J. L. Magnes, Max Shulman, M. Olgin and Dr. Samuel Ellsberg.

The morning session was then adjourned to give the committees an opportunity to meet and prepare their reports.

Recess for Lunch.

During recess while at lunch with Mr. Kraus, Mr. Meyer Sulzberger, formerly judge in Philadelphia, who became a member of the Order December 16, 1877, and was suspended May 17, 1891, for failure to pay his indebtedness to the lodge, as the record shows, came to our table and said to Mr. Kraus:

"You ought not to accept the position of permanent chairman."

Mr. Kraus: "Why?"

Mr. Sulzberger: "Because you are president of the B'nai B'rith, a secret society."

Mr. Kraus: "You ought to know better. Ours is not a secret society in any objectionable sense. Everything we do can be published. We are a law-abiding organization."

Mr. Sulzberger: "You have signs and a pass-word. If you accept the permanent chairmanship we will have to repudiate the whole thing and withdraw from the Congress movement."

Mr. Kraus: "I was willing to listen patiently and consider carefully anything you may say as to my disqualification for the office, for with me the cause comes first, but I will not consider threats. They have no effect upon me. If you and your associates desire to bolt, go ahead. We do not invite you to do so, nor do we want you to go. If you do go, it will be because you wish to do so and are seeking an excuse for it."

Mr. Sulzberger: "I was not speaking for others, I was only speaking for myself."

Mr. Kraus: "Very well, have it that way. I have nothing more to say."

That ended the interview.

I then said to Mr. Kraus: "Well, what do you say to that?"

Mr. Kraus replied: "I feel highly complimented that they can present no other issue against me for the position of permanent chairman. No doubt while we are eating, the word will be passed that my selection as permanent chairman will be looked upon with suspicion by Russia, that that government will consider the B'nai B'rith as a dangerous, nihilistic organization and that therefore, should I be chosen chairman, the Russian government will be deaf to all our appeals. On that issue they will make no converts. All those who voted for me for temporary chairman will vote the same way for permanent chairman. Six men who voted against me for temporary chairman volunteered the statement they will now vote for me. How many more will do so, I do not know. There is a ridiculous side to this matter. Of all the men present, why should Judge Meyer Sulzberger appear in the role of my advisor. Since he ceased to be a member of the Order and especially since he became a leader in another organization he has not had a good word to say for the Order. 'Fear the Greeks even when they bring gifts.' The Judge ought to know that every one on becoming a member of our Order is informed of the purposes for which we are organized, in the following words:

"'**Ours is an army organized to war upon sorrow, ignorance and immorality. The recruits are offered no glittering rewards. It is a service of love, duty and sacrifice. The offer we extend is not so much of privilege as responsibility; not so much reward as burden. Whe feels the blood of his ancestors beat in harmony with Jewish traditions, who hears the cry of sorrow, the call to sacrifice, who feels the thrill of duty and can find exultation in the humanity of self-effacement; who has within him the Jewish spirit which has tried Time and Torture, let him enlist.**

"'**And as our heroes of old were true unto their standard, so should we continue loyal, not only unto our faith, but also to the flag of our land and to the Government under whose protection we live.**'

"Russia will not consider men organized for such purposes as nihilists. The objection which may be urged against me by that government is the same that can be brought against all of us, we are Jews. That is enough."

Afternoon Session.

The afternoon session was called to order at two o'clock and the first order of business was the report of the committee on time and place of the proposed Jewish Congress. The report was taken up seriatim. Paragraph 1, which recommended Washington, D. C., as the place of holding the Congress was unanimously adopted.

Paragraph 2, recommending that the election of delegates to the Congress be held at the earliest possible time, was adopted.

Paragraph 3, that the Congress be held after the first of May, 1917, occasioned much debate. Mr. Oscar Straus moved to amend by inserting after the words "First of May," the following: "unless the Administrative Committee should find that date not wise and opportune, then the Congress should be held as soon after that date as the Committee will find practical."

The motion was amended by Judge Mack that if, in the affirmative judgment of two-thirds of the members of the Administrative Committee, it should be deemed unwise to hold such Congress on May 1st, and such conclusion be reached by the Administrative Committee on or before March 15th, then the Executive Committee of the American Jewish Congress be reconvened in special session on the first Sunday in April, 1917, to determine the date for the Congress. Amendment of Judge Mack was adopted.

Paragraph 3 of the Committee as amended was then unanimously adopted.

It was then moved by Judge Mack that in case the Executive Committe is again called together for a special meeting, that voting by proxy be allowed. Motion was defeated.

The report of the Committee on time and place as finally adopted was as follows:

"1st.—That the Congress be held in the City of Washington, in the District of Columbia.

"2nd.—That the election of delegates to the Congress take place immediately, so that the delegates so elected may hold themselves in readiness to assemble in Congress on short notice. The names and addresses of the delegates chosen shall be communicated to the Administrative Committee immediately upon their election.

"3rd.—That the exact date of the holding of the Congress be left to the discretion of the Administrative Committee, but that such date shall not be later than the first day of May, 1917, unless on or before the 15th day of March, 1917, the Administrative Committee by a two-thirds vote shall deem it unwise to hold the Congress before said date, then this Executive Committee shall reconvene on the first Sunday of April, 1917, and shall then determine the date of the Congress".

The next order of business was the presentation of the report of the Committee on Reconstructive Relief. The Committee recommended that the question of reconstructive relief be put to the agenda of the Congress. In discussing the report of the committee, Mr. Louis Marshall as chairman of the Committee stated that while on the main question there was unanimity in the committee, there was, however, division as to whether the Congress shall work "in conjunction with" or "through" existing agencies for the raising and distribution of relief funds. He called attention to the fact that if the conference should adopt the view of a certain number of the committee, that the Congress act "in conjunction with" existing relief committees, it would mean the creation of a new relief body and that in this manner the work, done now by the existing agencies, might be impaired. Dr. Harry Friedenwald moved that the clauses "through" and "in conjunction with" be omitted from the report and that it be left to the Congress to decide as to the mode and manner in which the constructive relief should be carried out. Mr. Morris Hillquit suggested that the entire matter of constructive relief be dropped from the program of the Congress, claiming that the Congress, having for its main purpose the securing of equal rights for Jews, should not turn from its purposes to objects purely philanthropic.

Dr. Samuel Shulman, in addressing the Conference, emphasized the fact that the question of economic reconstruction would necessarily bring about the permanency of the Congress and that such would be not in accordance with the agreement entered into heretofore regarding the duration of the life of the Congress.

Dr. Stephen Wise emphasized that the Congress should retain for itself all means and power for economic dehabilitation. After a lengthy debate on the various propositions submitted, a vote was taken and the amendment of Dr. Friedenwald, eliminating the qualifications as to the method and manner in which the rehabilitation work should be carried on by the Congress was adopted by a vote of 60 to 29.

The amended report as finally adopted reads as follows:

"That it is deemed advisable to place on the agenda of the Congress the subject of economic reconstruction of the Jewish communities in the war zone".

Election of Permanent Chairman.

Judge Samuel Alschuler, as Chairman of the Nominating Committee, presented report, naming as the choice of the majority of the committee, Adolf Kraus for permanent chairman. Mr. Cyrus L. Sulzberger on behalf of the minority of the committee, presented a report recommending Louis Marshall for the office of permanent chairman.

Mr. Sulzberger was a member of the Order in New York and ceased his membership when his lodge was suspended for failure to comply with the rules of the Order. In presenting his minority report he stated that the minority objects to the selection of Mr.

(Continued on page 2)

Kraus as permanent chairman, because he is the head of a secret organization, and that it would be unwise and detrimental to the cause of the Congress, and for the objects it seeks to obtain, to have it appear before the public and the governments abroad that the American Jewish Congress is headed by a man representing a secret international organization.

Thereupon Mr. Kraus called Hon. Henry Morgenthau to the chair. Mr. Morgenthau addressed the following words of caution:

"I regret exceedingly the cause of my presiding here today. If you knew how important it is to present a solid front, I think you would forget any differences. Otherwise the Congress will be ineffectual. I hope you will enter upon a pledge to make it unanimous whoever wins".

Mr. Kraus was then recognized and he addressed the meeting as follows:

"Whatever I will say now should not be misunderstood. I am not seeking an office. The office I hold in the Order is enough to satisfy the ambition of any man. I have asked no one directly or indirectly to vote for me for the position of Chairman of this organization, but when the position was tendered me, I felt it was my duty to serve. Regrets have been expressed on this floor by the spokesman of the minority because the majority of the committee saw fit to nominate as presiding officer a man who is the head of an international secret organization. It must be plain to every one present what was intended thereby to be instilled in the minds of all. It is well known that the Order of B'nai B'rith is not a secret organization in the sense sought to be given it here by the minority spokesman. The Order has no secrets objectionable to any government on earth. The governments in Europe in which our lodges exist, even those which prohibit secret societies, are familiar with the aims and objects of our organization and approve of them. Even Russia understands why we are organized. I have furnished that Government our Ritual and advised it fully concerning our aims, for I intended to apply to that government for permission to start lodges in its land. Our organization is not among the secret organizations which come within the spirit of their prohibitory laws. When the war will be over, my efforts for recognition in Russia will be renewed.

"Our Order is not here on trial, it needs no defense. The only question for us to now consider is, who is to be elected permanent chairman? The objection to me, you have heard. The objections to Mr. Marshall seem to be on some other grounds. It is clear to me that whichever one of us should be elected, wounds will have to be healed. We must not forget that we have met in an effort to help millions of our suffering co-religionists, and not for the purpose of satisfying the ambition of any man or organization. The task before us is not an easy one. Even if all are enthusiastically united, how much harder will it be to accomplish, if we should have dissension among us. No man should stand in the way of success. Whoever will be elected chairman will have much to do and should have the support of every Jew in the land. As it appears that neither Mr. Marshall nor I, either owing to the contest for temporary chairmanship or for some other reason, will have the unanimous support of all, I believe it best that both of us should withdraw in order that some one may be elected who will have the support of all the organizations. I offer hereby to withdraw from the contest if Mr. Marshall will do likewise".

Mr. Kraus was followed by Mr. Louis Marshall who, in part, said:

"I have only thought to serve. Perhaps my methods of service have been distasteful to some of those here. I do not take upon myself credit for anything, except that, but for my efforts, this meeting today could not have been possible. I do not believe that the man lives who can force me to sever my interest in the Jewish people. I accept the suggestion of Mr. Kraus that we both eliminate ourselves from this controversy, and let the work proceed"

Dr. Stephen Wise then addressed the gathering, paying a tribute to the Independent Order of B'nai B'rith for its accomplishments during almost seventy-five years of its existence, and the many sacrifices it had brought of its service to Judaism and humanity at large, and, in concluding his remarks, nominated Mr. Nathan Straus as permanent chairman. The nomination was seconded by Prof. Horace M. Kallen and Simon Wolf. Dr. J. L. Magnes suggested Judge Julian W. Mack as chairman, whereupon Judge Mack arose and moved that the nomination of Mr. Straus be made unanimous.

Amid great applause Mr. Straus was unanimously elected chairman and was escorted to the chair amid the loud cheering of the entire body. In accepting the office Mr. Straus said:

"My friends, if I am three-score and ten and duty calls I will be young. We want harmony. I promise you I will do all I am capable of doing, and if I sink by the wayside I am ready to do so".

The conference then took a recess until nine in the evening.

Evening Session.

At the appointed hour the Conference reconvened. This session was devoted largely to a harmonious adjustment of the representation of the labor element on the Administrative Committee. They asked for adequate and proportionate representation, claiming that four representatives on the Administrative Committee is not a fair apportionment. Mr. Marshall suggested that the names of London, Panken, Asch, Salutzky and Dr. Rosenblatt be added to the list already recommended by the Committee on nominations. A heated debate then arose, especially with reference to the election of Mr. London to the Administrative Committee. In this debate a number of members took part. The final result was that Dr. Wise moved the election of Congressman London, and this was seconded by Judge Leon Sanders. Mr. London was unanimously elected. The labor group thereupon withdrew their individual resignations and peace and harmony was restored.

During an interim in the very earnest debate, Adolph Lewisohn was elected treasurer and Bernard G. Richards was elected executive secretary of the Administrative Committee.

The Committee on the method of election of delegates and their number, presented its report which, however, on motion was referred to the Administrative Committee for action.

It was nearly midnight when the session was brought to a close. Before adjourning, it was resolved that the Administrative Committee hold its first meeting on Tuesday afternoon, Dec. 26, 1916, at the office of Mr. Nathan Straus. The following is the personnel of the Administrative Committee of the American Congress Executive Committee:

General Officers.

Chairman: Nathan Straus. Vice-Chairmen: Harry Cutler, Isaac A. Hourwich, Harry Friedenwald, Morris Hillquit, Leon Sanders. Treasurer: Adolph Lewisohn. Secretary: Bernard G. Richards.

Administrative Committee.

Chairman: Harry Cutler. First Vice-Chairman: Louis E. Kirstein. Second Vice-Chairman: Morris Hillquit.

Louis Marshall, Senior Abel, Sholom Asch, A. M. Ashinsky, Maurice L. Avner, Isaac W. Bernheim, J. I. Bluestone, Israel B. Brodie, Meyer L. Brown, Joseph Barondess, Gedalia Bublick, Jacob Carlinger, Joel Enteen, Mrs. Joseph Fels, Max Goldfarb, Jacob de Haas, Emil G. Hirsch, Max L. Hollander, M. Kass, Louis E. Kirstein, Adolf Kraus, Aaron J. Levy, B. L. Levinthal, Meyer London, Louis Lipsky, H. Pereira Mendes, Julian W. Mack, J. L. Magnes, Jacob Massel.

Martin A. Meyer, Henry Morgenthau, M. J. Olgin, Jacob Panken, Hugo Pam, Julius I. Peyser, David Pinski, Edwin Romberg, Louis S. Rubinson, Bernard A. Rosenblatt, Frank F. Rosenblatt, Victor Rosewater, J. B. Salutsky, Jacob H. Schiff, Benjamin Schlesinger, Joseph Shlossberg, Bernard Semel, Max Silverstein, C. D. Spivak, Joshua Sprayregen, Samuel Schulman, Oscar S. Straus, Soloman Sufrin, Cyrus L. Sulzberger, Mayer Sulzberger, Isaac M. Ullman, Stephen S. Wise, Simon Wolf, Leo Wolfson, B. Zuckerman.

We publish herewith a few communications out of many received by Mr. Kraus, since the adjournment of the Executive Committee meeting:

"New York, Dec. 31. 1916.

Adolf Kraus,
4518 Drexel Blvd.,
Chicago, Ill.

May the New Year be full of happiness for you and rich in personal blessings. My wife and I will always remember the lofty stand you took at the meeting and the unselfishness which prompted you to let the cause come before your personal wishes.

NATHAN STRAUSS."

To which Mr. Kraus replied as follows:

"Chicago, Ill., January 1st, 1917.

Mr. Nathan Straus,
New York, N. Y.

Thanks for your kind New Year's greetings. May you and your good wife enjoy good health and remain for many years what you now are and have been—a blessing to others.

ADOLF KRAUS."

"Mr. Adolf Kraus,
Chicago, Ill.

Dear Mr. Kraus:

I expect to reach Chicago Friday morning, and I shall be there until Monday at least. I hope we may have an opportunity to talk together.

I want to repeat again my profound appreciation of the dignity and nobility of your stand at the Congress Conference in New York, Dec. 25th. I have not in recent years seen anything finer in Jewish affairs. It seemed to me to have raised the proceedings to a level of distinction which they ought to have had from the start. The B'nai B'rith is fortunate to have a man of such fine character and delicate perception at its head.

I hope that our organizations will come closer and closer together in co-operation in the common cause of the redemption of our people, and their establishment in personal and National freedom.

Believe me, with highest regards,

Cordially yours,
H. M. KALLEN."

"New York, Dec. 27, 1916.

Hon. A. Kraus,
Chicago, Ill.

My Dear Judge Kraus:

I write these lines in order that you may know how deeply I honor you for the part taken by you at the preliminary meeting of the American Jewish Congress of Monday, Dec. 25th. For one thing, it is superfluous to point out that you conducted the proceedings during the whole of the day and up to the moment of your retirement with skill, with dignity and with dispatch. No one could have taken exception to the spirit in which you handled the business of the meeting.

But I wish to write of something more significant, namely, the admirable and really statesmanlike way in which you rose to a very difficult and trying situation. You and I know it was a situation that arose through the determination of some of our friends to prevent your becoming the head of the Administrative Committee of the Congress. Best of all, however, was the magnanimity of your own attitude with regard to the nomination. Had you stood as you had a right to stand, I am almost confident you would have been elected, and I have little doubt that long before the moment of election the opposition would have been compelled to capitulate. But you did the bigger thing, withdrawing your name in the interest of harmony. Your withdrawal was accomplished with fine tact and grace.

Let me offer you the heartfelt thanks of those who, like you, have the Jewish Congress movement at heart. Let me say to you, my dear Mr. Kraus, that your conduct throughout the day under the most trying and embarrassing circumstances has added to the distinction of your organization and the office which you personally hold.

With heartfelt appreciation, believe me.

Faithfully your friend,
STEPHEN S. WISE."

"New York, Jan. 5, 1917.

Mr. Adolf Kraus, Pres.
Ind. Order B'nai B'rith,
1228 Tribune Bldg.,
Chicago, Ill.

My Dear Mr. Kraus:

I want to extend to you in the name of the Zionist group our heartfelt thanks for your generous and public-spirited action in the Congress meeting at the Hotel Savoy.

We feel that you could not have served the Jewish cause more nobly and disinterestedly than you did at the Hotel Savoy meeting as temporary chairman, and when you met the situation as it arose on the question of the election of a permanent chairman.

You and your Order have established a league of peace and harmony with the Zionist Organization which I trust will be mutually beneficial. I feel it is necessary to say this to you in order to make you feel confident in the friendship and goodwill of every Zionist in our Organization.

With Zion's greetings,

Very cordially yours,
(Signed) LOUIS LIPSKY,
Chairman."

The following is an extract from a letter received from Dr. E. N. Calisch:

"I have read the accounts of the meeting at the Savoy Hotel in New York and it strikes me that you were the hero of the occasion. At any rate, without your self-sacrificing suggestion that both you and Mr. Marshall retire, it appears that the meeting would have been deadlocked, or if victory were had for either side, it would have been of so narrow margin that resentment and possibly rancor would have remained. If ever the Jewish Congress amounts to anything, if ever it gets together in unity and accomplishes anything at all of its avowed objects, I believe that it will be due ultimately to your wise action from the very beginning, and to that alone."

We publish herewith also a few excerpts from editorials of the Jewish Press:

The Hebrew Standard, New York:

"We heartily and unreservedly rejoice at the election of Nathan Straus as permanent chairman of the Committee on Arrangements for the Congress. No better selection from any point of view could have possibly been made. The two nominees who finally withdrew in Mr. Straus' favor are both men of light and learning, and would, other things having been equal, equally successfully have ruled the great conference once it convenes. But Louis Marshall has been identified with the reactionary and undemocratic elements in this agitation so completely as to rob his personality of that confidence which his ability and certain qualities command. Adolf Kraus of Chicago was well advised to withdraw his own name from consideration after an unjustifiable and quite dishonorable attempt had been made by an undemocratic "bosslet" to cast discredit upon the great order which he so capably leads with statesmanlike efficiency."

The Jewish Tribune, Portland:

"The objection of the narrow representative of the still narrower group of New York Jewish aristocrats to the selection of Adolf Kraus, the grand old man of the B'nai B'rith, on the ground that he is the head of an international secret order, was far from polite, logical or fair.

"If the B'nai B'rith was an institution that was essentially a benefit paying secret society perhaps the objection would be worthy of consideration, although why the peculiar office one may hold in any organization should give him favorable or unfavorable standing is not clear to us. In our humble judgment it is the man and his own personality, standing and character that should be considered—and not so much his position in fraternal or civic life.

"The work of the institution of which Mr. Kraus is the honored head in the many years of its existence and more especially in the past few years—in behalf of suffering Israel—speaks for itself more eloquently than any human tongue could describe. The unselfishness of the leaders of the order could be well emulated by many of the self appointed wealthy Jewish leaders of New York, whose hearts may be alright, but whose judgment and actions show unmistakable signs of an exaggerated ego."

The Jewish Monitor, Ft Worth:

"Nathan Straus, the New York philanthropist and humanitarian, is to be the president of the American Jewish Congress. No one will rue this choice. There is no Jew in this country who has done more for the Jews than has this Prince in Israel. Yet many in the South and West would have liked to have seen the honor bestowed upon the president of the Independent Order B'nai B'rith. For tact, for fine sense of justice, for a thorough knowledge of Jewish affairs all over the world, he has no superior.

"The proponents of Louis Marshall and the New York coterie could not permit this. It was the old fight between the B'nai B'rith and the American Jewish Committee. The men of the American Jewish Committee could not bring themselves to have full faith in the leader of the great organization that has done more to make Jew and Judaism respected here than any other association of Jewish men."

Dr. E. G. Hirsch, in The Reform Advocate, Chicago:

"If the reports of the doings at the meeting called to arrange for the preparing of the Jewish Congress, held in New York on December 25th, be at all credible, I for one have my doubts as to the good sailing in store for the new movement. Objection was successfully and perhaps maliciously raised against electing to the permanent Chairmanship a gentleman of high standing and signal ability on the sole ground that, as he was at the head of a secret international body of Jews, his selection would jeopardise the good fame of the new Congress organization. In the first place, the objectors forgot that the Order of which there was talk is by no means a secret fraternity. In the second place will the Congress itself not of necessity reach out into international matters and relations? I suspect the objectors struck the saddle and meant the ass. Mr. Kraus may be the guiding spirit of an international Jewry. But then he is not nationalist in the sense of our Zionists. Hinc illae lacrymae. Mr. Nathan Straus, who was named Permanent Chairman is a very estimable gentleman, an enthusiast, but, and that counted most, also identified with militant Zionism. It would be deplorable if the bickerings and the dissensions which marked the agitation finally culminating in the agreement to forget differences and to work together in the Congress were to be continued

(Continued on page 16)

B'NAI B'RITH OF GERMANY

The Executive Committee of District No. 8 held a meeting at the residence of Brother Grand President Timendorfer October 31. 1916. Brother Timendorfer occupied the chair.

The Brother Grand President reported about his visit to Solomon Munk Lodge in Glogan. He stated that he learned with pleasure from the reports about the activities of the Lodge that all the brethren who are at the front have regularly paid their annual dues to the Lodge. The Brother Grand President is interested in finding out how the other lodges are faring in regard to the payments of the annual dues by the members who have been called out.

In his further reports the Brother Grand President emphasized the following:

Lessing Lodge in Breslau has initiated five candidates. Its last meetings in which the suggestions of Brother Maretzki were discussed, have been well attended and many brethren participated in the lively discussions.

Brother Dr. Emil Hirsch of Halberstadt sent a donation of 1,000 marks to the Hospital Train, on the occasion of the religious new year.

Brother Ex-President Ferdinand Liebhold of Heidelberg turned over to the Grand Lodge 400 marks for the benefit of the suffering Jews in Germany and abroad. Two hundred marks of this sum were donated by his son-in-law, staff physician Dr. Otto Goldschmidt of Coeln.

Brother Commercial Counsellor Norbert Levy of Berthold Auerbach Lodge in Berlin, transmitted to the Grand Lodge 10,000 mark in 5 per cent war loan certificates for the purpose of establishing a foundation. The foundation bears the name of "Foundation of Grand Lodge No. 8, I. O. B. B., established by Brother Norbert Levy". Its seat is to be in Berlin and its aim is to furnish relief to those who were injured in the war, or to their relatives. First in line are those injured in the war, or their relatives, who are members of one of the B'nai B'rith lodges of Berlin in the German district, and lastly come others who were injured in the war, or their relatives, who belong to the Jewish confession. The statutes of the foundation shall be submitted to Bro. Alexander Katz for his approval.

According to a resolution passed at a previous meeting of the executive committee a further payment of 1,000 mark was made to the children's polyclinic of Dr. Schabad in Wilna. This amount was not taken from the money reserved for the children's polyclinic planned by Dr. Hamburger, but temporarily from other funds placed at the disposal of the Grand Lodge for Russian Poland. The executive committee had previously inquired of Bro. Field Chaplain Dr. Sali Levi whether there was any prospect for the plan of Dr. Hamburger to be realized in the near future. Bro. Levi answered that since the departure of Dr. Hamburger from Wilna all prospects for the realization of this project have vanished, but the clinic of Dr. Schabad is a worthy substitute.

As the children's polyclinic of Dr. Schabad is very warmly recommended by Field Chaplain Dr. Sali Levi, as well as by Dr. Hamburger himself, it was resolved to use the rest of the reserve 1,700 mark for the children's polyclinic of Dr. Schabad.

It was resolved that the arrears of 150 mark annual dues for the last five years shall be paid to the Society for Jewish Folklore. At the same time it is to be brought to the attention of the society that the laws of the Grand Lodge do not permit the continuous payment of membership dues, and that the society must apply each year for a contribution, and this application must be accompanied by its annual report.

The brethren, Dr. Hirsch and Dr. Alexander Katz, reported on a proposition made by the sub-committee on work appointed by the Committee on Jewish Nurses, that the Grand Lodge shall pay the cost of supporting the B'nai B'rith nurses who are active in the field, as in the course of the war the expense of maintaining them is becoming too heavy for the individual stations. The referees suggested that the Grand Lodge place a credit of 20,000 mark from the war welfare fund in favor of the Committee on Jewish Nurses to defray the cost of supporting the nurses who are at the front. The executive committee resolved to recommend the appeal of the sub-committee, together with the suggestion of referees, to the general committee.

A suggestion of the high school instructor, Dr. Julius Hirsch of Cologne, to create chances for work for Jewish workingmen took up a great part of the deliberations of the executive committee. The propounder of the suggestion, Dr. Hirsch, was present as a guest and supported his suggestion.

Before everything, he remarked, it is now the question to create an organization in Germany which will take orders in Germany and give out the work there in Russian Poland. It is self-understood that this organization must be a social creation and not an industrial undertaking. It would need a capital of 20,000 mark. So far the Agudas Israel, the Hilfsverein der deutschen Juden and the Committee for the East held out the prospect of their participation. The speaker now requested that the Grand Lodge shall take part as the fourth founding organization. According to his opinion 25 per cent only will have to be paid in. To be sure, each single organization of the starters must give up the 5,000 mark as fonds perdu (lost capital).

The interesting explanations called forth a lively debate.

Bro. Stein wished to have a positive assurance that fit persons are provided who possess commercial and technical experience and skill to manage the organization in Poland and in Germany. The money will be raised, he said; everything must be done to give the Jews of Poland the possibility to work and to earn a living. However, it would perhaps be more careful to found the organization in Poland, where the accountants should also also be placed, who shall examine and substantiate at what prices the mentioned wooden wares can be manufactured and brought from there into commerce.

In his answer, Dr. Hirsch remarked that in Poland Dr. Haas, the Parliament deputy, is specially interested in this matter and that he already has at hand the necessary persons who are willing to help him. And in Germany, too, certain persons have already been named.

Dr. Hirsch is of the opinion that the organization must be founded in Germany, because here are the necessary Jewish organizations which enjoy a reputation in the Jewish world. The prices, too, must be settled in Germany by those who order the goods at which they wish to have the kinds of wooden wares delivered to them, for in Russian Poland, where the people with their modest demands, work at very low wages, it may happen that the prices will be figured much too cheaply.

Bro. Stein believes that it, nevertheless, would be better to organize the mentioned industrial corporation in Poland, as it is an outgrowth of the requirements of the conditions prevailing there. It is also possible, he said, that anti-Semitism could make capital of it when a corporation is established in Germany that creates in Poland competition for the native workingmen here, and say that the Jews called an organization into life which injures the German workingman.

Dr. Hirsch replied that as far as the anti-Semitic practices is concerned, it remains the same whether the organization is established here or in Poland.

Bro. Ginsberg supports Dr. Hirsch and emphasizes the fact that in this respect there is nothing to be feared from anti-Semitism, as there really exists a want of the mentioned wooden wares and by establishing such an organization the Jews also render a service to the German fatherland. The main point here is to help the Jews not with alms, but with opportunity for work, an aim which our lodges, as well as the employment bureaus, are pursuing.

It was resolved to agree in principle with the suggestion and to refer it to the General Committee with recommendation.

The Committee for the East shall be informed that after the address of Dr. Hirsch the executive committee has decided to participate in the formation of the planned organization in the same manner as the Hilfsverein, the Agudas Israel and the Committee for the East. But the executive committee lays the main stress upon the fact that the planned organization shall find the qualified persons here, as well as in Russian Poland. It therefore considers it necessary that a conference shall take place of the mentioned corporate bodies, with the addition of Dr. Hirsch and the Parliament Deputy, Dr. Ludwig Haas, who is at present in Berlin, in which all other questions shall also be discussed and sifted. The brethren, Ginsberg and Stein, will be delegated to this conference by the Grand Lodge.

RELIGIOUS VANDALISM

By DR. MAX L. MARGOLIS

Written for the B'nai B'rith News

By vandalism is denoted willful or ignorant destruction of artistic or literary treasures, and in the second place hostility to or irreverence or contempt for what is beautiful or venerable. Of the nature of religious vandalism appear to me the onslaughts by Christian theologians upon the Hebrew Scriptures or, as they call them, the Old Testament. When the church was constituted, it possessed the Old Testament alone as writings of Scriptural rank, and two centuries at least elapsed before the New Testament writings were accorded equal rank. The fiction which enabled the church to retain the Jewish Scriptures was that the Christian community believed itself the true Israel and the Jews the discarded and rejected Israel. The Irish Protestant Church considers itself as the rightful successor to the Church out of which it grew and regards the Catholic Church in Ireland as a new creation. This will serve to elucidate the Christian point of view. The Christians believed that in their founder all the promises in the Old Testament were fulfilled; they were, therefore, the true heirs of the blessings bestowed on Abraham, while the physical descendants of the patriarch forfeited their heritage by rejecting him to whom all of their religious history in the estimtaion of the Church pointed. Of course, prophecy is but one part of the Jewish Bible. There was the Law, the five books of Moses, of which the largest part is devoted to ceremonials connected with the temple and the sacrificial worship there. Now the Early Church was divided on the question of the obligatory character of the ceremonial law. Some adhered strictly to the Jewish life. They differed from other Jews simply in accepting Jesus as the Messiah. Again there were radicals who thought that the time was ripe for discarding all in the life of the Jew that divided him from the world; that if Judaism were to be accepted by mankind, the ceremonies like the Abrahamitic rite were a hindrance; that since the Messianic era had come, all ceremonial laws automatically fell into disuse. In the latter point they coincided with the rabbis who said that "the commandments would be void in the future, that is the Messianic, order of things." Contradictory statements on the subject of the obligatoriness of the law are credited to the founder in the Gospels. Paul, the apostle to the Gentiles, went farthest in declaiming against the law. His view prevailed, yet not wholly. The theology of the Church remained hostile to the law. But as the Church was organized, it could not dispense with many provisions of the Jewish law which served as a model for its own constitution. From time to time there arose men who reverted to the Pauline point of view and aimed at cutting Christianity loose from the writings of the Old Testament. Such was Marcion, who denied that the God of the Old Testament was the God of the new dispensation. He pointed out that in the Hebrew Scriptures God was described as impassioned, revengeful; that if the law was no longer obligatory on Christians, it could not have been God-given; that the rewards for good conduct in the Old Testament partook of the nature of terrestrial goods, like the possession of the land of Canaan, and were different from the other-worldly bliss held out as a promise to the believing Christian. Marcion and his followers found fault with the moral conduct of the heroes of our Scriptures; moreover, they found contradictions between the Old Testament and the Gospel doctrine in such points as these: Genesis 2: 18 ordains that man shall cleave unto his wife, while in Matthew 19: 29 we read that every one that hath forsaken a wife for the sake of Jesus shall inherit everlasting life; the Psalmist paints the domestic blessings of a fruitful wife bearing many children, while the Gospel lauds as an ideal the suspension of procreation ("eunuchs for the kingdom of heaven's sake"); in the Old Testament we are bidden to honor father and mother, while Jesus orders a disciple who would first bury his father to follow him and let the dead bury their dead. Since the times of Marcion others have tried their hands at vilifying the Old Testament. The deist Thomas Morgan gathered together all the animadversions upon the Hebrew Scriptures and sought to divest the history of Israel of all religious value. Be it said, however, to the credit of the Church that in ancient as well as in modern times she brushed aside all such vagaries and clung tenaciously to the inspired character of the older dispensation without which indeed the new would be hanging in the air.

Yet in our own day the atacks against the Old Testament have been resumed with new vigor. Goldwin Smith declared the Hebrew Scriptures to be the millstone around Christianity's neck. The higher critics have addressed themselves to the task of reconstructing the religious history of Israel on the basis of a newer study of the older in which the sacred writings were composed. So far so good. The masters of biblical science have kept whatever animus they might have against Judaism well in the background. Not so the disciples. Think of one of them calling Isaiah, because he chides his people's shortcomings, "an enemy of his people". As well we may say that the President of Princeton University who but recently took his compatriots to task for their many failings is "an enemy of his people". If individual Christians have lost faith in the miraculous and supernatural and have ranged themselves on the side of evolutionary theories which have not yet stood the test of time, we have no quarrel with them. But if they tell us that the Old Testament is under sentence of life and that the Hebrew Scriptures "viewed in the light of today" fall short of twentieth century Christian morality, we cannot say that we are shocked, because for the most part the tenor of their argumentation is altogether too stupid to deserve even a refutation, but we are certainly irritated. The light of today! Far be it from us to belittle our modern advances in learning. But as to progress in morality or religion, we shall have to question the merits of the newer gospels. Be it as it may, the unbiased student will insist that there is to the Hebrew Scriptures an abiding worth, that indeed they cannot be viewed in the light of yesterday or today, but in the light of eternity. Individual Christians may discard the Old Testament, the Christian Church will discard and disavow those who in their zeal to aggrandize the New Testament believe that they have rendered a service to Christianity by whittling away at the Old Testament and in a spirit of sheer vandalism destroy the reverence in which the Hebrew Scriptures are held by humanity. We Jews do not deny progress in religion; we know that the Synagog long outgrew the simpler and cruder notions about the Deity which were entertained aforetimes; yet withal it is not this or that isolated detail that counts, it is the total aspect, and the total aspect of of our Scriptures is such that no calumny can rob them of their grandeur, of their grim earnestness of their uncompromising attitude to all species of idolatry. Of course, if Christian teachers forget that between the Old Testament and the New there lies a long development of religious ideas of which the post-biblical Jewish literature, the ancient midrashic commentaries, are the repository, it is simply a case of ignorance or of willful forgetfulness. To the Jew the Scriptures were given; but the same holy spirit which indicted them continued in the nation determining what in the Scriptures was intended for educational purposes and what was meant to abide forever. In other words, we Jews use our Scriptures with discrimination: part of us, they are with us and we are with them, and we have the right of the owner to dispose of them in accordance with the progress of ideas which is just as God-given. We know of no Old Testament, because we do not recognize the New. God has not abdicated. God does not change, it is we who change. Our Scriptures are the record of thousands of years. Naturally we shall find in them matter coming from hoary antiquity. More than that, the Scriptures are a living witness to many conflicting points of view which obtained in the past but which were harmonized in due sequel. What is most important is this idea that cannot be emphasized too much. There are religious moments of importance attaching to the oldest and lowest form of religion. But the higher in placing itself in the stead of the lower need not cast away the imperishable elements in the older piety. The Hebrew Scriptures constitute a link between the oldest form of religion and the latest and testify to the presence of progress indeed, but also to the fact that in all the same spirit breathes, the spirit of God's greatness overshadowing the greatest of mortals. No vandalism, however impertinent, can shake this everlasting foundation. "The Word of God abideth forever".

THE DUMA AND THE JEWS.

The Duma Committee has rejected the Liberal amendment providing for the abolition of all restrictions against the admission of non-Orthodox citizens to teachers' training colleges. The committee only agreed to permit them to enter the colleges in districts where they form the majority of the population. It, however, adopted a resolution favoring the opening of special training colleges for non-Orthodox teachers.

The blessed work of helping the world forward does not wait to be done by perfect men.—Geo. Eliot.

JEWISH LEADERS *A Series of Historical Portraits*

By RABBI SAMUEL S. COHON, *Chicago*

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5 Jeremiah, the Leader, as Lyric Prophet.

The prophets were more than the tribunes of the people, and the inspired preachers of morality, in the modern sense of these words. "They were rather poets," writes Prof. M. Buttenweiser, "creative artists in the sphere of religion." Pathfinders in the realms of the spirit, they were ever in the vanguard of Israel, in search after righteousness, ever the first to behold and to eloquently express the beauty of holiness.

They all have, in common, deep moral earnestness, courage of determination, and clear vision of the ideal; but in the form of expression, they—like the rest of the singer-tribe—differ widely. "No two prophets prophecy in the same style," says the Talmudic proverb. The voice of Isaiah resounds like the roar of mighty torrents, or, musically speaking, like the full tones of a grand pipe organ. When he discourses of the majesty of God and of the destinies of Israel, his style reaches the sublime. In contrast to the grandeur of Isaiah's flowing periods, stand out Jeremiah's tender pleadings. "The thought constructs the tune." Jeremiah's pure soul, which Graetz compares to "a clear mirror or a deep well-spring," reflects in painful light, the struggle of pure spirit with hard and defiled matter. His heart, like a resonant violin, sobs forth plaintive melodies that pierce the soul with their sadness, and heal it with their lyric sweetness.

Tradition has named him "the weeping prophet." But this epithet fails to do him justice. At best, it but half describes him. In his rhapsodies, he weeps and prays, curses and entreats, denounces and sings, in turn. He knew the sadness of life as few men have known it; but, with the eye of a true poet, he also saw the joy of living, the flower of virtue, the strength of faith. His wide sympathies made him the man of greatest sorrows. His deep conviction of God's nearness made him the man of strongest hope, in the darkest hours of his nation's life. Like the constellation of great men that appeared on Israel's horizon before him, he too felt that the world was out of joint, and, like them, found himself too impotent to set it right. Thus, ceaselessly wrestling with his own soul, he developed into the most spiritual personality in the religious history of Israel. "Other prophets," says Professor Buttenweiser, "showed equal fervor and singleness of purpose; some even, as the Isaiahs, excelled Jeremiah in the loftiness of their conception of God and of the universe, as in logical precision and clearness of thought, and in poetic beauty and aptitude of language—in fact, in all those qualities which pertain distinctly to the intellectual side of the prophetic movement; but as an exponent of the purely spiritual side of this movement, Jeremiah stands without a peer." (Professor Kent, too, holds that "in him, Hebrew prophecy reached its greatest spiritual height".)

In an even greater degree than Isaiah, Jeremiah is his own biographer. His book, though replete with "cumbersome repetitions," which often baffles the student, is fuller in personal detail than the books of all the other prophets. By the side of the finely wrought lyrical passages, full of poetic figures, which show Jeremiah's exquisite literary style (Chap. I-VI), stands the Temple sermon which illustrates his command of simple, forceful prose (Chap. VII). Then follow sermons, parables, fervent prayers, confessions, dirges and songs—some of which appear in fragmentary form—(Chap. VIII-XXV), revealing his spiritual struggles. After an interruption of four chapters, recording his conflict with the false prophets (Chap. XXVI-XXIX), we have a group of prophecies in which Jeremiah paints the brighter future of Israel (Chap. XXX-XXXV). These compositions are supplemented by memoirs of the prophet's experiences and of his part in the tragedy that overtook the kingdom of Judah (Chap. XXXVI-XLV; LII). The group of oracles to the nations (Chap. XLVI-LI) appear to be expansions of chapter twenty-five, radically different in spirit and style from the rest of Jeremiah's work and, though embodied in his book, probably originated with other prophets. "His book", writes C. G. Montefiore, "because of its very popularity, has been undoubtedly subjected to accretions and revisions, the exact number and extent of which it would be hard to estimate with certainty". (Hibbert Lectures, page 213.) Tradition ascribed to him the authorship of the book of Lamentations, but on wholly inadequate grounds. The bulk of the prophecies—the authenticity of which cannot reasonably be doubted—admit us into the innermost being of Jeremiah. His sermons, dirges and songs—experienced before they were uttered—are at bottom, bits of his life history. With the aid of the historical narratives of his book, they shed radiant light upon his life and personality.

He was born more than a half century after the death of Isaiah, in the small priestly village of Anathoth, some three miles north of Jerusalem. As the descendent of priests, Jeremiah had the rare opportunity of saturating himself with the traditions of his people, and with the words of the great prophets, on the Divine guidance of the affairs of men and of nations and on Israel's place in the world of mankind. So profoundly impressed was he with their teachings that his prophecies now re-echo the message of one prophet and now of another. The voice of Hosea is particularly felt in all of Jeremiah's utterances—the same gentleness, the same love for his people, the same denunciation of idolatry. and the same emphasis on the mystic side of religion. Jeremiah was educated in the priestly ritual, the inherited ideals and standards of his people; and, in the light of prophecy, he "bettered the instruction". The more he pondered over the burning truths of Amos, Hosea, Isaiah and Micah, the more he felt himself out of tune with the superficial religion of his people, which was centered in the sacrificial cult. Religion, he felt, was something more than the burning of bullocks on the altar. God, who tests the heart and probes the soul of man, demands a clear conscience and pure moral actions.

Some scholars hold that the threatening scourge of the Scythian invasion impelled Jeremiah to take up the prophetic burden, as Isaiah had been roused by the Assyrian campaigns and the other political upheavals of his day. The vast hordes of horsemen from the regions over the Caucasus swept over Western Asia and reached the borders of Egypt, where their retreat was purchased by the Pharaoh Psamptik I. They then "swept back again as swiftly as they came". It is but natural that "they shook the whole of Palestine into consternation. Though Judah among her hills escaped them, as she escaped the earlier campaigns of Assyria, they showed her the penal resources of her offended God. Once again, the dark sacred North was seen to be full of the possibilities of doom". (G. A. Smith, the Book of Twelve Prophets II, p. 16.) While this hypothesis is subject to debate, we are satisfied with less mechanical and more traditional conditions for the awakening of Jeremiah's genius. The genius springs to life whenever God kisses a human soul and whispers to it His great purposes of truth and love. Then his words become like flaming fire, and like a hammer that shatters the rock. (Jer., Chap. XXIII:18, 22, 29.)

In the year 626, when Jeremiah was still a youth, an obligation as of "piled mountains" fell upon his shoulders; the burden of preaching the religion of the heart was laid on him, and his life became one long round of duty for him and a prophecy to his fellow men. In an experience which reminds us of Isaiah's consecration vision—though inferior to imaginative power—Jeremiah heard the voice of God whispering in his heart: "Before I formed thee in thy mother's body I singled thee out; and before thou camest forth out of the womb, I sanctified thee; I ordained thee a prophet unto the nations". Knowing well the martyrdom which the life of a prophet entails, Jeremiah quailed before his task. "Ah, Lord God!" he cried, "I cannot speak, for I am but a lad."

"Say not 'I am a lad,'" urged the stern voice, "for thou shalt go to all to whom I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of them, for I am with thee to deliver thee". He felt the gentle touch of God's hand placing the divine word into his mouth, saying: "I have set thee this day over the nations and over the kingdoms, to root out, to pull down, and to destroy, and to overthrow, also to build and to plant". (Jer. 1:4-10.) This was his great mission! If the process of tearing down the errors of his people made him "the man of strife and of struggle to all the land", his efforts to establish the spiritual life made him one of the master builders of the religion of Israel.

For about half a century this man fought the priests, princess, and kings of Judah, setting himself as a brazen wall against the whole country, defying torture and persecution in his martyrdom for truth. It took great courage to speak one's mind in those days. In the seventy-five years which followed Sennacherib's retreat from Jerusalem, Judah was troubled but little by the Assyrian power. During this breathing spell, the country prospered materially but deteriorated spiritually. King Manasseh devoted himself most zealously to the worship of Moloch, to whom he sacrificed his own son. He set up an altar for "all the host of heaven" in the very court of the Temple, and put to death all those who opposed his heathen policy. "He shed much innocent blood", writes the old historian, "till he had filled Jerusalem from one end to the other" (II Kings, XXI:16). The blood of the prophets and the true worshippers of God flowed in streams. However, while persecution may break the spirit of the weak, it only strengthens the men of courage. The faithful worshippers of God labored quietly but steadfastly in the hope of bringing about the triumph of the true religion. And the fruit of their labors appeared in the fifth year of Jeremiah's prophetic activity, while the young King Josiah, the grandson of Manasseh, administered the affairs of the state.

One day Josiah sent his secretary, Shaphan, to the high priest, Hilkiah with orders to renovate the Temple. In the course of the renovation Hilkiah announced that he had discovered a "book of the law," and sent it to the King, through Shaphan. The book was, in all likelihood, no other than Deuteronomy, in which the old laws going back to Moses were brought up to date by the prophetic party, during the period of reaction under Manasseh. (Some scholars connect the names of Zephaniah and Jeremiah with the authorship of Deuteronomy, but without sufficient proof.) This code of law, in its historical introduction and epilogue, is represented as the work of the founder of Israel's religion, Moses, delivered before his death. "Laws", writes Professor Graetz, "are usually cold, stern and hard, and with threatening gesture they say, 'Thou shalt or shalt not, or heavy punishment will overtake thee". The law book found in the time of Josiah is not couched in such terms. It exhorts, warns, and actually entreats that this or that may be done or left undone. It uses the language of a loving father, whose son, standing before a great goal, is warned not to lose the bright future before him through his own fault and thus become an object of scorn and a disgrace. A pleasant breeze is wafted from this book of Deuteronomy. As though with a garland of flowers, the laws (Mitzvoth), statutes (Chukkim), and ordinances (Mishpatim) are surrounded with historical reminiscences and heartfelt admonitions, couched in sublime and poetic language" (Graetz, History of the Jews, Vol. I, pages 292-3).

The words of this book made a tremendous impression upon the young monarch. They showed him how far behind the true worship his people were. The book thundered against the high places with their abominable idols, and insisted on the centralization of worship in one city, in Jerusalem. In the light of this law book, Josiah undertook the religious reformation of Judah. He cleared the land of idolatry, burned the vessels that had been used at the Temple itself for the worship of Baal, Ashtarte, and the Host of Heaven, and destroyed the Bamoth (high-places) in the cities of Judah and the outskirts of Jerusalem. Henceforth, there was to be but one place where the one God should be worshipped by the whole nation. (II Kings, XXII-XXIII.)

The change in religious life must have aroused much opposition. The priests of the rural sanctuaries were hard hit by the royal order. While forced to close the high-places, they probably hoped for a day in the near future, when they could again ply their old trade. The big masses of the people, too, while conforming outwardly to the new law, clung in their hearts to the old superstitions. Men's habits and views of life cannot be suddenly uprooted by law. Thus the friends of the reformation must have had cause to be somewhat disappointed with the results. Among them was Jeremiah. "Judah", he said, "has not turned to God whole-heartedly, but hypocritically". (Jer. III:10.) A more far-reaching reform than that accomplished by the publication of the Deuteronomic law was necessary for the people. They needed a moral regeneration. Though ruthless in his denunciation of the existing religious conditions, Jeremiah exercised full liberty of speech all through the reign of the God-fearing King Josiah. But those days of freedom did not last long.

Conditions in the political world took a serious turn. In the seething caldron of the North trouble was brewing, ready to deluge also the Judean kingdom. Assyria, once the mistress of the world, was now tottering to its fall, under the rising power of the Medes and Chaldeans. (See the book of the prophet Nahum.) The Egyptian Pharaoh, Necho, rushed to get his share of the spoil of Ninevah, and perhaps to establish his power in Palestine. Josiah, whose "dream was probably to bring back the scattered remains of the northern kingdom to a pure worship, and to unite the whole people of Israel under the sceptre of the House of David, . . . was not inclined to allow Egypt to cross his aspirations and rob him of the inheritance which was falling to him from the dead hand of Assyria". (A. B. Davidson, cited by G. A. Smith, The Book of the Twelve Prophets, II, page 27.) He therefore rushed to the narrow pass of Megiddo, which was the key of the land-road from Egypt to the Euphrates, and took the battlefield against the Egyptian invader. (G. A. Smith, Ibid, Note 1.) His attempt was ill-fated. In this battle of Megiddo, in 608 B. C. E., the worthy scion of David fell, and with him sank the hope of the country. The people immediately elected Josiah's second son, Jehoahaz, to the throne. After a short reign of three months he was deposed by Pharaoh Necho, and replaced by his older brother, Jehoiakim.

With the new king new evils came upon the Kingdom of Judah. He was the exact contrast of his father; unscrupulous in his dealings with his subjects, caring more for his private gain than for the people's welfare. (Jer. XXII:13-17.) He came to the throne because of his sympathies with Egypt; and for this privilege of kingship he was obliged to pay heavy tribute to Pharaoh Necho. The burden naturally fell upon the people. Upon them also fell the burden of his extravagant buildings. In one respect he pleased many people; he removed the restraint imposed by his father Josiah upon the superstitious worship. "A conspiracy", cried Jeremiah, "is found among the men of Judah, and among the inhabitants of Jerusalem. They are turned back to the iniquities of their forefathers, which refused to hear my words. . . . According to the number of thy cities are thy gods, O Judah; and according to the number of the streets of Jerusalem have ye set up altars to that shameful thing, altars to burn incense unto Baal". (Jer. XI:9-13.) "The children gather wood, and the fathers kindle the fire, and the women kneed the dough to make cakes for the Queen of Heaven (Ishtar), and pour out drink offerings unto other gods". (Jer. VII:18.) The whole work of the religious reformation was undone. "In vain was the pen used", lamented the prophet, "in vain the labor of the scribes". (Jer. VIII:8b.)

One day the prophet posted himself in the gate of the Temple and called unto the people in the name of God: "Amend your ways and your doings, and I will cause you to dwell in this place". Trust not in the lying words that, because of the holy Temple, the city will forever be protected by God against the attack of enemies. Not the Temple, but your actions will save you. Shiloh once had a sanctuary of God. Nevertheless, because of its wickedness, the city was destroyed. So will it be with Jerusalem. This Temple, which was dedicated to God, has become a den of robbers. You steal, murder and commit adultery, and swear falsely, and worship idols, and then come to this Temple and say 'we are saved'. Your sacrifices of animals are of no value to God. Eat the flesh of your burnt offerings; God does not desire them, for thus saith the Lord: "I spoke not unto your fathers nor commanded them in the day that I brought them out of Egypt concerning burnt offerings or sacrifices. But this thing commanded I them, saying, 'Obey my voice and I will be your God and ye shall be my people; and walk ye in all my ways that I have commanded you, that it may be well with you". The children of Judah have done evil; they have placed their abominable idols in the very Temple, and have built the high-places for the burning of their children to Moloch. "True religion has perished and is cut off from their mouth". Therefore shall God also forsake this generation of His wrath, and there shall cease from the cities of Judah and the streets of Jerusalem the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, for the land shall be desolate. . . . And death shall then be preferred to life by the remnant that shall be left of this evil family". (Jer. VII-VIII:3.)

This sermon drew the anger of the self-confident priests and the time-serving prophets, who dragged Jeremiah before the princes and the people, demanding that he be put to death on account of his blasphemous and unpatriotic words. Jeremiah calmly defended himself at this heresy trial, on the ground that he spoke in the name of God, in order that the people might amend their actions and thus avert the evil consequences; but, as for his own life, the people could do with it as it pleased them; only, should they kill him, they would but add to their own guilt and to the guilt of the city. A number of the princes were moved by his plea. They found a precedent in the case of prophet Micah, who prophecied in the days of Hezekiah against the city of Jerusalem, but was not punished. It would therefore, they argued, be a great evil to kill Jeremiah. At the same time another prophet by the name of Uriah ben Shenaiah, who preached in the same tone as did Jeremiah, and who did not have the backing of influential men, was put to death. (Jer. XXVI.) Jeremiah's freedom of speech was curtailed. It seems that he was forbidden to enter the court of the Temple. (Jer. XXXVI:5.) His days now became one continuous burden. (For a detailed discussion of these events in Jeremiah's life see M. Buttenwieser, Prophets of Israel, Chapters II-III.) His kinsmen and friends turned against him, and even conspired to take his life. (Jer. XI:21-23.) He often broke out in bitter complaint against his fortune. "Woe is me, my mother", he lamented in his grief, "that thou hast borne me—a man of strife and contention to the whole earth. . . . Every one curses me". (Jer. XV:10.) "Wherefore came I forth out of the womb to see labor and sorrow, that my days should be consumed with shame". (Jer. XX:14-18.) Nevertheless, the prophet did not succumb to his grief. Though enduring misery because of the word of God, he fairly devoured the divine message: "Thy word has been a joy unto me and the rejoicing of my heart". (Jer. XV:15-16.) Great, indeed, is the danger threatening him who exposes the degeneracy of social customs, political institutions, and religious opinions. The dungeon, the gallows, the stake await him. But this fear cannot deter him from speaking the God-given truth. "It is as little possible to do this", says Nordau, "as for a woman voluntarily to prevent the birth of the mature fruit of her womb". The divine message overpowers the messengers; it is like a raging fire shut up in his bosom. (Jer. XX:7-11.)

By his suffering, Jeremiah grew in prophetic ardor. With a grim determination, he now devoted himself to preach the message of repentance to the obdurate people. He denied himself the pleasure of home life; he refused to offer consolation to mourners, or to rejoice at happy occasions in order to indicate, by these actions, that days of evil were coming upon the land. (Jer. XVI.) The temper of these forecasts of doom is best indicated in Jeremiah's remarkably beautiful sermon that was inspired by his visit to the potter's house. At the wheel sat the potter, shaping the clay into forms. As the clay was marred in his hands he kneeded it again and remoulded it into the desired shape. Watching this process, Jeremiah exclaimed to the people: Are you not in the hands of God as the clay is in the hands of the potter? Unless you repent, He will destroy you and create a new Israel that shall be in accord with His divine purpose. (Jer. XVIII:1-12.) In this spirit, Jeremiah announced these great words of God: "If with all your hearts ye truly seek me, ye shall surely find me". (Jer. XXIX:13.)

Early in Jehoiakim's reign the storms began to gather over Judah. Assyria fell, but the more exacting mistress, Babylonia, raised her head. In the year 605, Nebuchadnezzar broke the power of Egypt, in the battle of Carkemish, and became master of Palestine. Jehoiakim at first transferred his allegiance to Babylon; but, after three years, he rebelled. Thereupon Nebuchadnezzar incited bands of foreign troops against Jerusalem. In these events Jeremiah saw the fated doom of his country. Finding it increasingly more difficult to preach to the people, and sound the alarm at their actions, he asked his disciple and devoted friend, Baruch ben Nerish, to write down, from dictation, the prophecies which he had delivered since his consecration and to read them in public. At a public fast, Baruch read Jeremiah's addresses to the assembled people and princes. The terrified princes took the scroll from Baruch and read it before the king. But he was not moved by its words. As the reader got through with its leaves, the king slashed them with his knife and threw them into the fire of the hearth. When Jeremiah was informed that the scroll of his sermons was destroyed, he ordered Baruch to prepare another copy, dictating additional prophecies, predicting that the body of the king would be thrown into the streets by the invading Babylonians. (Jer., Chap. XXXVI.)

This prediction was not fulfilled. King Jehoiakim died a natural death, in time to escape the vengeance of Nebuchadnezzar, and was succeeded by his 18-year-old son, Chonjan (or Jeroiachin). A Babylonian army appeared in front of Jerusalem. In the hope of saving the country, the young king surrendered and with the queen-mother went out to the Babylonians. Together with the best elements of the country—among whom was the priest-prophet Ezekiel—he was taken captive and deported to Babylonia. (598 or 597 B. C. E.) Over the enfeebled country Zedekiah, the third son of Josiah, was made king. The professional optimists—the false prophets—assured the people that the captives would soon come back and prosperity would return with the speedy downfall of Babylon. Jeremiah saw more keenly the impending doom that threatened the rebellious people. To the exiles he sent word to settle down into the life of Babylon: "Build ye houses and dwell in them; and plant gardens, and eat the fruit of them; take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there and not diminished. And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it, for in the peace thereof shall ye have peace". (Jer. XXIX:5-7.) The same policy of peace he advocated for the people of Judah. His repeated urging that the country desist from further rebellion which could only lead it to destruction (Jer. XXI, XXVII) fell on deaf ears. Enticed by the siren-song of Egypt, Judah again rose against Babylon.

In the siege of Jerusalem that followed, the city held out against the Babylonian army for over a year. In their stress the people tried to regain God's favor by setting free the Hebrew slaves, in compliance with the Deuteronomic law, after they had served six years; but no sooner had the Babylonian army withdrawn temporarily from Jerusalem in order to check the advance of Egyptian troops than the people again impressed their freed men into bondage. This only showed to Jeremiah the baseness of the people and their ripeness for destruction. (Jer. XXXIV.) As he had predicted, the Babylonians returned to Jerusalem, to continue their work of destruction. Jeremiah who, on account of his prophecies that Jerusalem would be captured and the king led as a prisoner of war, had been imprisoned in the beginning of the siege, was now permitted to move around freely. One day, when leaving Jerusalem for his home village, Anathoth, he was arrested on the charge that he had intended to flee to the Babylonians, was flogged. and again thrown into a dungeon. There he was secretly consulted by the king about the will of God. Jeremiah had but one word: Save what is still left of the country through surrender! When his counsel became known to the princes, they threw him into a miry pit, where he would have perished had it not been for a negro eunuch in the king's service, who obtained the king's permission to deliver the aged prophet out of the pit and place him in the stocks. (Jer. XXXVII-XXXVIII.)

After a heroic resistance of a year and a half, Jerusalem was captured by the Babylonians. The king and army endeavored to save themselves through flight, but they were captured and taken before Nebuchadnezzar at Riblah. There the king's sons were killed before his eyes, and then he himself was blinded and sent in fetters to Babylon. Jerusalem was razed to the ground, the Temple burned, and the bulk of the city carried off to Babylonia. Only the poorest elements were permitted to remain in Judah, under the care of Gedalia, whom Nebuchadnezzar left as governor of the ruined country. Jeremiah, whose views became known to the Babylonian general, was given the choice of going to Babylonia as an honored prisoner or of staying in Palestine. He preferred to remain amid the ruins of his city and Temple. There this tragic figure moved until the governor of Judea was treacherously murdered, and the survivors, fleeing to Egypt, dragged him and his scribe, Baruch, along with them. In the hateful land of Egypt, which he regarded as Judea's evil spirit, he found his brethren in a demoralized state of unblushing apostacy from their faith. The people openly claimed that it was because of the religious reforms that the country suffered, for as long as the idols were duly worshipped, everything went well. (Jer. XXXIX-XLIV.) In Egypt this man of God breathed his last, dying firm in his faith that God would deliver his poor and ignorant brethren.

This "commanding figure of the tragic period of Judah's decline" saw, from the very beginning of his career, with the clear insight that characterized the true prophets, that the political life of Judah was doomed. But if he could not save his country from the foreign enemy, he was resolved to save it from inner corruption—to deliver the people from themselves. He pointed out to the people that their entire past was stained with ingratitude to God. (Jer. II-VI.) As no other prophet, he inveighed against the people; and, as no other prophet, he held out to them the promise of God's love. During the siege of Jerusalem when Jeremiah was imprisoned on the charge of lack of patriotism, if not of treason, his cousin Chananel came to him and asked him to exercise his right, as nearest kinsman, to purchase his field in Anathoth. The irony of this event was that the enemy's forces must have been in possession of the land where that field lay. Nevertheless, in his unwavering belief in the indestructibility of Israel as a nation, he bought the field and arranged for the preservation of the deed of sale. (This event has its parallel in the action of the citizens of Rome who, "when Hannibal was at their gates, bought and sold the very land on which the Carthaginian had pitched his tent. Livy XXVI, Par. 11", Professor Max Kellner, in The Bible as Literature, page 176.) "Houses and lands and vineyards shall be possessed again in the land," declared Jeremiah. "Behold, saith the Lord, I will gather them out of all the countries, whither I have driven them in mine anger and in my fury and in my wrath; and I will bring them again unto this place, and I will cause them to dwell safely. And they shall be my people, and I will be their God. And I will give them one heart, and one way, that they may fear me forever, for the good of them, and of their children after them. And I will make an everlasting covenant with them, that I will not turn away from them, from doing them good; but I will put the fear of me in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good; and I will plant them in this land in truth, with my whole heart and my whole soul". (Jer. XXXII.) In His mercy, God shall save Israel from destruction, to endure steadfast as the stars in heaven. (Jer. XXXI:34-36 and XXXIII:14-26.)

His hope of better days to come was grounded in his faith in the ultimate conversion of the people's hearts to the God of justice and of truth. One striking feature in his teachings (already embodied in the book of Deuteronomy XXIV:16, and later made the pivotal point of the prophet Ezekiel's teaching) is his clear enunciation of the doctrine of the moral responsibility of the individual, as distinguished from collective, social responsibility: "In those days", he says, "it shall no longer be said: 'The fathers have eaten sour grapes, and the teeth of the children are set on edge'; but every one shall die for his own sin—he that eateth sour grapes, his teeth will be set on edge". This changed order of things will be marked by a greater inwardness of faith: "Behold, days are coming, saith the Lord, when I shall make a new covenant with the House of Israel, and with the House of Judah; not like the covenant which I made with their fathers in the day that I took them by the hand, to bring them out of Egypt, which covenant they broke, although I was a husband unto them, saith the Lord [according to the Septuagint and Peshita: "so that I cast them off"]. But this will be the covenant which I will make with the House of Israel, after those days, saith the Lord: I will put my law in their inward parts, and upon their hearts shall I inscribe it. Then will I be to them a God, and they will be to me a people. And they will no longer need to teach every man his neighbor, and every man his brother 'Know God,' for they will all know me, from the least of them unto the greatest of them, saith the Lord, for I shall forgive them their iniquity, and I shall remember their sin no more". (See M. Buttenwieser, Prophets of Israel, pages 318-323, and C. H. Cornill, Prophets of Israel, pages 91-107.)

Claude G. Montefiore calls attention to the fact that "the new covenant does not 'consciously exclude law from from the idea of the perfect religion' (Duhm). No attack upon law in the abstract or upon Deuteronomy in the concrete, entered here into the prophet's mind. All that it implies is that an external law would become unnecessary if its contents were written beforehand in the heart. For though the subject-matter of religion, under the new covenant as under the old, might be capable of expression in legal terms, the teaching of it would become needless, because it would be universally known". What this passage implies is that, in the ideal future, God will stand in direct relation "to every individual Israelite, 'from the greatest to the least of them'", and render permanent aid "by which each one might be spiritually reborn to a holy life in the knowledge of God". (Hibbert Lectures, p. 221.)

As no prophet before him, Jeremiah grasped the full meaning of God's spirituality. In the orderliness of nature, he—even more clearly than Hosea—read the message of God's mercy (Jer. V:22). In this power which sustains the starry heavens, the sole Ruler and Creator of nature, the Fountain of living waters, and the Hope of Israel, he found an unfailing source of comfort when his heart was torn with grief. "Heal me, O God", he prayed, "and I shall be healed; save me and I shall be saved, for Thou art my praise". (Jer. XVII:14.) And, in behalf of his people, he implores God: "Hast Thou utterly rejected Judah! Hast Thy soul loathed Zion? Why, then, hast Thou smitten us, so that there is no healing for us? We look for peace, but no good comes; and for a time of healing, but behold trouble! We acknowledge, O Lord, our wickedness and the iniquity of our fathers; for we have sinned against Thee! Do not abhor us, for Thy name's sake; do not disgrace the throne of Thy glory; remember; break not Thy covenant with us. Are there any among the vanities (the false gods) of the nations that can cause rain (a sign of sovereignty over nature)? Or can the heavens (on their own accord) give showers? Art Thou not He, O Lord our God? Therefore, we will wait for Thee; for Thou has made all these things". (Jer. XIV: 19-22.) The Lord searches the heart and tries the reins to give every man according to his ways, and according to the fruit of his doing. (Jer. XXVII:10.) The wicked may prosper in a worldly sense. They may even be apparently happy. But, says Jeremiah, "Thou art near in their mouth, and far from their hearts". True happiness does not consist in possessing worldly **things**, but in enjoying a right spirit. (Jer. XII:1-2.) "Thus saith the Lord: let not the wise man glory in his wisdom, nor the mighty man glory in his might; let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord who exerciseth loving kindness, judgment and righteousness, in the earth, that in these things I take delight". (Jer. IX:23-24.) These ideas find expression in the reflective song which bears strong resemblance to Psalm I:

Cursed is the man who trusteth in man
And maketh flesh his arm (his strength),
And whose heart departeth from the Lord.
He shall be like the heath in the desert,
And shall not see when good cometh;
But shall inhabit the parched places in the wilderness—
A salt land and not inhabited.
Blessed is the man that trusteth in the Lord.
The Lord shall be his help.
He shall be as a tree planted by the waters,
That spreadeth out its roots by the river,
And doth not fear when heat cometh.
Its leaf is (ever)green.
In the year of drought, it shall not want,
Nor cease from yielding fruit". (Jer. XVII:5-8.)

This joy in God is the flower of Jeremiah's teaching of the religion of the heart. Its fragrance gives coherence to his singular life and personality. Of gentle nature, he was compelled to hurl harsh invectives against the people he so greatly loved. A patriot of deepest devotion, it fell to his lot to rend the veil of the sombre future, to predict his country's downfall, and to share in its misery. Before his naked eye was revealed the yawning abyss into which his nation was hurling itself; and he hoped against hope that his words might move the stony hearts of the people to repentence and to national salvation. As often as he shrank from his task, he felt God's hand upholding him and urging him to keep his post on Israel's watch-tower. His steadfastness throughout his long and troubled career, and his confidence in God and in the future of his people, made him one of the greatest heroes of faith, not alone of Israel but of all mankind. Like a tower of strength, he confronted the deadly forces that undermined the life of his people, or rather (as Professor Kent suggests) "like a lighthouse, shedding a clear divine light upon the seething waters". Though misunderstood and persecuted by his contemporaries, this lyric prophet appeared in his true worth to the minds of later generations of Israel. Chastened by bitter experience, they recognized that in Jeremiah they had a true man of God, a passionate lover of his people, who bore the burdens and sorrows of them all in his own big heart; and that through his heroic martyrdom sweet song and bright visions of spiritual regeneration, healing and moral strength came unto them.

A BULGAR-JEWISH MILITARY HOSPITAL.

The Jews of Sofia have erected in the center of the city a large military hospital and have undertaken to provide for its entire upkeep. The community has received the thanks of the government for its generosity.

THE ETHICS OF BUSINESS

By Harry S. Wallheim

Credit is the life-blood of business. This is a fact you will all admit. Yet credit is only side of a business transaction, the other constituent parts being buying, manufacturing and selling. Let us then examine a business transaction as an entity in relation to general commercial ethics, and let us then dwell for some time upon the most important constituent of business, namely, "Credit."

Every one of us, I believe, who is engaged in business has his own standard of business ethics, or the moral side of conducting his particular business. By that standard we conduct and operate it, and when that standard is in danger of violation, we stop and consider, and if we cannot reconcile the immediate requirements to our standard, we do one of two things; either we do not take the business, or we do take it, and thereby lower our standard of ethics to adjust it to the particular situation that is confronting us. Assuming that we take the latter course (and I firmly believe that the latter is taken more frequently than the former), do we not then lose something for which the small profit on the individual transaction be it purchase or sale, will never be able to compensate? Are we not making a sacrifice of a moral principle, a part of our moral standard, and in so doing, are we not lowering ourselves in our own self-esteem? Does this pay? I ask you: Does this pay? and if it does not pay, why do we do it?

"Honesty is the best policy" is a trite saying, but in no phase of our existence, political, economic, social or ethical, is this more true than in the economic or business side of our career. How frequently dishonesty is present in business transactions in all their phases is a fact so well known to all of you that it is needless for me to dwell upon it at this time. It is therefore that I desire to present to you for serious consideration these thoughts, and some possible remedies, in order that we may be stimulated to watch ourselves more closely, and whenever we deem it necessary that we may revise our standard of commercial ethics. I am not in any sense a reformer by nature. I don't believe that the time will ever come when all the ills that business is heir to will disappear, for that would be too Utopian to be practical. I don't even say that the things I expect to point out to you are new or unusual, nor have I a panacea to offer which will act in any sense as a cure-all, but I simply wish to bring home to you, individually and collectively, and to all business men wherever this message may carry, that it is time we took some definite, decisive action to at least revise and correct our standards of business ethics, and the history of every constructive movement that ever crystallized into definite accomplishment is that some one usually had to take the initiative, even at the expense of the disapproval and, frequently, the scorn of his fellow men. The reformer is never welcome; therefore I do not choose to be the reformer, but I do choose to take the opportunity to speak plainly and frankly and present to you a review of dishonest commercial practices, the elimination of which would tend to make us not only better men and women, but, I frankly believe, better business men and women.

The professions are far from being free from criticism on their standards of ethics, but at least they have gone one step further than has the business man, for the American Bar Association and the American Medical Association have each adopted canons of ethics for the government of the conduct of their members in relation to their dealings with their clients and their patients, and in their conduct toward each other as professional brethren. In many cases this is supplemented by additional canons of ethics, adopted by state and county associations within the parent body, and certainly we must all admit that this is a step forward toward the light. Even the so-called professionalized businesses, as engineering, advertising, banking, accounting, and the specialized field of the credit man and the efficiency expert, have all adopted certain canons or standards of moral conduct in their business relations with their fellow men, and in the interchange of business between themselves.

It is therefore now highly essential that the men engaged in business activities which cannot be included in any of the above classifications take hold and begin to clean up their standards of moral conduct in their relations with one another, so that they, too may in the near future adopt canons of ethics for their respective business.

The law has taken cognizance of business dishonesty because that most frequently committed of all commercial [illegible] fraud is made the basis of the well-accepted legal principle, "Fraud vitiates all contracts." Other specific commercial offenses have been made crimes, felonies or misdemeanors, such as using the mails to defraud, obtaining money or goods under false pretenses, and the conversion of property belonging to others.

Let us now revert to that constituent of a business transaction which is perhaps the most prolific in business dishonesty, namely, the credit side of a commercial transaction. This involves three considerations: First, the extension of the credit; second, the collection of the account at maturity, and, third, the remedies to be employed where the regular channels for making the collection fail.

First let us examine the extension or opening of the credit. The solicitation of the credit comes in one of two ways. Either the vendor goes to the vendee or the vendee comes to the vendor; the seller goes to the customer or the customer comes to the seller. If the order is solicited through a salesman and then sent into the house, the credit man must resort to his usual means of credit information; the agency report (Dun or Bradstreet), the experience of banks located in the city or town where the customer has his business, and with whom he may or may not do business, trade references, and wherever possible the customer's own signed statement given in response to the request of the credit men. Dishonest business practices frequently creep into every one of these sources of credit information and are very often, therefore, at the bottom of what later is known or termed as "a bad credit". Let us examine these for a moment. The prospective customer may make a false statement to the commercial agencies, or he may make it directly to the house from whom he is seeking the credit. The banker may, and sometimes does, give incomplete, incorrect or colored information to help the merchant establish a credit, so that he, as banker, may benefit thereby in the course of time in his dealings with the merchant, and the trade references, such as competing houses in the same line, or even houses in a different line of business, from whom credit or ledger information is sought, frequently (and you all know instances of this) give highly colored, dishonest, and sometimes deliberately false credit information, for the purpose, very often, of protection to themselves where they are already concerned about the credit they may have extended, and in the selfish hope that in this way the merchant may secure sufficient stock so as to enable them to at least protect themselves, even though they do so at the expense of another creditor. I do not say these practices are universal—they are the exception rather than the rule—but they exist nevertheless and more frequently than is pleasant to recognize.

Now, if the customer comes to the seller, what happens? The credit man interviews him as to his property possessions, real and personal, his outside interests, the condition of his business, the amount of profit he allows on his merchandise, the amount of insurance he carries, and wherever possible secures a signed statement of his assets and liabilities. What dishonest practices confront us here. The statements, oral and written, are often false, and frequently appearances are made deliberately deceiving, prosperous or otherwise, so as to gain credit upon such appearances. True, the credit man, through the opportunity of meeting and talking to the prospect, has a better opportunity to judge the moral risk, but what chance is there for the forming of fair, intelligent, unbiased judgment in the face of such deception?

Assuming now that the credit has been extended, and the account is due, and the creditor is making efforts to realize in money the extent of the credit granted, what practices frequently confront us? False claims as to shortage and weight, also as to quality, fit or workmanship, often efforts to return the merchandise for credit, using as a medium one of the excuses above mentioned; promises by letter, telephone and telegraph to remit by a certain date with no intention to keep them; the giving of notes and postdated checks for the purposes of further delay with no intention to meet them, the writing of letters which read, "We enclose check," etc., purposely omitting the check to gain time between mails, the exchange of checks by enclosing the wrong checks to the right parties, also sending checks and purposely forgetting to sign them, done for the purpose of gaining time, and many other little similar abuses too numerous to mention.

The credit is extended; the account is due; the ordinary means of collection have failed, and resort is now had to a lawyer or a collection agency to save the almost lost account. What do we find? The same type of misrepresentations are attempted upon the lawyer or collecting agent, and unless such a lawyer or collecting agency knows his business very thoroughly he is frequently taken in as quickly as the credit man was in the first instance. Even when suit has been commenced, and the witness is under oath, he frequenlty continues his misrepresentations, his lying and his fraud.

If we now assume that the account is lost, and that the merchant voluntarily goes, or is forced, into bankruptcy, what do we find? Attempts to prefer certain creditors over others for friendly reasons, because of blood relationship or for favors to be extended in future by way of reciprocity; quick transfers of real and personal property in fraud of creditors generally, the giving of fake notes to relatives and friends to create false claims, increase the liabilities, and often to save something for the bankrupt, the fraudulent removal or concealment of part of the assets, usually stock, and sometimes accomplished by a ring organized for this very purpose and operating through a fence, whereby, and thru whom the goods are disposed of and shipped to other stores all over the country. These, and many, many more are some of the cold stubborn facts that we, as business men, have to face.

Add to the above all the additional frauds committeed in the names of corporations and of partnerships in the credit field alone and you will get some conception of the tremendous field before us.

There is pending in one of the United States District Courts of this state at the present time a proceeding in bankruptcy against a certain retail merchant. An audit was made and large discrepancies were discovered by the auditor, for which discrepancies the bankrupt is apparently unable to account to the satisfaction of the court and the trustees. The trustee, through his attorney, has filed a petition asking for an order requiring the bankrupt to turn over certain property, or to account for same, and in support of his petition has filed a very interesting brief. I will ask you to pause with me for a moment while I read to you the opening paragraph of this brief:

"The bankrupt in this proceeding is of a type altogether too familiar in courts of bankruptcy. He neither merits nor should receive the delicacy of treatment usually given to litigants in ordinary court proceedings. We may generalize the type as that of a merchant accustomed to low standards of living, who, by all available means, including the making of false credit statements, accumulates a stock of merchandise, incurs an indebtedness largely in excess of his visible assets, and, when forced into bankruptcy, is able to produce no books of account, smilingly assures his creditors that he has spent their money in reckless and extravagant living, and in gifts to impecunious relatives of which no record has been made, and blandly suggests that they may scrutinize to their heart's content, but that he has nothing further to explain."

And every lawyer who ever had occasion to practice in the bankruptcy court knows that this is a common thing in bankruptcy and a growing evil, and that it has led to an organized sentiment which has the support of a large number of credit men for the repeal of the Bankrutcy Act. This, I fear, if carried out, would open the door for a return to the abuses which existed prior to the enactment of the National Bankruptcy Law, and which in many cases were more flagrant than the pernicious practices that have grown up since its enactment. This situation can best be met by judicious and proper amendments to the Bankruptcy Act, the necessity for which has been demonstrated by the abuses in its application and practice.

And even in the professions, the canons of ethics are often violated sometimes intentionally and with a full knowledge of the violation and the possible consequence. Doctors have been found guilty of malpractices, lawyers of unethical and unprofessional conduct, bankers of perpetrating commercial frauds, accountants have been known to falsify, merchandise, drugs and foodstuffs have been advertised and sold upon certain representations, the gullible public has purchased, and then later learned to its regret of how it has been imposed upon; engineers have been known to cheat on specifications and material which have sometimes cost human life. To me, however, probably due to the fact of my almost constant contact with the legal profession, there is no sadder spectacle than the lawyer who goes astray, who so far forgets his duty to the community, his oath of office, his sworn allegiance as an officer of the court and his own conscience that he deliberately uses the knowledge he has acquired and by virtue of which he possesses information not known to the layman for the purpose of aiding his lay client in commiting the frauds and dishonest practices (possibly within the law), the full extent of which is often not known to the client. It has been said, however, that "It takes a crooked client to make a crooked lawyer." This truism offers some consolation when one is confronted with a situation like the above.

And now that I have brought to your attention some of the most flagrant violations of commercial honesty and business ethics, what of the remedies, and what are they?

Unfortunately for society at large, and business in general, the fraud of which the law takes cognizance and for which it metes out punishment must be almost conclusively established by a preponderance of evidence or beyond a reasonable doubt dependent on whether the proceeding is civil or criminal the burden of which rests upon the person or persons alleging the fraud. Here again the cause of business honesty is blocked and hampered by legal technicalities, which many times open the door for easy escape on the part of the offender, yes, and often encourages him to attempt something more daring next time, and then to enjoy tremendously his own cleverness and the self-evident impotence of his accusers.

What, then, shall be the remedies? Permit me to suggest the following:

First.—More individual honesty on the part of each and every business man, and the squaring of his acts with a conscience which would control his sense of right and wrong in his other activities.

Second.—Education: The dissemination of knowledge by those who have a proper sense of business ethics to those who have not, and who are, therefore, the unfortunate.

Third.—The adoption of canons of ethics for the transaction of business, according to the particular needs of each kind of industry.

Fourth.—Organization and co-operation. Organization whereby each kind of industry will be properly and thoroughly organized, adopt its own canons of ethics, and through proper co-operation see to the enforcement thereof.

Fifth.—The elimination of the fraud. As a natural consequence of organization and co-operation, in the course of practices, and if he fails to heed the warning, he must be ostracized commercially, as he would be socially, as soon as his fraudulent practices are brought to light.

And now you ask: "All very true, but how does this apply to or affect us." I'll tell you. Unfortunately I have had neither the time nor the opportunity to look for and assemble statistics, and I doubt if they are really available, but this I do know, that we Jews have our part to play in the commissions of these frauds, and it is partly up to us to see that some of the remedies are speedily adopted, and at least save the fair name of Judaism from further calumny in this regard. I do not say that in proportion to our total number, we are any more guilty than any other race, but I do say that we have just as many guilty ones in our own ranks, in proportion to our total number, as any other race. I think this is due largely to the fact that there are more of our people engaged in the professions and in commerce, than in other lines of industry, and that we are more inclined than any other peoples to take greater commercial risks on small capital, relying on our inherent racial shrewdness. I do not believe that any man is inherently dishonest; I do believe it is a state of mind, the physchology of which is difficult to understand and explain, and which grows, once it has been allowed to germinate into active expression, and through its growth gradually shrinks all the better, honest instincts that the individual possesses, leaving him at least with a distorted moral sense, whereby he is unable to recognize right from wrong.

We have enough prejudices to quell, on all sides and the history of our race proves that we have always been able to withstand them, so let us not help the increase of the many prejudices that exist at present by unethical commercial practices, but let us each do our little part in the campaign against race prejudice, and one of the best means lies within the reach of all of us, namely better business ethics.

We have all known of dishonest commercial practices committed by members of our race, which have directly inspired severe criticism and led to the increase of prejudice.

RUSSIAN MINISTERIAL COMMITTEES ON JEWISH AFFAIRS.

The Jews have so far derived no benefit from the Ministerial Commissions which were expected to introduce reforms into the legislation for Jews, especially in respect to obsolete laws that were long ago recognized to be harmful not only to our coreligionists, but also to the interests of Russia itself The Committee of the Ministry of the Interior has decided that Jewish chemists are not allowed to reside at Petrograd and Moscow except during the period of their examinations. The Committee on Ministry of Commerce finds that it cannot abolish any of the restrictions against Jews in respect to joint stock companies until the general revision of the problem.

ANATOLE LEROY-BEAULIEU

OUR BEST CHRISTIAN FRIEND

By Herman Eliassof

Anatole Leroy-Beaulieu, the famous French historian, political economist and great friend of the Jews, is no more. He died in Paris in the beginning of last month, 74 years old. Leroy-Beaulieu was a gallant soldier, a bold, courageous fighting man, but not of the kind that fights with sword and saber, rapier and rifle. He did not gain his fame on any of the bloody battlefields of former great military wars, or in the present titanic martial struggle of the nations and was not decorated and distinguished with questionable honors, guerdons of irrational glory and flimsy crests and cockades for killing many of his fellowmen. He was a daring knight of the pen, who had joined the select legion loyal to humanity, that fearless phalanx of valiant champions of light and love, who have consecrated all their natural endowments, their intellects and geniuses, their hearts and their souls, aye, their very lives to the eternal fight for the rights of man, for truth and for justice, who attack superstition, envy and hate with all the weapons of wisdom and wit at their command and strive with all the might of their master minds to save the world from the devastation of despotism, the tortures of tyranny, the onslaughts of oppression and the ruin of political persecution; who inscribe upon their unfurled banner in letters of light the glorious device of "Tolerance, Liberty and Humanity" and assail the most invincible strongholds of superstition and prejudice with intrepid, daring and undaunted valor.

Leroy-Beaulieu always stood in the front rank, in the first firing line of this brave band and the fame he gained in many desperate battles is the highest and the most glorious within the gift of God and man.

It is the fame of a kind heart and a just soul, of a great sympathy for the down-trodden and unjustly discriminated against, for the innocent victims of pernicious systems of government, who are wantonly deprived of their inalienable rights and are forced to lead a degraded life, to groan under the crushing weight of the chains of poverty and the fetters of fear. Such a fame is, indeed, worth striving for! France honored her illustrious son by making him a chevalier of the Legion of Honor and now deeply mourns his lamentable loss.

The Jews of the world join the bereaved nation in its great grief and they unite with the world in pronouncing eulogies upon the distinguished departed humanist, scholar and thinker. They add a wreath of appreciation to the many which were laid on his last resting place. For he was to them in the nineteenth century what Johann Reuchlin, the German humanist, was to the Jews in the beginning of the sixteenth. Leroy-Beaulieu was the best friend we Jews had in our days in the entire Christian world. Nay, he was more than a friend. He was the ardent defender of our rights, always eager and alert to impress the world with our best traits and proclivities. He swept the history of the world to gather the strongest evidence for the refutation of the bitter charges which in our times, in emulation of the dark ages, are heaped upon our heads by unscrupulous anti-Semites, plotting political intrigants and dastardly demagogues.

Leroy-Beaulieu has written many valuable works on the Russian Empire, the Czars and the Russian people, on anti-Semitism and on political topics.

His work that is of the most absorbing interest to the Jews is "Israel chez les Nations," which he published in 1893. An English translation of this work was prepared by Frances Hellman, which was published in New York by G. Putnam Sons and in London by William Heinemann, in 1896, under the title of "Israel Among the Nations." This work is a rich treasure-house of brilliant thoughts and incontrovertible facts proving the right of the Jews to demand and the duty of the nations to grant them full citizenship wherever they dwell. The author never hesitates or fears to tell the truth. He boldly and courageously states: "All the virtues that the Jews possess are their own, while their vices are largely due to persecutions by Christian nations." In this work he displays a vast erudition, a wonderful historical acumen, a deep penetration into the inner recesses of the Jewish character and a sound discernment of the forces which impell the ambition of the Jew and nurture his hopes and aspirations. He shows a clear perception of all the phases of the so-called Jewish question and a comprehensive familiaryity with Jewish life and literature. He deals with the Talmud Mishnah and Gemara, Halakah and Haggadah and comments on Jewish tradition and ritualism. He points out the share the Jews have in the evolution of modern society and how the Jew is being dejudaised just as the Christian is dechristianising himself by the modern spirit and the influence from the outside, and questions the right of the Aryan Christian to look upon the Semite as an inferior race. He touches upon the Jewish blood admixture, the converts, the Khazars, the Karaites and the Samaritans. He mentions Sephardim, Ashkenazim, reform and orthodoxy. He refers to the demography of the Jews, their ceremonial rules, their shekhita and their diatery laws, etc.

In the work "Israel Among the Nations," Leroy-Beaulieu often rises to the plane of a monitory prophet. His rebukes of and warnings to the nations burst forth like thunderstorms and like volcanic eruptions they emit fire and flame. They often remind the reader of the angry Isaiah, Israel's most eloquent seer, uttering his burning denunciations against some wicked king of Judah, or hurling his scorching scorn and terrifying predictions of disaster and doom against Egypt, Babylon or Tyre. In his preface to the English version, which he had written in 1893, Leroy-Beaulieu makes a confession and expresses a conviction in the following words: "The author of this book is a Christian and a Frenchman. As a Christian he is one of those who believe that a spirit of intolerance is repugnant to Christianity, and nothing appears to him less consistent with the Gospel than race-hatred. Be it a war of races or war of classes, popular jealousy can never screen itself behind the robe of Christ. Be it Aryan or Semitic, a nation should never purchase its salvation at the cost of another's rights." And then he reflects, analyzes and draws the following inference:

"Even if the Jews had all the vices and all the power which the hatred of their enemies sees fit to ascribe to them, it were none the less childish to discover in a handful of Semitics the source of evils that afflict modern society."

In his introduction to the English version, which he wrote in 1895, he makes the following remarks, which cannot fail to elicit the warmest commendation of the American Jews: "What will be the verdict of history as to the effect upon Judaism of the harsh policy of Alexander III? Possibly in years to come, when the tears of her exiles and their present sufferings shall be forgotten, the historians of Israel may affirm that the Russian autocrat contributed, more than any other man, to the expansion and renovation of Judaism.

"The Jews who are driven from the Slavic soil by the law or by their own poverty are forced to begin a new life under kindlier skies and in freer lands. They are torn from the old Jewries where, closely herded together, they had barely air enough to breathe; and this painful expatriation may well prove of equal benefit to their souls and their bodies.

"The majority of these exiles have gone to America, and especially to the United States. To their brethren already established between the Atlantic and the Pacific this sudden influx of a whole people, in the main poor and ignorant, who demand from them shelter and support, must indeed prove a very heavy burden. The Jews of the United States have been confronted here with an enormous task, to which, however, they have shown themselves equal. Fortunately, the most trying years seem to be over. The accession of the young emperor, Nicholas II, to the throne of Russia gives rise to the hope of some mitigation of those antiquated laws which under Alexander III had furnished official intolerance with the means of hypocritical persecution. The stream of immigration, whose volume is already lessening, will probably slacken. It will not wholly cease, for free America will long continue to attract the victims of persecution."

Alas! His expectations of and our hopes for a better treatment of the Jews in Russia under Nicholas II were not realized. Of course, Leroy Beaulieu could not foresee the future. He therefore did not reckon with the reactionary forces of Russia. He could not divine the inexpressible horrors and the dire consequences of the atrocities of the pogroms at Kishinef, Gomel and at many other places, which took place under the reign of this malevolent monarch.

The author continues: "I for one do not believe that the United States ought to view this Jewish immigration with any disquietude. I cannot see what there is to fear from it. Among all the races and nations that have furnished the United States with colonists and have thus helped to advance its marvelous growth, I can find none more intelligent or more industrious; nor can I find any that is more capable of assimilating American civilization and of introducing into it a useful competition."

The author says a good many more interesting things in his introduction about Jewish immigration, and makes many more pleasant remarks about the American Jews. But as my limited space will not permit me to quote them all, the above will suffice to give an idea of the tenor and tendency of this excellent work. When I read it I fervently wished that our rabid immigration restrictionists, too, would read it. It would, indeed, teach them a wholesome lesson, a lesson which they are greatly in need of.

In the beginning of 1904 Leroy Beaulieu came to the United States to deliver a series of lectures at some of the American universities. The Jews of New York tendered him a testimonial of appreciation of his vigorous war against anti-Semitism and of his forceful and scholarly defense of Jewish character and traditions. He certainly deserved it.

Our ancient teachers, of blessed memory, instruct us that the pious, the good and the kind of the nations of the world have a portion in the world to come. Leroy Beaulieu certainly was a pious, good, kind and noble man in the highest sense of the word. Leroy Beaulieu has now gone to his reward. By laboring incessantly to abate and mitigate the inhumanity of man to man, by striving indefatigably to bring succor and salvation to the sorrow-laden, the woeful and the weary, he built for himself a mansion in the heart of man and there he now finds an everlasting resting place..

In the stillness of the night the shining stars of heaven keep vigil over the grave of Leroy Beaulieu. On the night of his burial they shone upon the figure of a stately woman who was standing with bowed head and tear-filled eyes at the fresh grave in the once gay but now war-shaken and almost deserted city of Paris. Inexpressible sorrow has furrowed her thin but still very beautiful face, the deepest despair is written upon her noble brow, and her voice filled with the profoundest emotion rises in prayer in accents of almost hopeless despondency. It is **Humanity**, the messenger of mercy, the benefactor of man and the teacher of Leroy Beaulieu, who came to pray for the repose of the soul of her beloved pupil, the pride and the joy of her life. For nearly three long years she has seen so many battlefields which were flooded with streams of human blood, so many flashes of crackling gun-fire, so many sheets of flame from roaring cannons scorching and consuming the lives of millions of young and strong men, the flowers of the human race and the hopes of countless hearts. She witnessed with breaking heart how these weapons of death mowed down human bodies swifter than the knives of the mowing machines cut down the grain in the harvest fields. Through all these woe-pregnant years she was forced to view an endless number of ruined cities, which were once teeming with life and flourishing with the prosperity of commerce and industry, to gaze upon an interminable number of destroyed, desolated and deserted homes which were once overflowing with light and laughter, with hope and happiness. Through all these forlorn years her ears were deafened by the anguished groans of the wounded and maimed men and the dolorous plaints of widowed wives and orphaned children. The sights and sounds of this cruel world-war made her feel the loss of her beloved pupil, Leroy Beaulieu, the man of mercy and peace, good will and humanity, with greater grief. All the woes of the hapless victims of the war flowed in a united stream into her breast and gripped her soul with a tormenting hold. Sinking down upon the mound holding the earthly remains of her sterling pupil, Humanity folds her shaking hands and her trembling lips utter the following fervent and touching prayer: "Oh, merciful God! The world has turned away from me, Thy beloved Humanity. Man, to whom thou hast sent me in Thine infinite mercy as a gift from heaven, has denied, neglected and deserted me, and in the midst of my gnawing pain, while I am desolate and mortified with shame and degradation I am bereaved of my dearly beloved pupil, who was always devoted to me, always true and faithful to my teachings, and always ready to spread my tenets among man. Oh, merciful Father, let his sympathetic soul be embraced in Thy grace for evermore. May it rest in the peace of Thy benign love. May man follow in the footprints which he left behind him in the world, and may the day of lasting universal peace soon dawn upon the horizon of the world for all the big and little nations of the entire globe. Do it, oh, God, for the sake of Thy beloved Humanity and for the sake of all those who still love Thee, Thy light and Thy truth. Amen."

As she was slowly rising from her kneeling position the heavens were illumined by myriads of radiant stars and the earth was enwrapped in golden heavenly light. Sweet, enrapturing music filled the vast space of the globe and the air reverberated the echoes of many voices singing in swelling chorus the mighty words of the prophet Isaiah: "Peace, peace to him that is far off, and to him that is near, saith the Lord."

RUMANIAN JEWS FORM NATIONAL ORGANIZATION.

The Roumanian Jews of this country held their first national convention on December 31, 1916, at the Parkway Building, Philadelphia, Pa. About 300 delegates were present from all parts of the United States, from Canada and from Cuba.

The first session was opened by Mark Kupperman, who made a brief address and introduced Dr. M. Y. Belber as chairman. Dr. Belber is the president of the Federation of Roumanian Jews of Philadelphia.

Louis Edward Levy, president of the Jewish Community of Philadelphia, delivered a brief address, in which he welcomed the delegates in the name of the organized Jews of that city.

City Statistician Dr. Edward J. Cattell, spoke on behalf of Mayor Smith. He was very warmly received and delivered an inspiring address.

The entire afternoon was given over to a discuission of the resolutions presented by the Resolutions' committee. The resolutions, which set forth the main purposes of the organization, were as follows:

"For centuries the Jews of Roumania have been part and parcel of her population, giving of their brain and their brawn towards the development and progress of the country, bearing the burdens of the citizen equally with the rest of her people and giving of their blood in her defense.

"Today the Jew in Roumania is bravely and loyally fighting shoulder to shoulder with his Christian brother in defense of her flag.

"Yet through all these years the Jew in Roumania, though a native of the country through many generations, knowing no other soil except the one he was born and lives on, having no other allegiance except to a place among men in these blessed United States, will not, in our prosperity, forget the plight of our brethren in the old country. We weep over her shortsightedness, yet we bear her no ill-will.

"Therefore, Resolved, that we, Jews of Roumanian birth, citizens of the United States, in conference assembled this thirtieth day of December, 1916, at Philadelphia, do hereby express the fervent hope that Roumania may in the near future have her eyes opened to the error of her policy and the injustice perpetrated on a quarter million souls for no other reason except that they confess the religion of Moses.

"Resolved, That we hereby consecrate ourselves to the mission of arousing the conscience of the American people and of all other civilized peoples to the deplorable condition of the Jews in Roumania, and that we devote all our energies and use all legitimate means for obtaining for them equal rights and their emancipation from thralldom.

The convention adopted resolutions making it the aim and object of the new organization to further defend, aid and protect the interests of the Jews in Roumania, to work for their political and civic emancipation and for their economic re-construction and rehabilitation.

It was further resolved that the Execuative Committee take proper steps for the incorporation of the new organization under the laws of the State of New York.

Referring to the proposed American Jewish Congress, the convention went on record endorsing the same and pledging to it the support and co-operation of the organization.

The convention further resolved that the Executive Committee, in conjunction with other Jewish organizations of this country and Europe, use all the influence at its command to bring the Roumanian Jewish question before the Peace Congress or Conference that will be called after the cessation of hostilities for due consideration and favorable action.

The conference further went on record protesting against the enactment by Congress of the literacy test in the immigration bill.

In the evening, election of officers took place, with the following results:

President, Dr. P. A. Siegelstein, New York; first vice-president, Sol. Suffrin, New York: second vice president, Zallel Petrianu, New York; chairman of Executive, Dr. M. Y. Belber; secretary, Edward Herbert, New York.

B'NAI B'RITH NEWS

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JEWISH CALENDAR

5677-1917

Fast of Tebeth	Thurs., Jan. 4
Rosh-Chodesch Shebat	Wed., Jan. 24
Rosh-Chodesch Adar	Fri., Feb. 23
Purim (Feast of Esther)	Thurs., March 8
Rosh-Chodesch Nissan	Sat., March 24
Passover (Pesach)	Sat., Apr. 7
Passover (Seventh Day)	Fri., Apr. 13
Rosh-Chodesch Iyar	Mon., Apr. 23
Lag-B'Omer	Thurs., May 10
Rosh-Chodesch Sivan	Tues., May 22
Shabuoth (Confirmation Day)	Sun., May 27
Rosh-Chodesch Tammuz	Thurs., June 21
Fast of Tammuz	Sat., July 7
Rosh-Chodesch Ab	Fri., July 20
Fast of Ab	Sun., July 29
Rosh-Chodesch Ellul	Sun., Aug. 19

5678-1917

New Year's Eve	Sun., Sept. 16

JEWISH PREPAREDNESS.

Preparedness is the war's call to the nations of the world. To be ready to ward off aggression is to safeguard a nation's future. The war overtook many a great power in a condition of inadequate preparation. Still they had their latent resources. We have seen armies arise where there had been an impotent militia. Where there was lack of munitions, gigantic plants were built up. Nevertheless it is agreed that many lives would have been spared had there been a far-sighted readiness in advance. And the powers that were ready will certainly receive a stimulus to more thorough readiness in future days. There is one thing that the nations have learned. The talking machines known as parliaments are useless in times of stress. "You cannot run a war with a sanhedrim," said England's new prime minister. Everywhere the management of the war has been confined to a small body, virtually to a dictator. The judicial minds that can see two sides to a question and weigh the pros and cons are unfitted for a business which requires quick decision. To do things and do them quickly is the slogan of the hour. And it is better that the one err on the side of promptness than that the many waste precious time in dilatory argumentation.

The Jewish people is not a nation among nations. We have our places as individuals within the nations of which we are a part. We have done our duty nobly, as behooves patriotic citizens, and we deserve no special thanks. But because of our anomalous condition in certain lands, a condition, be it said, not of our own making, we have problems which concern us as an aggregate. And in this sense only we have problems which partake of the nature of group aspirations. We would live in peace with the world, but somehow the world does not permit us to rest at peace. Inalienable rights are still denied us in well-known quarters. American Jews have no political problems of their own. But so long as Russia for instance treats her Jews as stepsons, we Jews in America have a natural interest to see to it that their cause is vindicated. The war has hit the Jew hardest. Relief measures looking to immediate amelioration are necessary, and they are fully organized. But we all feel that more radical measures are requisite to effect a permanent cure. The time has come when we must take cognizance of the wants and aspirations of the whole of Jewry. It is clear that nothing will fall into our lap if we [illegible]. The voice of the Jew ought to be heard at a congress of nations. And for that voice to be heard it must become articulate.

We do not mean here to enter upon the dissension which created a rift in our camp some time ago. The wiser and less stubborn among us have yielded, and they yielded not because they were converted to the views of their opponents, but because the higher patriotism or loyalty to the Jewish cause was in the ascendant. The Jew must be prepared to make certain demands. We cannot prepare as the nations do, backed as they are by their fighting machines. Yet there is one thing we ought to learn from them. Just as mere talking will not lead to victory on the battlefield, so mere talking will not advance the Jewish cause a single iota. What we need is a Jewish dictator, or a Jewish dictatorial body, that shall do things. We trust that the business of defending Jewish rights will be given over to a small body of men, men who by experience are best fitted to address themselves to a task at once delicate and difficult. We of the Order have from the beginning announced that we would co-operate with any body which like our own is competent by virtue of international connections and actual knowledge of affairs to take up the cause of the Jew. And we have not gone back upon our word. We are co-operating to the best that is in us. We believe in democracy. But above all we believe in efficiency. And efficiency is not a matter for the mob, but for the chosen few. Let us then formulate our aims without delay. For while the prepartions are going on, the need for action may become imperative. Let the action be timely, no matter who is to act. We have many counselors, but the fewest who can do things. The methods may be many, and they are unimportant. What is of supreme moment is that when the time comes the Jew's plea shall find receptive minds. Let us have the true gold of silent action. Therein lies the Jewish preparedness in an emergency which is truly historical, aye, Providential.

AFTER THE FLOOD.

As these lines are penned, there is an exchange of notes between Washington and certain European chanceries having for their aim the cessation of the war which has raged for the last two years and a half. Whether by the time we go to press we may jubilantly announce that the waters of the disastrous flood are commencing to abate and that the dove of peace is hovering where the owl of strife has been perched, is altogether unlikely. Peace parleys are not consummated in a day. A natural shyness, and what is more a natural sense of honor, will make the negotiations of protracted duration. We fall apart in haste, but we compose our differences slowly. The two sides to the controversy know full well that if at all there is to be peace, neither can hope to have things entirely their own way. Each side will endeavor to obtain the maximum of concessions from the other. The immediate cessation of hostilities is for the belligerents themselves; but before long the neutrals, among them the United States, may insist on being called in. For the issues of the present conflagration concern the whole world. A short cut for terminating the war might be concerted action by all the neutrals. They could say to the belligerents that there has been enough of carnage. They also possess the power of coercion. In the interest of humanity they might be induced to use it. It certainly constitutes a last resort and the fighting nations are quite aware of it. Still prudence will dictate a waiting policy to the intent that the end may be brought about without outside pressure. We on the outside are full weary of a conflict the consequences of which, try as we may, we cannot wholly escape. We have profited by the war because the war was on, but we desire not war for the sake of our own profit. But the strain of being just to both sides is telling on those in responsible position who aver that we have been on the verge of war ourselves and that any untoward event may precipitate us into the melee.

Still peace there must come. It is difficult for us to appraise the relative strength of the two camps. But those who know say that exhaustion, be it of man material or of equipment, is beginning to manifest itself and that a financial breakdown is imminent. Each side claims victory and each points to the unattained objects for which the other apparently strove when the conflict started. Perhaps both will have to rest their arms and case on the merits of the present situation. But the flood of blood will be stayed sooner or later. And then comes the aftermath. Then there must come a struggle as bitter as was the war itself, the struggle for rehabilitation. An army of crippled and maimed will return home to find many difficult problems of adjustment. There is a pretty large bill the generation that is growing up will be called upon to pay. Whether indemnities will have to be paid or not, the mere repair of the havoc that has been wrought will require stupendous effort. An impoverished Europe will prove no ready buyer at our markets. Fortunes made will dwindle away. Labor will once more be cheap with us. The price of commodities, however, will hardly go down. Hard times are ahead for everybody.

But the darkest aspect for us lies in struggles that will be forced upon us as a sequel to the great war. The thoughtful among us know that the mastery of the Pacific may bring us to the verge of war indeed. We know not what the alignments of the European powers will be after the peace treaty has been signed. We know not whether disarmament will follow upon the truce patched up. The task will be to restore international law, which both sides have violated. But we should not be deluded into a make-believe security. We have learned a lesson that safety resides in preparedness. We shall need a larger navy and a larger standing army. Our citizenry will have to undergo military training. We are fast learning the lesson that the isolation which the fathers of the republic cherished is a thing of the past. No nation, great or small, can stand aloof. And no nation again will court our favor or heed our disfavor unless we can back up words by deeds. We shall take the world as it is, not as it should be. The ideal of amity among the nations lies far ahead. Nearer us is the reality of national instinct pushing ahead towards a goal of its own choosing. If amity there cannot be, perhaps there shall obtain comity. Just as aggressiveness is disliked in the individual, so it ought to be discountenanced in a nation. No nation can have all that is coming to it, if another nation is to cede something of its own. Fair dealing among nations would be a step toward peace. We Americans have always stood for fair play. We shall deal fairly and squarely with others, as we expect so to be dealt with by them.

Serious days are coming on. Still we shall lose no heart. Whatever the sequel to the flood, we shall know no fear. We shall be sustained by the courage born of the loftiest patriotism, to stand sentinel over democracy and free government on this western hemisphere.

PALESTINE JEWS AND ARMY SERVICE.

The authorities have called up to the army all those who accepted Ottoman citizenship at the beginning of the war. Exemption was granted to the teachers of the Jewish gymnasium, to the pupils of the Bezalel school, and to those able and willing to pay a sum of 1,000 francs. A few only were in a position to do so. The work in the colonies has suffered greatly from the call up, which resulted in a shortage of labor.

JUSTICE FOR JEWS IN MOROCCO.

Thanks to the efforts of M. N. Slousch, the French President-General in Morocco has decided to reorganize the local courts of justice, which are now in the hands of Arabs, and who, as a rule, deal unjustly with Jews who appear before them.

PRAISE FOR THE B'NAI B'RITH FROM A NON-JEW.

During the recent campaign for members conducted under the auspices of Cincinnati Lodge, one of the circulars soliciting affiliation with the Order erroneously was addressed to a non-Jew. To this appeal the following reply was received:

Hon. Alfred M. Cohen, Chairman Membership Campaign Committee, Cincinnati Lodge, No. 4, I. O. B. B.:

Dear Sir: Your circular letter with application blank for membership in Cincinnati Lodge No. 4, of your very worthy Order, I. O. B. B., reached me at a time I was bedfast at my home in consequence of an automobile accident, and for this reason a reply which should have received more timely attention was delayed unavoidably. The address you gave same was absolutely correct, yet evidently it was intended for another bearing same name as my own. Let me state that I am not one of your coreligionists but, irrespective of all that, and be that as it may, I am, and have been for many years, well aware of the doings of your noble Order, an Order with so many beautiful sentiments, aims and, in fact, noble in its character and fully so in its deeds. Not being eligible for membership in the Order B'nai B'rith does not prevent me being one of you, both heart and soul, all the same, for your Order at all times stands for and has been at work in a cause most noble and worthy. May I ask you kindly to favor me in accepting inclosed check and may it benefit some of those little orphans, a large number of whom are continually under the care and guidance of your worthy Order?

Very respectfully yours,
HERMAN KIRSCHNER.
673 N. Crescent Ave., Cincinnati.

The letter was suitably acknowledged by Mr. Cohen and the money applied for the use of the Cleveland Orphan Asylum.

CLEVELAND LODGE OF THE I. O. B. B.

To the Memory of Martin A. Marks.

Cleveland Lodge of the Independent Order of B'nai B'rith, in meeting assembled, records its loss sustained by the death of Martin A. Marks. During the many years of his membership and the changes of his eventful life, his loyalty remained unchanged, and notwithstanding his business career, he was never too busy to serve the lodge. His attitude was a most impressive argument, his example a most valuable asset.

His logical mind saw the need of organized effort to counteract the influences which needlessly divide a people and perpetuate misunderstanding. To him the lodge was a unifying agent, emphasizing the points all Jews hold in common, reducing the barriers which keep them apart. He was especially interested in the aim to bring together and hold steadfast the Jewish young men of Cleveland—to stimulate and conserve their Jewish consciousness.

These were the aims and belief of Martin A. Marks; but more noteworthy than his belief is the record of his service. Every member has heard the injunction, "Be thou a blessing", but to some it comes like an inspiration, energizing the best within them for service to their fellowmen. High on the roll of this class is the name of Martin A. Marks. His clear judgment and constructive ability, his broad sympathy and influential position, brought his service in frequent demand and made him a familiar figure in the welfare movements of the order and of the community.

His career is a lesson on useful living—a lesson best understood when the career is closed and memory brings back the years spent in communal service. Here is the aim which gave distinction to the work and name of Martin A. Marks. His exemplary usefulness remains among the members as a stimulant for service to causes broader than their own.

These are the thoughts we would offer with tender sympathy to the bereaved family. Passing days will lose their loneliness and grief, its sting in the contemplation of a life so highly endowed and so highly purposed.

The Joint Distribution Committee has distributed a matrix containing photographs of 28 men and women who are called the pioneers in the raising of funds for the relief of Jews suffering through the war. Whether by inadvertence or design, the photograph of Mr. Adolf Kraus, president of the Order, is not included, although the B'nai B'rith was the first in the field to gather funds for the suffering Jews in the war zones and forwarded moneys to belligerent countries months before other organizations joined in a movement to raise funds for the same cause.

Presentation of B'nai B'rith Gold Medal to Hon. Henry Morgenthau

Perhaps one of the most brilliant functions in the history of B'nai B'rith activities occurred at New Haven, Monday evening, Dec. 18. The occasion was a presentation to Bro. Henry Morgenthau of New York, ex-ambassador of United States to Turkey, of the medal awarded annually by the Independent Order B'nai B'rith to the man who performs the greatest service to Judaism. This presentation took place at a banquet given by Horeb Lodge of New Haven at the Hotel Taft in honor of the occasion. Preceding the banquet a private reception was tendered to the guests by Col. Isaac M. Ullman, at his handsome residence. In honor of Mr. Henry Morgenthau there were gathered at this private reception personages of note, prominent among whom were ex-President William H. Taft, ex-Governor of the State of Connecticut Simeon E. Baldwin, President Hadley of Yale University, Lieutenant Governor of Connecticut Clifford B. Wilson; Charles Hartman, Executive Committee member of District No. 1; Judge Isaac Wolfe, Honorable Abraham K. Cohen, President of District No. 1 Joseph H. Ullman, Col. Isaac M. Ullman, Col. Harry Cutler of Providence, Rhode Island; Henry Morgenthau, Jr., son of the ambassador, Acting Mayor of New Haven; Hon. Samuel Campner, Maurice P. Davidson, Second Vice-President of District No. 1 Henry Lasker of Springfield, Charles H. Shapiro of Bridgeport, Benjamin B. Lubinsky, President of Horeb Lodge.

After the private reception the guests repaired to the Hotel Taft, where there was a public reception, when Mr. Henry Morgenthau was formally presented to and shook hands with the hundreds of enthusiastic members who attended the banquet. Then followed the banquet in the grand ball-room of the Hotel Taft.

Col. Isaac M. Ullman, to whose splendid efforts, jointly with Joseph H. Ullman and Horeb Lodge, the success of the affair was due, presided as toastmaster, and the eloquent, apt and witty manner in which he introduced the speakers aroused the diners to great applause. In fact, the entire affair was in the best style of Horeb Lodge, and the Order should feel proud of the splendid manifestations of enthusiasm and efficiency which the occasion developed. A noteworthy fact which was dwelt upon and which caused great joy was that Horeb Lodge has just passed a membership of 700. Indeed, it was most fitting that the banner lodge of District No. 1 should be the vehicle for the presentation of the gold medal.

The speakers were in their best vein. Charles Hartman, executive member of District No. 1, who presented the medal to ex-Ambassador Morgenthau, delivered a noteworthy address, in the course of which he explained the significance of the medal, pointing out that medals had already been awarded in two instances, to-wit, to President Taft, while he occupied the White House, and to Mr. Stern, President of the District Grand Lodge in Roumania. In dignified and eloquent periods Mr. Hartman dwelt upon the great services rendered by Mr. Morgenthau, not only to Judaism but also to humanity and to civilization while at his post in Constantinople. In accepting the medal and expressing his deep appreciation, Mr. Morgenthau delivered a most interesting talk on the conditions which he found in Palestine, Constantinople and Egypt. During his interesting narrative, Mr. Morgenthau told about his visits to the B'nai B'rith lodges in Constantinople and Egypt, and in Jerusalem. In the midst of the alarms of war and the terrible uncertainties in which they lived, the brethren in these lodges received Ambassador Morgenthau as a deliverer. His assurances of protection brought them happiness and comfort and it will never be forgotten, while burdened by the responsibilities and duties of his great position, Mr. Morgenthau found time to go into the lodges of the Independent Order B'nai B'rith and there extend the hand of protection and brotherhood.

The gathering stood and cheered when the toastmaster introduced ex-President William H. Taft as "the best loved citizen of New Haven."

Prof. Taft, who received the B'nai B'rith medal in 1914, spoke of Mr. Morgenthau's services to the Red Cross in Turkey, where that organization had no other official representative. He eulogized the work that naturalized citizens have done for this country, and expressed his sincere hope that the bar to immigration might never be put up, saying that oppressed people should have a chance to grow and fulfill their hopes.

Picturing the devastation of Europe and the manner in which men like the honored guest of the evening stood out under such conditions, Acting Mayor Campner eloquently portrayed his accomplishments and extended him the welcome of the city. Lieutenant Governor Clifford B. Wilson answered for the state, and said that achievement along humanitarian lines is the highest goal of human endeavor.

Judge A. K. Cohen of Boston, President of District No. 1, made a splendid speech and he undoubtedly expressed the wishes of all in his declaration that the great services of Mr. Morgenthau should be retained by the people of the country in some other great capacity, and that it would be fitting and proper if he should be selected as one of the peace commissioners to be sent by the United States upon the conlusion of hostilities.

President Hadley of Yale, who arrived quite late, was the last speaker of the evening. President Hadley pleaded for preparedness at the same time highly lauding Mr. Morgenthau.

It was an event of transcending interest to our Order and to all Americans. It evidenced the solidarity of our American citizenship, of whatever faith, in matters concerning the honor and welfare of our country. What made the occasion glorious was the knowledge that Bro. Henry Morgenthau, the recipient of the medal had advanced the cause of civilization and had enhanced the prestige of the United States by his humanitarian services.

The generous spirit of our Gentile friends who joined with us in tendering their thanks and appreciation of the services rendered by a great American Jew will never be forgotten. The event again emphasizes the fact that in this country of ours the door of opportunity is ajar for rich and poor, Jew and Gentile, and that here we have achieved not merely a haven of refuge, but a field of human equality, realizing our highest hopes. These are some of the lessons presented by the rise to power and high position of ex-Ambassador Henry Morgenthau. The keynote of this great ceremony of the presentation of the B'nai B'rith medal was service, and his record of service for Judaism and humanity should prove an incentive to every B'nai B'rith and constitutes a splendid exemplification of the cardinal principles of our Order.

Presentation Address of Mr. Hartman.

"Horeb Lodge is one of the lodges of District No. 1 to which we point with particular pride, as an example of what a lodge of the Order should be and do. It is alert, progressive and thorough in all that it undertakes. It does not stagnate, but is constantly adding to its strength and expanding in usefulness. It has made a splendid record of benefit to its members, and in promoting, in the community which it serves, philanthropic, educational and other altruistic works. It is a strong and successful lodge and may be counted upon to become a powerful factor in furthering and supporting the causes for which our Order stands.

"The present splendid gathering and the purpose for which Horeb Lodge has brought us together are evidence of its energy, zeal and effectiveness and of the appreciation by its members of high and meritorious service.

"As a member of the Executive Committee of the Independent Order of B'nai B'rith, I am here in performance of the duty with which I have been honored, to present the gold medal of the Order, for great service rendered in the Jewish cause, to our distinguished brother and colleague, the honored guest of the evening, Henry Morgenthau. It is fitting that the Independent Order B'nai B'rith should recognize and mark with its approval eminent services in behalf of Judaism or the Jewish people, as our Order is dedicated to such service, and has, at all times, come to the aid of the distressed and persecuted and has striven and will continue to strive with all its strength to secure justice and equal rights for our people wherever still denied to them. I may cite, as the most conspicuous of the Order's labors in this connection, the prolonged and strenuous efforts in behalf of our co-religionists in Roumania, the arousal of public sentiment in this country in consequence of the terrible massacres at Kishineff, resulting in a petition and protest, signed by thousands of our citizens of all creeds, communicated by our government to the Government of Russia, and the work done in co-operation with other organizations which led to the abrogation of the treaty of commerce between our country and Russia, because of the refusal of the latter to recognize passports issued by our government to its Jewish citizens.

"Animated by its zeal for the great cause to which its energies were so largely devoted, the Order, at its General Convention held in the City of Washington in the year 1910, decreed the award of a gold medal from time to time to the person, regardless of creed, rendering the greatest service to the cause of Judaism. The first medal was awarded in the year 1912 to one who had conspicuously served Judaism by his service in behalf of right and justice and who had thereby served humanity and advanced the cause of civilization one who endeared himself to his fellow-citizens, regardless of party, and who will ever be regarded with esteem and affection by the American people. I refer to William H. Taft, then President of the United States. The second medal was awarded in the year 1914 to Dr. Adolphe Stern, President of District Grand Lodge No. 9 of Bucharest, who had given many years of distinguished service in behalf of the Roumanian Jews. The third medal has been awarded to Henry Morgenthau in recognition of the eminent service rendered by him to all peoples and for Judaism while Ambassador of this country to Turkey. He served all who needed and merited his aid, whether in his official capacity or as an individual, regardless of creed. He threw himself with the utmost zeal into the work of relieving the terrible distress occasioned by the war. In Constantinople, in Palestine, which he visited, and throughout the Turkish dominions, he was the protector and saviour of thousands.

"The time allotted to me will not permit reference in detail to his work. By his ability, energy, firmness and self-sacrificing devotion he was enabled to rescue men, women and children. The work he did while Ambassador will form a notable record in the annals of American history and is today known and commended among all nations. Jew and Christian alike in Turkey will gratefully remember him. At a crucial time he served his country and his fellow-men with signal ability.

"Is it not strange, matter for serious reflection by statesmen and all other thoughtful persons, that in this highly developed and enlightened age there should still remain an urgent need to strive for the Jewish cause—for freedom from oppression and discriminatory laws? That millions of Jews, peaceful, law-abiding, intelligent and industrious citizens, should be denied the equal protection of the laws, should be persecuted and treated with the cruelties of mediaeval ignorance, superstition and barbarism? Does not this call for a searching of hearts, for an answer to the inquiry, why should such conditions be permitted to persist?

"Now, Brother Morgenthau, I deliever to you, on behalf of the Independent Order B'nai B'rith, this medal as a token of our appreciation of the noble work you have done for our people; and let me, at the same time, express the hope, and in so doing I am sure I speak for our entire membership, that you may become an active, zealous worker, yes, leader, in our people's great cause, that your hands may be strengthened and your opportunities enlarged for further and greater service to our country and our people, and thereby to the cause of humanity."

Address of Mr. Morgenthau.

"I deem myself, indeed, a very fortunate man to have been selected by you for the distinction of sharing with our friend, ex-President Taft, and Dr. Adolph Stern, of Bucharest, the great honor of possessing the B'nai B'rith medal for services rendered to the Jewish cause.

"I never began to fully appreciate what it meant for the Jews to have in the United States received equal rights and equal opportunities with the rest of the community until I visited Egypt and Palestine and saw the condition of the Jews, who have lived there for thousands of years, and contrasted the two conditions. Our brethren that have remained there are still ignorant of the privileges and the joy resulting from liberty. Most of them still live a ghetto existence, that kind of life where we were prevented from publicly entering into any elevating pursuits or participating in the responsibilities of Government or leadership of the people. A comparison of conditions existing there and in this country reminded me of a seed that is planted in a cellar, deprived of sunlight and care, and the wonderful results that are obtained from the same kind of seed when planted in favorable soil.

"You can appreciate the satisfaction I felt in attending sessions of lodges of the Order in Constantinople, Jerusalem, Cairo and other cities of the Orient and seeing there the commencement of the same emancipation that has taken place in the United States and encouraging them with a recital of our condition in this country, telling them what great results have flown from our possessing the right to participate not only in every profession and trade, but also in the responsibilities of governing the country. You ought to have seen the uplifted faces of the members of those lodges, many of them sitting there with their red fezzes, as I described to them how we lived here and what wonderful changes had taken place in our people within such a short time. How their eyes sparkled when they realized the full meaning of the fact that one of their Order was in their midst, representing not only the greatest country of the world, but also eight other nations, and was enjoying the privilege of rendering financial assistance on behalf of those countries to all their destitute citizens. It seemed a sort of poetic justice that a Jew was entrusted by the Russian Government to look after its subjects in the Turkish Empire! I felt like a knight of old who had gone abroad to succor the still enthralled members of his race.

"I hesitate to accept thanks and such unusual signs of appreciation for having enjoyed such great privileges, because I feel that I ought to be the one that should thank for the exceptional privileges and opportunities that I had to comply with that ungratified desire to render services to my country and my people which worried me like an unpaid debt.

"You men who have succeeded in the various walks of life must not content yourself with merely accumulating material comforts. It is as much your duty to devote some of your time to the benefit of your fellow men as though you had entered into a written obligation to do so. The fact that no pledge is exacted from you does not relieve you of the moral responsibility to give quid pro quo for that great blessing of liberty and equal opportunity that this country has extended to all of us. Just as individuals employed by others rise quickest who give more and better service than what they are really being paid for, so we as a race will be appreciated more by our fellow citizens if we do more than our share in public service."

POLISH ANTI-SEMITIC MOVE.

The Polish Anti-Semites in Russia have endeavored to utilize the proclamation of the Polish kingdom by the enemy in order to bring upon our coreligionists the wrath of the Russian Jew-baiters, but failed in the attempt. They endeavored to describe the German step as a move to please the Jews. "The Jews alone will rejoice at the work of the enemy," proclaimed the Polish leader, Deputy Count Putkammer. The Russians, however, including the anti-Semites, declined to believe the allegation. failing to see the reason for such a charge.

The fiasco of the Polish anti-Semites became complete when a reliable message from Warsaw arrived announcing the abstention of the Jews from participation in the Polish-German celebration on the occasion of the proclamation of the kingdom and the anger of the Germans at their attitude.

Other messages from Warsaw speak of a sharp anti-Semitic campaign in the municipality in favor of the expulsion of the refugees in that city. Complaints are also being made in the Polish press that the Jews meet too often in conference for the purpose of organizing the capture of the trade, that they invade the villages, and that the Austrian Zionists help them. One agitator even urged that the Poles should purposely allow the commerce of Poland to decline in order to get rid of the Jews. A prosperous commercial Poland, he argued, would mean a Jewish influx.

THE NATIONAL JEWISH HOSPITAL FOR CONSUMPTIVES, DENVER, COLO.

Summing up the foregoing presentation it must be said that the National Jewish Hospital is a highly functionalized and well-administered organization for the performance of a very definite social service, namely, the care and treatment of patients suffering from tuberculosis. As a general plant, it ranks among the most modern and complete of the larger sanatoria of America. One sees planning in the general evolution of the institution —a result, doubtless in large measure, due to the fact that the executive management of the hospital has reposed in one superintendent from the day of its opening, 16 years ago, until the present time. Under the leadership of this administrator, the institution early assumed a leading place in the sanatorium field and has steadily maintained its position during these 15 years of rapid advance.—(Teller Report, page 85—June, 1916.)

Do but your duty, and do not trouble yourself whether it is in the cold or by a good fire.—Marcus Aurelius.

THE KEHILLAH, XXIX

By PROF. GOTTHARD DEUTSCH, Ph. D.

There is a profound saying in the Talmud (Sanhedrin, 98a), ascribed to a rabbi, who exclaimed, "May the Messiah come, but would that I should not live to see him come." As I understand this word, the rabbi meant to say, that the crisis that shall precede the advent of the millenium will be terrible for those who shall live at that time. Nehemiah Trebitsch and Samson Raphael Hirsch, the former the last representative of the old ideal and the latter the pioneer of the new, experienced the truth of this rabbinic wisdom. When Nehemiah Trebitsch died in 1842, at the age of sixty-two, he had known long before that his age was being superseded by one with entirely new ideas. In Prossnitz he was succeeded by Loew Schwab before he had entered upon his new office. The latter again, in 1836, while Trebitsch was still Landrabbiner, was succeeded by Hirsch Baer Fassel (1802-1883), a fiery champion of reform.. This idea of reform was not one that we would now call so. He was a sort of Muenchhausen, who tried to pull himself out of the marsh by his own pigtail. Fassel's idea was that there was no need for reform because one could have all the reform that was needed by those interpretations of the Schulchan Aruk, which we find in the works of the old casuists. It seems ridiculous now, but in his day Fassel was an advanced liberal. At any rate he recognized the need of revising the rigorous legalism of olden times. Still more important as proof that a new time had come, was the frequency of young men who went to university to make their studies. Such a young man was Zechariah Frankel (1801-1875, like Trebitsch, a native of Prague, who, when Trebitsch became Landrabbiner, was called to the important Kreisrabbinate of Teplitz, and while Trebitsch still held office, to the rabbinate of Dresden. He possessed the degree of doctor of philosophy from the University of Budapest, and had written important works in German on rabbinic law and Jewish history, which showed him to be a man of considerable rabbinic learning, who could take his place by the side of representatives of the old generation. Trebitsch must have felt, as the Talmud (Makkot, 10a), describes us King David, when the scoffers of Jerusalem would knock at his windows and say: "When are you going to die, old man, so that Solomon could be your successor and build for us the new Temple?" His position was that of a great general in the fifteenth century, who had reached middle life, when the invention of gunpowder changed the whole system of strategy.

It took five years before a successor was appointed. These are the throes of Messianic times. There were still plenty of representatives of the old rabbinate, men who spent their whole life in studying rabbinic literature, and whose greatest ideal was that of insisting on strict observance of the law. The small progressive element, which, however, by wealth and social position, was the most important one, demanded a man of modern culture. The larger element that stuck to the ideas of the past was grudgingly compelled to submit. A change in religious life, or in the mode of worship in the synagogue, was not in the remotest way thought of. The only deviation considered was with regard to secular culture The new Landrabbiner, if he was to command the respect of the growing youth and especially the respect of the authorities, was to be a man of secular education. Many have a false notion of the status of secular culture in this country in those days. All men of middle life at the time of the death of Nehemiah Trebitsch knew to read and to write German although there were, of course, some exceptions among the poorer classes. Not inconsiderable was already the number of those who went to the "Gymnasium" to receive a higher education. My father had a cousin, born in 1810 who must have entered the Gymnasium of Nikolsburg in the early twenties. A cousin of mine, born in 1823, who like the first named afterwards became a physician, also attended the Gymnasium there, and in 1883, when this Gymnasium celebrated its two hundred and fiftieth anniversary, there was some veterans born around 1800 who appeared at the reunion. It is true that the idea of a high school education for the sake of mere education was hardly thought of. All of those who entered the Gymnasium prepared themselves for a professional career, which almost invariably was that of a physician, because no other profession was open to a Jew. More important than the question of the number of such students was the undeniable fact that this movement was bound to grow. The congregation felt that it could not afford to have a rabbi who was looked down upon by the best intellectual element of his flock. One man, who was considered especially equipped for the task of showing that secular culture was to be harmonized with strict adherence to traditional religion, was Samson Raphael Hirsch. He was indeed a remarkable man, and while only four years of his public activity, which extends over almost sixty years, were spent in Nickolsburg, it is worth while to present the picture of this unique personality to modern American readers.

The fundamental principle, that contrast is the most important factor in historic development, is hardly more clearly shown in any case than in that of Hirsch. He was born in Hamburg in 1808, of a respectable, strictly orthodox family. His father was a business man of modest means, and his grandfather, Mendel Frankfurter, called so because his grandfather had come from Frankfort to Hamburg, was a superintendent of the Talmudtorah school and afterwards member of the rabbinate. Family names in those days were still in a flux. One of Mendel Frankfurter's sons called himself, for a reason unknown to me, Mendel Hirsch. Another son, known as a Hebrew writer of some merit, assumed the name of Moses Mendelsohn. A brother of Hirsch called himself Rapp, very likely by permission of the authorities. In 1818, when Hirsch was a child, the first reform temple ever organized was opened in Hamburg. This reform might be termed a radical one, although it is far from reaching the level of American ideas. The main thing, however, was that it abandoned the traditional ritual, shortened it considerably, and expunged from the prayerbook all references to the return to Palestine. This was indeed the main motive of the reform. Jews after the battle of Waterloo were engaged in the struggle of obtaining an improvement of their civic and political condition. One of the main points raised against the claim was the statement that they, through their prayers, declared themselves aliens, expecting to leave their country as soon as the Messiah would appear. This objection had to be met. There were, however, other reasons for reform, especially one based on aesthetic motives. The weird music of the synagogue, the monotony of the long prayers, were constantly brought forward by the enemies of the Jews as reasons for their opposition to giving the Jews political equality. It was the "Judenschul" which, in the opinion of the enemies, decided the case against the Jews. The law of history, referred to above, necessitated the rise of a conservative party. Where there is progress there must be conservatism, too. It is the brake on the wagon of history. The orthodox party of Hamburg saw that the members of the rabbinate, presenting the old type, could not stem the tide of progress, and so they resolved to call to their pulpit a man of modern education. Their choice fell upon Isaac Bernays (1793-1849), then a young man of twenty-eight, who had previously been tutor in the house of Baron Hirsch of Wuerzburg, the grandfather of the celebrated philanthropist. Bernays had made his studies in Munich, and undoubtedly had been influenced—though his admirers deny it—by the mystic philosophy of Schelling. At any rate, he was a decided mystic. The best proof is the statement of Heine about him, which by the way, Graetz (Geschichte, XI, 432), has mutilated in a manner, which from a historical point of view, cannot be sincere. Heine says, "I have heard Bernays, nobody understands him. He is a charlatan. I respect him because he hoodwinks the scamps of the Hamburg congregation. but the late Cartouche, of sainted memory, I respect still higher." Cartouche was a noted criminal of those days, and Graetz, omitting the derogatory words, actually misrepresents Heine's remarks. Bernays was supposed to be the author of a pamphlet called "The Biblical Orient," in which some rationalistic ideas are presented, especially the statement that sacrifices will at one time cease. This naturally was the main idea of reform, and Bernays afterwards denied having written this pamphlet, which had appeared anonymously. His disciple, Samson Hirsch, speaks in somewhat vague terms He said merely, it has never been proven that Bernays was the author, and anyone who knew him would hardly suspect him to have written such remarks, but if he ever did write them, he had surely outgrown these ideas at the time, when he entered Hamburg. I suppose that the main feature in Bernay's life and the importance which he gained, when he came to Hamburg, was due to the fact that there was a strictly observant Jew, who could speak a correct German. He certainly did inspire a number of young people at the most impressionable age, who, with a feeling of romantic sorrow regarded the sad situation of a decline of old religion, and expected to revive it by modern methods. Certainly Samson Hirsch was one of them. He had originally been destined for a mercantile career, and as a boy entered some business house, but at an early age he abandoned this idea, went first to Mannheim, where another representative of milder orthodox, Jacob Etlinger, was then rabbi. Afterwards he went to Bonn, where he attended the university for one year without, of course, taking a degree, and before he was twenty-two years old, he succeeded the late Nathan Adler, subsequently chief rabbi of London, as Landrabbiner of Oldenburg. The title "Landrabbiner" for a young man not quite twenty-two years old, sounds indeed big, and we may say it is quite an event though the congregations of Oldenburg were a few village settlements with a very small population, and not distinguished by great learning. The main point was that the government should be satisfied, because these small states took a particular interest in "educating" the Jews.

The July revolution of 1830 had made the question of the emancipation of the Jews acute. The government of the small states in Germany acknowledged the urgent need of a reform, but they wanted to make the Jews first worthy of the charitable act to be conferred upon them. So the government of the Grandduchy of Oldenburg had first to ascertain whether the young man proposed as spiritual guide of the Jews, would be the right kind of man to help the government in its civilizing intentions. Inquiries were made at Hamburg which resulted in ascertaining the fact that the young man was a member of a strictly orthodox family, but inasmuch as he was cultured, it was to be anticipated that he would culture his parishioners. Indeed he seemed in the beginning to justify the anticipation. He abrogated the Kol Nidre. This was one of the points on which great stress was laid in those days. Among the charges preferred against the Jews was that they considered their obligations to Christians not binding, and absolved themselves on every Yom Kippur by a ceremony, which declared all their oaths and obligations void. The charge has long ago been proven as groundless, but since it has been repeated over and over again, it may be well to state the actual facts. The Jews were exceedingly scrupulous in the interpretation of an obligation incurred by promise. Orthodox Jews will today when they speak of a contemplated action, even if it has no solemn character, as a promise to call on a friend, add the words: "B'li neder" (this is not to be understood as an obligation). Fearing the effect of a sin committed by an unfulfilled promise (Prov. 20, 25), they introduced the practice to recite on the eve of the day of atonement, destined to repentance, a formula that their promises should not be considered a solemn vow. The enemies of the Jews based on this the charge that the Jews are absolutely unscrupulous in their interpretation of an oath, although the formula does not include promises made to another party. During the early years of the fight for emancipation, the charge against Kol Nidre was a weighty argument, and therefore progressive rabbis abrogated it; Samson Hirsch was one of them. His teacher, Bernays, did not like to see his pupil make a concession to reform, and the story goes that when the young Landrabbiner visited in his native city, Bernays, in the course of conversation, spoke of Yom Kippur, and, as if struck by aphasia, said: "How do you call the Eve of Yom Kippur?" Hirsch went into the trap, and supplied the word "Kol Nidre." Bernays, with a smile, said: "I wonder how you know it?"

This was, as far as I know, the only concession which Hirsch made to reform.

As Landrabbiner of Oldenburg, Hirsch wrote his first epoch-making work, "Neunzehn Briefe des Ben Usiel", a pamphlet which appeared in 1836. Two years later his most prominent work was published, the "Chaurew oder Versuche ueber Jissroel's Pflichten". Fifty years later, a few months before his death, the aged rabbi had the satisfaction of being able to publish a second edition of his work. He says in his preface that, though half a century has elapsed, he does not find it necessary to alter one word. This is indeed a rare record, although to the unprejudiced mind it would rather appear to prove an unwillingness, and not an impossibility, to learn anything more.

To be continued

NEWS FROM RUSSIA.

In Slonim, in the Province of Grodno, fire destroyed 120 Jewish stores, doing damage to the extent of several million rubles. There are 106 soup kitchens in operation in the City of Lodz. These kitchens serve out daily over 100,000 meals.

According to recent information, the police placed all obstacles in the way of Jewish workers in the mines of Southern Russia who have no right of residence there. Owing to the absolute necessity of getting out as much coal as possible, the Congress Executive of Mine Owners petitioned the Governor to allow Jewish miners the right of temporary residence. To this the Governor replied that the special provisions affecting the right of residence of Jews could not be put aside.

Jewish Workers Placed Under Arrest.

Thirteen Jewish workers were arrested at the office of the Kieff Union Metal Workers. The police explained their arrest by their wish to find out whether the Jews had the right of residence in Kieff. The union sent a strong protest to the local authorities against the latter's use of the union quarters as a trap for Jews having no right of residence.

Vilner Sammelbuch Being Issued.

Under the name of "Vilner Sammelbuch" a volume of 160 pages will soon appear, containing interesting material of the economical, social and cultural activities in Vilna during the period of the war. It will be edited by T. Shabady and will contain articles treating of the Vilna community and its prominent individuals. All the important social and literary workers of Vilna are contributing towards this collection. The price of the book will be 5 mark and the entire income will go toward the support of the local kindergarten.

Yugend Verband Provides for Homeless Children.

The "Verband of the Yiddishe Yugend" of Bialestock took upon itself last month to provide for homeless children. In the cheap "soup kitchen" which they maintain, they originally catered for 60 and now look after 72 children. Of this number, 30 per cent are the offspring of Russian soldiers. The children get lunch and are then entertained by various of the Verband members until 5 o'clock in the evening.

Karaite Clergy Exempt from Service.

The Department of the Interior introduced a bill which exempts all Karaite spiritual leaders from military service.

The Laws of Incorporation Revised.

The ministry of commerce has a commission engaged in reforming the laws of incorporation. On this commission are representatives of credit organizations and all branches of commerce and industry. The commission has to consider the new law recently worked out by the department of commerce.

This law would do away with the necessity of requesting permission from the government for the founding of incorporated companies, it being sufficient merely that notification of the fact be forwarded to the department of commerce. The law also aims to modify certain restrictions which bear a religious character. The ministry does not consider it timely to repeal these restrictions completely.

Temporary Release from Service for Jewish Clergy.

The question of granting Rabbis temporary exemption from service is finally settled. The exemption will apply to all Rabbis over the age of 30 whose position has been affirmed by the governors of provinces before Oct. 31, 1916.

Conference of Rabbis at Lublin, Russia.

On Sept. 12 and 13 a conference of Rabbis was held at Lublin. Fifty-one Jewish dignitaries were present from Polish habitations in Austria, representatives of the Austrian authorities administering the city, and prominent Jews took part in the proceedings. The following was on the agenda:

1. Sanitary and hygienic questions.
2. Ethical culture.
3. The question of regulating birth records.

From this it can be seen that the Rabbis, even in the Austrian provinces, have gained a wider conception of their duties. Very lively debates were indulged in over these questions, and with right it was pointed out that the unfortunate hygienic conditions existing among the Jewish population is interwoven with their critical material condition, and therefore efforts should be made to firstly improve the unsatisfactory conditions affecting them materially. At the close of the conference different committees were elected who will have to carry out the various resolutions adopted.

VICTORIA, B. C.

At the annual meeting of Victoria Lodge No. 757, held on Dec. 5, 1916, the officers for the ensuing term were elected.

The installation ceremonies were held on Jan. 6, 1917, and as the result of special invitations extended to sister lodges a large number of out-of-town visitors graced the occasion with their presence. Installation of officers also included installation of officers of the Regina Philo Auxiliary. The installation ceremonies were public and were attended by a large audience. Elaborate preparations were made for the care and entertainment of the members and their guests and all enjoyed a pleasant evening.

One of the most enjoyable functions that have been held during the season was the social evening given by the Daughters of the Covenant Auxiliary to Samuel Lodge of Vancouver on Sunday evening, Dec. 10, at the residence of Mrs. L. Melekov. The evening was set aside to secure funds for buying material for Red Cross work. It was a distinct social and financial success. The spacious rooms were filled with a large assembly of guests who enjoyed a varied entertainment consisting of a musical program, vaudeville numbers, recitations and cards. During the evening a testimonial was given to Miss Esther Brown in recognition of her services to the Auxiliary.

At the meeting of the Auxiliary held on Dec. 14, the officers for the ensuing term were elected.

INDIANAPOLIS, IND.

A class of 50 candidates was initiated in Indianapolis Lodge No. 58, of Indianapolis, Ind., at a well-attended meeting held at the Claypool Hotel on Dec. 17, 1916. The meeting of the lodge, including initiation, was held in the afternoon. In the evening a banquet was given in honor of the distinguished visiting Grand Lodge officers, among them Mr. Karl Vetsburg of St. Louis, president of District Grand Lodge No. 2, and Sidney Kusworm of Dayton, O., a member of the General Committee. Mr. Louis Bornstein of Indianapolis presided as toastmaster and addresses were delivered by Bros. Vetsburg, Kusworm and Aaron Wolfson of Indianapolis.

MONESSEN, PA.

At a remarkable and enthusiastic meeting held on Sunday, Dec. 10, 1916, by Monongahela Valley Lodge No. 776, much enthusiasm and intense spirit for the cause of B'nai B'rith was manifested.

Mr. Armin Friedman first spoke on the theme, "Why the B'nai B'rith?" and gave a truly well developed analysis of the modern movement in the I. O. B. B. Edward Hemple, who has spoken in Monessen on a number of former occasions, delineated glowingly on the work being done in that community encouraging the citizens to even greater effort. Richard S. Rauh then delivered the principle address condemning the free attitude obtaining in international Jewry today, urging a greater unified effort in Jewish affairs. Rev. Emanuel Finkel finally made an impassioned plea for the war sufferers. Few occasions have been indicative of more encouragement in the B'nai B'rith field in Monessen than this meeting.

B'NAI B'RITH OF SEATTLE.

Hildesheimer Lodge No. 503 held a well attended meeting on Wednesday, Dec. 13. After the transaction of the usual routine of business the election of officers took place.

The installation of the newly-elected officers was held on Jan. 10, 1917. The new administration is perfecting certain plans that will help to enlarge the numerical strength of the lodge and its influence.

Emma Lazarus Auxiliary held its regular meeting on Dec. 13. All business incidental to the recent ball given by the auxiliary was disposed of.

Rainier Lodge No. 627 of Seattle has announced a prize for an essay on some Jewish subject. The contest is open to undergraduate Menorah members only. The closing date for the contest will be some time in March or April. Essays are to be no more than 2,000 words long.

ISADORE STRAUS LODGE, FORT WORTH, TEX.

A very fine meeting of Isador Straus Lodge No. 159 was held, Dec. 26, at the Hebrew Institute. The subject of discussion was: "What shall be the attitude of the Jew Towards Christmas"? Mr. C. S. Welsh delivered an address on the subject, and the debate was thrown open to the meeting and the following spoke: Rabbi Charles Blumenthal, Mr. U. M. Simon, Dr. Geo. Fox, D. Brown, M. Joseph, L. F. Shanblum, and others. This was one of the best attended meetings of the year.

ABRAHAM LIPPMAN LODGE PREPARES FOR BENEFIT BALL.

Having pledged themselves to raise $2,000 toward payment of a $38,000 mortgage on the orphanage in Erie of District No. 3, Abraham Lippman Lodge No. 672 is arranging for the benefit of the orphanage what is expected to be the biggest social event of the year—a mid-winter ball, to take place Jan. 16 in the William Penn Hotel.

A special feature of the evening will be a souvenir program de luxe which will contain among other things articles of special interest to Jewry everywhere. These are now being prepared by Dr. J. Leonard Levy; A. L. Solomon, past president of the Grand Lodge of District No. 3, and Frank R. S. Kaplan, a member of the Executive Committee.

The event has special value in view of the fact that it is being given by the Abraham Lippman Lodge — a lodge named after one of the noblest philanthropists Pittsburgh or any other community has ever known. Inspired always by the highest ideals, Abraham Lippman's life may be regarded as a brilliant model for those who feel the impulse of better things, and it is the deeds of this great man that have prompted the activities of Abraham Lippman Lodge since its organization some years ago.

The Erie Orphanage, which is to receive the proceeds from this mid-winter charity ball, is unique in arrangement and is said to differ largely from most institutions of like purpose. The orphanage is organized on the cottage plan, a small group of children being housed in each cottage and fostered by a man and woman, the aim being to give the children as near a substitute for actual home life as is possible.

THE B'NAI B'RITH ORPHANAGE AND HOME FOR FRIENDLESS CHILDREN OF DISTRICT NO. 3, ERIE, PA.

The B'nai B'rith Orphanage and Home for Friendless Children of District No. 3, located near Erie, Pa., will soon make an effort to raise $25,000 to pay off the indebtedness on the buildings.

During the District Grand Lodge Convention held in Erie on July 24, 25, 26, 1916, after the reading of the annual report of President Isador Sobel, emphasizing the financial condition of the institution, Rabbi Silver, of Wheeling, W. Va., made an appeal to the delegates and visitors present, and within the space of two hours $27,000 was pledged by lodges and individuals. The total indebtedness on the buildings is $50,000. The pledges, amounting to $27,000, are to be paid on or before July 25, 1917. The balance of $23,000 is hoped will be subscribed, not only by the members of the B'nai B'rith in District No. 3, but by the Jewish citizens generally, as this institution is not limited in its admissions to children coming from members of the B'nai B'rith, but any Jewish child in Pennsylvania, New Jersey, West Virginia and Delaware, friendless or orphan, deserving of admission, is admitted.

EZEKIEL LODGE, NEWARK, N. J.

On Dec. 6, 1916, Ezekiel Lodge No. 90 held an interesting meeting. Rabbi Alex Lyons, of Brooklyn, addressed the lodge on the subject "The Grumblers." His address was eloquent and was well received.

Miss Julia Hess, of Erie, Pa., delivered a eulogy on the life and work of Mrs. Phoebe Sugarman, president of the Ladies Auxiliary, who was one of the most ardent workers in the cause of the Order.

A. H. Fromenson, representing the National Farm School of Philadelphia, also addressed the lodge on the work the school is doing for Judaism and humanity.

The lodge is engaged in making preparations for the observance of its Golden Jubilee, Feb. 27, 1917, at which time it hopes to have as speakers at the banquet some of the foremost men of the country as well as the Executive Committee of the Order.

HARMONY LODGE, BRIDGEPORT, CONN.

At a well attended meeting of Harmony Lodge No. 711, on Tuesday evening, Dec. 26, 1916, Dr. Maurice E. Rosen was elected president for the ensuing year.

The installation took place on Jan. 9, when Bro. Morris P. Davidson, of New York, vice-president of District Grand Lodge No. 1, officiated. Beside the installation of officers, some fine degree-team work was shown and a musical program was rendered. Harmony Lodge reports having had a great growth during the last year, both numerically and financially, and a greater year than ever is looked for in 1917.

ST. LOUIS, MO.

During the past month Dr. Rudolph I. Coffee, Social Service Director, occupied the pulpit of Rev. Dr. Leon Harrison, who was in New York City. In addition to preaching, Dr. Coffee found time to get in touch with B'nai B'rith members and intensify the work of the Big Brother movement. A special meeting was called on Sunday afternoon, Dec. 24, when representatives from both lodges held a joint meeting and talked over the local situation with the Social Service Director. The Big Brother movement has already been started and it will soon be greatly extended. The problem of caring for released prisoners will receive more careful attention and everything possible will be done for those entitled to an early parole. Bros. A. L. Levi and B. Greenfelder, the presidents of Ebn Ezra and Missouri lodges, expect to name a strong body who shall act as a joint committee for St. Louis.

MAGIC CITY LODGE, BIRMINGHAM, ALA.

Magic City Lodge, No. 725, began the year of 1917 with a record-breaking meeting on Sunday, Jan. 7. The membership in attendance was so large that chairs had to be borrowed and placed in the spacious lodge room at the Fraternal Hall. Five new names were added to the ever increasing membership of the lodge. The beautiful initiation ceremony was impressive and rekindled the good and noble feeling of self-sacrifice in the hearts of not only the new members, but the old as well.

A short recess for refreshments was greatly enjoyed by every member present.

Installation of the newly elected officers followed. Bro. F. A. Abelson, member of the General Committee, District No. 7, represented the Grand Lodge. He was assisted by Bros. J. Kartus and T. H. Swedlan. The new officers of Magic City Lodge, No. 725, are as follows: President, D. J. Feidelson; Vice-President, I. Abelson, Secretary, Chas. A. Lass (re-elected for the fourth time and is also past president of the lodge); Treasurer, Isadore Shapiro; Monitor, Louis Silberman; Assistant Monitor, M. J. Wolowitz; Warden, P. Sewelowitz; Trustees: I. Copeland, A. Tennenbaum, and Julius Goldstein.

The new officers are great enthusiasts for the success of Magic City Lodge in particular, and the B'nai B'rith Order in general.

INSTITUTION OF B'NAI B'RITH LODGES AT SHERMAN, TEX., AND DENISON, TEX.

At the request of Bro. E. R. Bernstein, president of District No. 7, Bros. B. Wadel and M. Faber, of Tyler, Tex., visited Sherman and Denison, Tex., with a view of organizing there a B'nai B'rith lodge. Their efforts were crowned with success, and on Sunday, Dec. 3, a lodge was organized at Sherman, into which every Jew living in the city was enrolled.

The entire assembly went over to Denison, calling on the brethren living there, and obtained their promise to establish a B'nai B'rith lodge in that community. An informal gathering was held at the home of Mr. K. Karchmer, where Bros. B. Wadel and M. Faber explained the aims, object and beauty of the I. O. B. B. All present expressed the desire to join in the noble work of the Order. Monday, Dec. 4, Bros. B. Wadel and M. Faber spent with the brethren of Denison, and at 8 p. m. organized Denison Lodge.

While these committees are small, yet nearly every Jew dwelling in these cities joined or expressed the desire of joining in the work and help to carry on the noble ideals of the I. O. B. B.

McKEESPORT LODGE, McKEESPORT, PA.

At a most enthusiastic meeting, McKeesport Lodge No. 576 made good the pledge of its delegates at the recent district convention when the lodge was pledged in the sum of $500 towards the Erie Orphanage Fund. After Bro. Eugene Krow, one of the delegates to the convention, had read an extract from the report of the convention with reference to the financial condition of the Orphanage, an appeal was made to the brothers present.

The spirit of giving was in the air and within fifteen minutes the sum of $625 in cash had been raised; this amount will be augmented by contributions from those members who were not present at the meeting and from all indications McKeesport will contribute twice the amount its delegates pledged at the convention.

McKeesport Lodge will celebrate its twelfth anniversary in the latter part of April with an entertainment, at which time some of the most prominent men in American Jewry are expected to be present.

ANNUAL BANQUET OF CLEVELAND LODGE, CLEVELAND, O.

Sunday, Dec. 17, was a busy day at the B'nai B'rith building, the occasion being the annual banquet of Cleveland Lodge. The banquet, which was attended by several hundred members and friends, was preceded by the initiation of a large class of candidates.

The speakers of the evening were Sidney Kusworm, of Dayton, a member of the General Committee of the District; Carl Vetsburg, of St. Louis, president of the District; Rabbi Moses J. Gries and Sigmund Livingston, of Bloomington, Ill., chairman of the Anti-Defamation League of the B'nai B'rith. William R. Weidenthal, president of the local lodge, acted as toastmaster. Dancing followed the speaking.

Mr. Sigmund Livingston told of the good work achieved by the Anti-Defamation League; how it has stopped the caricaturing of the Jew in motion pictures, the ridicule of the Jew on the stage, the defaming of the Jew in books and literature and the discriminating against the Jew in hotels and apartment houses. He mentioned many specific incidents in which the league had saved the Jew from defamation.

Mr. Carl Vetsburg told of the unselfish principles of the Order. Members are offered no glittering reward, such as sick, death or any other similar benefits, except the privilege of belonging to an organization that supports the sick, the widow, the orphan and the needy.

Rabbi Gries extolled the principles of peace that the B'nai B'rith preaches. Sidney Kusworm spoke on the motto of the Order, "Benevolence. Brotherly Love and Harmony."

Mr. A. Lowenthal, in behalf of the lodge, presented President William R. Weidenthal with a silver loving cup in appreciation of his loyal service to Cleveland Lodge.

Miss Mabel Fishel and Miss Sylvia Benedict rendered several vocal selections.

The committee in charge of the affair were B. Benson, chairman, George Klein and Alfred A. Benesch.

It was just a year ago this month that the B'nai B'rith dedicated its new home. Because of the unusual amount of activities, Cleveland Lodge has been the center of interest and praise all over the country. Many other activities are planned for the coming eyar and it is hoped to make the B'nai B'rith building a center for the Jewish community of Cleveland.

MASSACHUSETTS LODGE, BOSTON, MASS.

Members of the Massachusetts Lodge, B'nai B'rith, discussed definite plans for the formation of a Big Brother League Wednesday evening, Dec. 20, at a meeting under the auspices of the lodge at the Hotel Brunswick. The aim of the league would be to diminish juvenile delinquency among the Jewish boys of Greater Boston.

Judge A. K. Cohen, president of District No. 1, pointed out the value of such a league and appealed to those present to personally seek out and assist young Jewish persons released from penal and correctional institutions. He described how the movement had progressed in other localities.

Richard Herman, president of the lodge, who directed the meeting, appealed for volunteers in the movement. A number of physicians, attorneys and business men promised to do all in their power to help at least one young person, who has made himself amenable to the law, to do right.

Speaking of the benefits of such a league, Judge Cohen said: "The Big Brother work has appealed to the membership of the Order in other localities, with the result that much benefit to the individuals and to their respective communities has already been obtained. Properly carried on, this effort may assume tremendous proportions, being the only thoroughly organized movement along these lines dealing specifically with the Jewish boy of wayward tendencies."

LASKER LODGE, SAN DIEGO, CAL.

At a recent meeting of Lasker Lodge, No. 370, of San Diego, Cal., a handsome medal was presented to Bro. I. T. Davidson by Bro. Simon Levy on behalf of the lodge, who 30 years ago was its first president. Mr. Levy made a happy talk, in which he reminded the lodge of the early struggles when a few members endeavored to maintain the organization.

There was a large attendance at the meeting and among those present were three charter members. Another feature of the meeting was the election of officers for the ensuing term and delegates to the convention of the District Grand Lodge to be held in San Francisco.

FLINT LODGE, FLINT, MICH.

At an enthusiastic meeting of Flint Lodge No. 656, held at Flint, Mich.. on Jan. 7, 1917, 22 candidates were initiated into the Order. With an attendance of 50, the first meeting held by Flint Lodge in nine months proved a great success. Through the efforts of Bro. Edward Lichtig of Bay City, and with the co-operation of the officers of the lodge, the B'nai B'rith of Flint has again come to the front, with every indication of continued prosperity.

Following the initiation ceremonies, directed by a team composed of Rabbi Freund of Grand Rapids, Mr. Lichtig of Bay City and Mr. Lashman of Chicago, the members were addressed by Rabbi Freund on the purposes, ideals and achievements of the B'nai B'rith. Mr. Lashman addressed the lodge on the achievements in Social Service through the B'nai B'rith.

At a meeting held in the evening, to which the public was invited, the members and their friends were addressed by Rabbi Freund and by Mr. Lashman. Rabbi Freund delivered a very inspiring talk on "The Jew and His Story". Mr. Lashman, who is in charge of the Social Service Department of the B'nai B'rith of Chicago, addressed the meeting on "The Meaning and the Methods of Personal Social Service". Both of these talks were well received by the people of Flint and it is expected that results will soon be shown along the lines of suggestion made in the talks.

Mr. Lashman in his address called the attention of the audience to the fact that there are three ways of doing Social Service and that these ways are followed by the same number of groups of individuals. That one group is liberal in its contributions to institutions by means of the check book, another group is willing to give liberally of time and personal sacrifice, and that the third group is a class of men that will give of themselves the best there is in them to be of help to the unfortunate.

Mr. Lashman further said in his address:

"Now, my friends, what is it that you yourselves can do in the City of Flint in the way of Social Service? You cannot shut your eyes to the fact that we have in society such classes as delinquents, dependents and defectives. Each day our philanthropic and benevolent institutions are receiving applicants—men, women and children who belong to one of these classes. Some are blind and some are deaf; some are crippled and in other ways handicapped from earning their livelihood; some lack the mentality required to earn a living for themselves—people who are too feeble-minded to undertake tasks necessary to be accomplished in order to earn a sufficient amount to enable them to exist. Still others lack the moral stamina, so that they are unable to resist temptation, unable to obey the laws set for the guidance of men and women, and so they become, in the eyes of the law, delinquents—people who must be confined.

"Each day our institutions receive applicants from one or the other of these classes. Each day our institutions discharge some who have entered, but for every one discharged there are always at least two others who apply for admission.

"Doesn't this indicate to you, my friends, that this method of doing Social Service is but a method whereby we endeavor to heal the wounds rather than prevent them; a method whereby we confine criminals rather than prevent criminals; a method whereby we alleviate poverty rather than abolish it? Is it not far wiser to start upon a course of procedure that will endeavor to eliminate entirely the need for institutions which house delinquents, dependents and defectives?

"I want to stress this phase of Social Service. I want each one of you here tonight to think what might be done in your city to prevent crime, prevent disease, to prevent poverty. I wonder how many of you here would like to do what my friend Mr. X. did. His work surely was one of prevention. In his case he surely saw to it that at least one individual would not knock at the doors of an institution for either financial or moral aid. Cannot you, also, each one of you, every man and woman present here, take unto himself and herself, one individual and see to it that such individual leads a cleaner, a purer and more wholesome life? I feel that if we each did this we would accomplish a great deal toward eliminating the great classes that are a burden upon society.

"You have here in your city a number of children who are receiving no religious education whatever. Some of you here who are versed in the Jewish religion and history should take it upon themselves to organize Sunday School classes and teach these children to know something of their people, their history and their ideals. There are in the City of Flint a number of people who are not citizens. Those of you who are citizens and who possess the power of teaching others to become citizens should take it upon themselves to assist these poeple in becoming citizens of our country. There are a number of Jewish people in Flint who cannot read or write, people who hesitate to attend the public night schools. Those of you who are in a position to assist these should take it upon yourselves to teach them the rudiments of the English language. There are a number of boys who would be benefited by the attention and influence of an older man. Some of you men should be Big Brothers to these boys. There are a number of girls who need friendly advice and the guidance of an older woman. Some of you women should take it upon yourselves to be Big Sisters to these girls.

"I have outlined to you a policy of procedure, such a policy as the Social Service Committee of the Independent Order of B'nai B'rith is endeavoring to carry out in the City of Chicago, such a policy as every lodge of the B'nai B'rith in the country should endeavor to carry out in its own community. Think seriously of these matters, my friends, and see if you cannot do something in the City of Flint toward preventing crime and poverty."

This meeting served to introduce to each other Jewish people in Flint who had never met before, although they had been residing within a short distance of each other.

Another meeting of the lodge has been called for Sunday, Jan. 21, at which meeting a class of 15 candidates will be initiated. Dr. R. I. Coffee of Chicago, National Director of the Order's Social Service, will be the guest of honor. Flint Lodge is to be congratulated upon its reorganization and the plans undertaken for the future.

SOCIAL ACTIVITIES AT B. B. HEADQUARTERS, DISTRICT NO. 1, NEW YORK.

Bro. Herman Asher, Chairman of the Committee on Headquarters, has surrounded himself by a number of very enthusiastic and earnest men who are devoting considerable time and attention to B. B. work, including also social activities. Some of these brothers are always at the Headquarters in the evening to meet and greet visiting brothers. Among those assisting Brother Asher in his good work are Brothers Herman I. Sperling, George Greenbaum, Edwin Brucks, Leo Victorius, Alfred Weil, Albert Baum, Ben Scheiber, Nelson A. Bartow, J. Davison, I. Weiler, William Asher, Isidor Enselman, Dr. J. L. Blumenthal, Lester Brucks, Sanford J. Friedlander, Dr. M. M. Stark, Joseph Morje, Myer Victorious, William Silk, David Kraus, Sid. Landau, J. Goldberger, L. Lorenze, G. Rosenberg and H. Silverstein.

Brothers Sperling, Greenbaum and M. Victorius are encouraging billiard games and bowling and are thus attracting a number of the younger men

Brothers Wm Silk and William Asher have arranged "get together" meetings for Tuesday and Wednesday nights of each week when the brothers will meet for social intercourse and exchange of [illegible]

CHANANIAH LODGE, NEW YORK.

Chananiah Lodge had a most interesting installation ceremony Sunday, Jan. 7. The installation was public. A large gathering of enthusiastic B'nai B'rith and their families were present. Bro. Albert Weiss was installed as president of the lodge for the ensuing year. The installing officer on the occasion was the District Secretary, Dr. Bernard M. Kaplan, who was assisted by Past Presidents S. Gallinger and Henry Weiss. Bro. Emanuel Stern, the Nestor of the lodge, spoke beautifully on the work of the Order, and so did the president-elect, Bro. Albert Weiss and Past President Henry Weiss. Very appropriate remarks on the occasion were also made by Bro. Moses Oppenheimer and the installing officers. The installation was followed by an interesting musical program and dance.

LINCOLN LODGE, PHILADELPHIA, PA.

A regular meeting of Lincoln Lodge No. 780 was held on Dec. 7 at the Hotel Walton. The meeting was well attended and much interest was manifested in the annual anniversary. which was held on Jan. 4. 1917. At the meeting a large number of candidates were initiated.

B'NAI B'RITH DAY CELEBRATION BY EL PASO LODGE

El Paso Lodge No. 509 of El Paso, Texas, celebrated B'nai B'rith Day at Temple Mt. Sinai in connection with the dedication of the building, on Dec. 11, 1916. Rabbi George Fox of Fort Worth was the principal speaker.

"The B'nai B'rith is more inclusive than the temple organization or the synagog organization," declared Rabbi Fox. "It concerns itself, with neither reform or orthodoxy, nor with whether a man is a German or a Hungarian, a Pole or a Russian.

Distinctions Forgotten.

"When a Jew enters the B'nai B'rith hall he immediately becomes my brother. I leave behind me all distinctions. If there is any place where there is democracy in Jewish life, it is not in the temple, it is not in the synagog, but it is in the B'nai B'rith lodge room.

"Charity is a noble conception, but what we owe most to our downfallen brother is not charity, but justice. Charity may become uncharitable. Greater than charity is self-respect.

"B'nai B'rith has assumed the task of showing to the world what Jewish self-respect is."

Doom of Hebrew Comedian.

As an example of this, the speaker pointed to the virtual banishment of the "Hebrew vaudevillian" from the modern American stage.

"The synagog did not do it; the temple did not do it; B'nai B'rith did it," he exclaimed.

The speaker told of a heated interview he once held with a celebrated Hebrew comedian, and of the campaign that was waged by B'nai B'rith against this man, so that he later admitted that the B'nai B'rith had made "things so hot for him that he would never come back to the State of Texas."

Caricature Banned.

"Since that time there never has been a comedian on that circuit that has made up as a grotesque caricature of the Jew," said Rabbi Fox. "One was going to do so, but he was firmly told that he must take off his beard."

The increase in population has made it necessary, the speaker pointed out, that active steps be taken to lift the fallen brother.

The Big Brothers.

"That is why the 'big brother' conception came into being," he said. "The big brother movement was formed to see that every Jew who has fallen is given a chance. Who can evaluate the saving of one Jewish boy from the prison or penitentiary? When you see one of the boys who were sliding down the moral grade again interested in the pure and wholesome things of life, you will understand what B'nai B'rith means, if you do not know it already.

"The Jew is a law-abiding citizen. B'nai B'rith does not mean that when a Jew has broken the law a committee should storm the jail and try to get him out. B'nai B'rith helps him before he has broken the law, or after he has done so and paid the penalty. It helps keep his self-respect, or it helps him regain it. It does not help him cheat the law."

Rabbi Fox closed with an appeal to the younger men especially, urging them to join the movement, "as exemplifying the highest ideals of Judaism."

Tribute to Heller.

A touching bit in the services was the sincere tribute paid to the next speaker, the venerable Rabbi Max Heller, of New Orleans, La., by Rabbi Martin Zielonka, and the pathos-tinged dignity with which the elder man replied.

"To one who is on the declining side of life, it is pleasing to know that the younger men of his profession remember the elder-brotherly interest that he has shown in them," began Dr. Heller.

"It is not by way of awkward reciprocation of a compliment, but in all sincerity, that I say that I have been more and more impressed with the achievement of your many-sided and resourceful spiritual guide."

What "B'nai B'rith" Means.

Dr. Heller analyzed the meaning of the phrase "B'nai B'rith" to mean not the commonly accepted "Sons of the covenant," but "Bound by a covenant."

"The covenant is this: 'So long as Israel makes the Lord its God, so long will the Lord make Israel his people.'

"The phrase 'Chosen people' is not a childish conceit, but is regarded by the Jews as a conditional promise.

Religion is Bond.

"'Bound by a covenant.' That covenant is religion. B'nai B'rith and the synagog must go together. This is the second dedication at which I have found a synagog a home for the B'nai B'rith."

The rabbi closed his address by indorsing and elaborating on a suggestion made by Rabbi Zielonka, relative to the establishment of a men's club. He earnestly appealed to the congregation to utilize its remarkable equipment for serious and fruitful work and to hold up the hands of its leader.

MENORAH LODGE, BALTIMORE, MD.

Menorah Lodge No. 771 of Baltimore has started a most commendable movement in inaugurating a course of lectures of marked interest to the Jewish public, both from a Jewish and cultural point of view. The first lecture was held on Jan. 7. Mr. I. G. Dobsevage, secretary of the Jewish Publication Society of America, spoke on "The Romance of Jewish Literature."

SPRINGFIELD, MASS.

Springfield Lodge No. 684 held an installation of officers at their club rooms in the Adaskin building, Jan. 10, 1917. The Grand Lodge was ably represented by Mr. Samuel J. Witz of New Haven, the installing officer, and Henry Lasker of Springfield. Judge Jacob A. Asher of Worcester represented the Worcester lodge. Mr. M. Hirsch of Holyoke represented the Holyoke lodge.

Both Mr. Witz and Judge Asher made an urgent appeal for the relief of the Jewish war sufferers. P. L. Davison, the retiring president of the local lodge, was presented with a solid gold fob, containing a replica of the "Menorah," the emblem of the Order of B'nai B'rith. The meeting was well attended, the chairmen of the various committees made complete reports of their various activities of the year.

The inaugural address of the newly-elected president, Frederic Cohn, was the most interesting feature of the evening and showed that he was fully cognizant of the workings of the lodge and its requirements. He was heartily assured by the members of their earnest co-operation. After the meeting refreshments were served.

The following officers were installed: President, Frederic Cohn; vice-president, Frederick Rabinobitz; recording secretary, William M. Ziff; financial secretary, Alexander Mikola; treasurer, Joseph W. Gelfman; monitor, P. L. Davison; assistant monitor, Joseph Hertzmark; warden, Louis B. Miller; guardian, Alfred Katz; trustees, Dr. Myron Wessler, Raphael Sagalyn and William F. Katz.

JACOB H. SCHIFF LODGE, LANSING, MICH.

On Sunday, Dec. 10, a splendid rally was held in the lodge rooms of Jacob H. Schiff Lodge of Lansing, Mich., when eight new members were initiated by Bros. Edward Lichtig of Bay City and Dr. Rudolph I. Coffee, Social Service Director of Chicago. The initiatory ceremony was very impressive. Speeches suitable to the occasion were made by Bro. J. Simon of Lansing, Bro. Lichtig and Dr. Coffee. At the conclusion of the meeting divine services were held and Kaddish recited by those in mourning.

The evening's meeting was open to the public and drew a very large crowd. In addition to a splendid musical program, three Rabbis graced the occasion. Rabbi Charles J. Freund of Grand Rapids pleaded most earnestly with the members of the community, and particularly with B'nai B'rith colleagues, to start a synagogue in the city. Rabbi J. Weinstein of Goshen, Ind.. who had come earlier in the day to officiate at a B'rith Milah, congratulated his friends on the fine spirit of enthusiasm which had recently been awakened in Lansing. He was pleased to observe that Jewish people of the city thought in terms of spiritual gain as well as financial advance. Dr. Coffee brought a message of actual accomplishment to the members of the Order. He told of the great work which is being done under the direction of the Anti-Defamation League battering down prejudice and encouraging Jews to stand by their ideals. He told of the splendid progress which the Social Service Department is making and how its branches are spreading out to all parts of the country. Lansing, which has state institutions as well as a large college within its boundary, offers a fine field for Social Service endeavor. Its people should look after the young folks in these various institutions and aid them to keep in touch with Jewish life.

It is doubtful if the Jewish folks of Lansing ever had such a remarkable gathering in the past. Certainly the B'nai B'rith lodge should take on new life for the future.

A man's reach should exceed his grasp, or what's a heaven for?—Robert Browning.

B'nai B'rith of Chicago

David Fish Lodge No. 130 is making arrangements for a meeting to be held on January 15, 1917, at the Hotel Morrison. The special features of the meeting will be the installation of officers and the visit of Rabbi S. G. Boettigheimer of Peoria, Ill., who will address the members and guests on the subject, "B'nai B'rith Achievements—Fundamental and Monumental."

Brother Hugo Sonnenschein of Chicago was a guest of honor at the annual meeting of David Fish Lodge No. 130 at its annual meeting held at the Hotel Morrison on December 18th. After the regular order of business was disposed of, which included action on a large class of candidates, election of officers and delegates to the Grand Lodge Convention, Brother Sonnenschein addressed the lodge on the subject, "Grand-children of the Ghetto." He pictured before the audience the life and conditions of our co-religionists in foreign lands, recited the privations and sacrifices endured by them and then contrasted the life of ease and plenty enjoyed by the grandchildren of these heroic pioneers. He laid stress upon the necessity of maintaining not only the Jewish faith and its ideals, but what is of more importance, to live up to them. At the close of his address, a rising vote of thanks was tendered to the speaker.

Ramah Lodge No. 33, held its annual meeting at the Hotel La Salle on December 11th. The attendance was unusually large, numbering more than three hundred. The regular order of business took up a great deal of time, as over two hundred candidates were acted upon. This was followed by the election of officers for the ensuing term, also delegates to the District Grand Lodge Convention. The special feature of the evening was an address by Rabbi Max J. Merritt, of Evansville, Ind., who spoke on the subject, "Through the Desert of Sinai to the Holy Land." Rabbi Merritt, in his lecture, which was accompanied by stereopticon views, recited personal experiences while on a journey, partly by foot and partly by almost primitive conveyances, through the desert to Jerusalem. His lecture was most interesting and instructive and although he spoke for over an hour, he kept his audience interested and when he finished his address the gathering rose simultaneously and rendered him an ovation. After the close of the meeting, which was past midnight, luncheon was served and a social hour was spent.

Oriental-Hillel Lodge No. 72, held its annual meeting on Tuesday, December 26th, on which occasion the annual reports of the officers were presented and the election of officers and delegates was held, and a large number of candidates wer elected to membership. The special feature of the evening was an address by Dr. Simon Peiser, Superintendent of the Jewish Orphan Asylum of Cleveland, on the subject, "The care of the orphan among the Jews." Doctor Peiser illustrated his address with stereopticon views. The subject dealt mainly with the care bestowed upon the orphan in the institution which is under his guidance. He depicted, by means of the screen, the ideal life of the child in the institute, the course of training that he undergoes and the care and solicitude bestowed upon him, not only by the officials of the Home, but by all those who are in any manner connected with the maintenance of the institution. At the close of his address, a rising vote of thanks was tendered to the speaker.

Under the auspices of the Central B'nai B'rith Council, representing the Chicago lodges, a card party was held at the Hotel La Salle on the evening of December 27th. The audience numbered more than eight hundred and spent a most pleasant evening in the enjoyment of various games. Prizes for the successful players were awarded at the close of the evening and refreshments were served.

The Membership Campaign inaugurated by the Central B'nai B'rith Council has been brought to a close. A total of 538 candidates were secured, of which 176 belong to Oriental-Hillel Lodge, 75 to David Fish Lodge, and 287 to Ramah Lodge. The Council has arranged for a monster class initiation to be held at the Hotel La Salle on Saturday evening, Jan. 14th, at which time the official degree team of the Council will perform the initiatory ceremonies. Mr. Sig Livingston of Bloomington, Ill., the chairman of the Anti-Defamation League of the Order, will be the principal speaker and will address the audience on the subject, "The Jew in public opinion." The arrangement committee is preparing for this occasion also a program consisting of musical and vocal numbers, vaudeville, and will, at the close of the evening, serve refreshments and cigars.

The B'nai B'rith Cemetery Association of Chicago, held its annual meeting on January 10, 1917, at the office of the Chairman, Judge Philip Stein. Reports of officers were presented, from which it was evident that the association is in a flourishing condition and that its financial affairs are well looked after and that a handsome balance is to the credit of the association at the end of the year. Officers for the ensuing year were elected, resulting in the election of all retiring officers. The committee on By-Laws and Constitution, submitted various recommendations to amend the existing laws and final action thereon was deferred until the next quarterly meeting.

The Central B'nai B'rith Council representing the Chicago lodges held its annual meeting on January 11th, 1917. President Brother Dr. H. I. Davis, presented an exhaustive report, dwelling on the activities of the Council during the past year. Special emphasis was laid therein on the work of the Social Service Department under the auspices of the Council and under the special guidance of a professional worker. The financial reports presented showed the Council to be in a flourishing condition, having nearly a thousand dollars remaining as an unexpended balance in the Treasury. The election of officers resulted in the promotion of the Vice President of the Council, Brother Edward Sonnenschein, to the presidency by a unanimous election. The other officers elected were as follows: Dr. Harry A. Kraus, Vice-President; Julian J. Gusfield, Secretary, and A. B. Seelenfreund, Treasurer. The Executive Board of the Council consists of the officers of the Council, its Past Presidents, namely, Brother Israel Cowen and A. B. Seelenfreund, and one representative from each lodge elected at the meeting, namely, Hon. Sidney Lyon, of Ramah Lodge, Maurice Markowitz, of Oriental-Hillel Lodge, and B. Stenge, representing David Fish Lodge. The newly elected officers were installed and took charge of the affairs of the Council at this meeting.

The committee on "Summer camp for poor boys" submitted a report that it had secured a free site and also the promise from the railroad companies for free transportation from the city to the camp. The Council unanimously resolved to place to the credit of the committee the sum of one thousand dollars to be used in connection with the establishment of the camp. The lodges of Chicago were urged to interest themselves in this new phase of B'nai B'rith work and to render such financial assistance as its means will permit.

The Superintendent of the Labor Bureau presented an annual report from which it was evident that the Bureau is fulfilling its mission in a large degree and that it has become a blessing to the unfortunate and poor who are not in position to help themselves.

B'nai B'rith Day Celebration.

Under the auspices of the Central B'nai B'rith Council representing all the Chicago lodges, B'nai B'rith Day was fittingly observed with a banquet at the Hotel LaSalle on Saturday evening, January 6th, 1917. Nearly eleven hundred members and their ladies participated and the affair proved from all standpoints the biggest success ever secured by the Chicago lodges in undertakings of this character. Brother Edward Sonnenschein, First Vice President of the Grand Lodge, acted as Toastmaster and presented speakers, Prof. E. A. Scott, of the Northwestern University, and Mr. Harry A. Wheeler, First President of the National Chamber of Commerce, who addressed the audience on timely topics and particularly in connection with economic and financial preparedness. The affair was honored by the presence of the following Executive and District Grand Lodge officers: Adolf Kraus, President of the Order; Judge Philip Stein, a member of the Executive Committee of the Order; Dr. H. I. Davis, President of the District Grand Lodge; Hiram D. Frankel of St. Paul, Second Vice-President of the District Grand Lodge; Chas. D. Orokovsky, of Duluth; Julian J. Gusfield, Albert F. Mecklenburger, Samuel Levin of Danville, Ill., members of the General Committee; Sol Levitan of Madison, Wis., Sergeant at Arms of the Grand Lodge, and Brother Gustavus Loevinger of St. Paul, Chairman of the Propaganda Committee of the District Grand Lodge. A number of Past Presidents of District Grand Lodge and Chairmen of various committees were also in attendance.

During the banquet, musical numbers were rendered by professional talent which was much appreciated by the audience. At the close of the program, a reception was held and this was followed by dancing, which lasted until 3 o'clock in the morning.

Jubilee of Rainier Lodge, Seattle, Wash.

The Jubilee meeting held by Rainier Lodge No. 627 at the Scottish Rite Temple, on Dec. 28, 1916, was indeed a red letter day for the B'nai B'rith and will be long remembered by all as one of the most brilliant events in the history of B'nai B'rith in the Northwest.

At 6 a. m., Dec. 28, the Portland delegation of seventeen members of Theodore Herzl Lodge arrived in Seattle, but remained in their private car at the depot until 7 o'clock, at which hour a reception committee from Rainier Lodge came to take care of them.

They were first breakfasted, then later in the day they were taken sight seeing in automobiles along Seattle's boulevards and through the business district, a visit being paid also to the Home for Immigrants, and to the New Settlement House; following which the Portland and Victoria delegations were dined at the Hotel Washington Annex.

The immediate occasion for the Jubilee was the initiation of one of the largest classes of candidates ever held at one time into a B'nai B'rith lodge in Seattle, and was the outcome of the unremitting efforts of Herbert A. Schoenfeld who, as the father of the now famous membership campaign, endeavored to break the record.

The occasion was incidentally made the means of bringing together the various lodges of the Northwest in closer touch and more intimate relations.

A delegation of seventeen members of Theodore Herzl Lodge, I. O. B. B., from Portland, came over on a special train, and a delegation of five members of Victoria Lodge also journeyed to Seattle, Everett Lodge and Hildersheimer Lodge of this city being also well represented. Some two hundred members enjoyed the entertainment, refreshments and elaborate program that had been carefully prepared for them and which was successfully carried out by the entertainment committee of Rainier Lodge who, under the able guidance of Chairman Abe Stusser, did such praiseworthy work.

Class Initiation.

The initiation into Rainier Lodge of a large class of candidates afforded the Seattle B'nai B'rith the most perfect presentation of the ritual ever witnessed. The members of the degree team of Theodore Herzl Lodge of Portland, who at the special invitation of Rainier Lodge consented to put on the work, are thoroughly trained for their parts and, clad in magnificent robes to represent the ancient priests of Israel, they presented a most gorgeous spectacle, and the impressive ceremony of initiation was performed with befitting grandeur and solemnity.

Each noble thought in the ritual was beautifully brought out and properly impressed upon the neophytes with due emphasis.

Entertainment Not to Be Surpassed.

Immediately after the initiatory ceremony, Mr. Abe Stusser, chairman of the entertainment committee, took charge and conducted the entire body to the banquet hall, where the festivities were continued until the hour came for the Portland delegation to depart for home.

Between the speeches, which were delivered as called for by the toastmaster, Mr. Herbert A. Schoenfeld, past president of Rainier Lodge, artists entertained the gathering.

A feature of the banquet was a magnificent cake with an illuminated emblem which was presented by Mr. Hazen T. Titus of the Northern Pacific Railway Company's dining car service.

The cake, which weighed 50 pounds, was daintily decorated in white and gold and bore a beautiful Menorah, which was lighted by small electric bulbs placed in the interior of the cake. It was considered the most remarkable piece of art ever executed by the already famous chief of the Great Northern car service.

Mr. Abe Stusser, in a short, appropriate speech, pointed out that this large gathering was the direct result of the successful campaign for membership conducted by Rainier Lodge.

In this work the various members of Rainier Lodge had been divided into twelve tribes, each named after those of Israel, Mr. Herbert A. Schoenfeld being chosen chief patriarch to lead the campaign.

At this juncture, on behalf of the twelve tribes, Mr. Stusser presented Mr. Schoenfeld with a beautiful loving cup in recognition of the appreciation of the members of his unfailing energy and untiring labor to which the success of the membership campaign was due.

The gift, which came as a great surprise to Mr. Schoenfeld, bears the inscription, "To the Chief Patriarch Herbert A. Schoenfeld, from the Twelve Tribes of Rainier Lodge No. 627, I. O. B. B., Dec. 28, 1916".

In assuming the post of toastmaster, Mr. Schoenfeld told how unexpected the occurrence was to him, and generously declared that the success of the campaign was in reality mostly due to the unselfish efforts of those members who participated in it.

The next on the program was Mr. Albert Pillar, president of Rainier Lodge, whose pleasing duty was to welcome the visiting members and in behalf of Rainier Lodge to thank the degree team of Theodore Herzl Lodge for their magnificent work of the initiatory ceremony.

As he concluded his speech, Mr. Pillar was presented with a Past-President's Jewel, for which he returned suitable thanks.

Mr. David Mossensohn, First Grand Vice-President of District No. 4, in a very eloquent speech, gave a description of the principal work in which the Order is engaged and referred particularly to their activity in the relief of the victims of the European war, and also to the constant care exercised by the B'nai B'rith, through its Anti-Defamation League, to protect the glorious name of Judaism from slander and misrepresentation either in written work, on the moving picture screen or on the legitimate stage.

Entertaining speeches were also made by Dr. M. M. Bettman, District Deputy of Portland lodges; Mr. Julius Shafer, District Deputy for Seattle lodges; Vice-President Freddenstein of Everett Lodge; J. B. Jaffe, President-elect of Victoria Lodge; Milton Friedrich, President of Portland Lodge; J. Lauterstein, President Theodore Herzl Lodge, and Harry Schwartz, President of Bellingham Lodge.

Besides interesting speeches, kindly telegrams and bountiful refreshments, the entertainment committee had high class talent at hand. Mrs. Harry Sigmond rendered a delightful solo on the piano, while Miss Lilly Rosenberg, accompanied by Miss Kaufman, was as perfect as usual in a vocal solo, besides which excellent instrumental music typifying the opposite poles of musical composition were rendered by the Rag Time Trio and the Imperial Russian Soloists and, last but not least, a clever recitation was on the program by Mr. Leslie Stusser, whose name has appeared often on the programs of the Menorah Society.

The time was up then and the Portland delegation hurriedly made for their waiting train, carrying with them the sincere and enthusiastic thanks and best wishes of the entire body assembled at the depot.

The whole affair, from beginning to end, was a huge success. Brotherly love, good will and harmony reigned supreme, and feelings of gratitude filled each one present.

In conclusion, we may mention that the entertainment committee, whose able work made possible Rainier Lodge's Jubilee meeting, was composed of Messrs. Abe Stusser, chairman; Harry Sigmond, Max Silver, Simon Wiener, Meyer Cohen and Sam Clein.

HUNTINGTON LODGE NO. 795, HUNTINGTON, W. VA.

Huntington Lodge No. 795 of Huntington, W. V., held a well attended meeting on Dec. 17, 1916. The lodge has secured the entire floor, which it will properly furnish as a meeting place and club rooms. For the present the lodge has 50 members and 10 candidates awaiting initiation. As soon as the home and club shall be completed, there will be no difficulty in securing the membership of every co-religionist in the city. At the last meeting an election of officers was held and their installation took place at another meeting of the lodge held before the close of the year.

On Jan. 9, the lodge will hold a dance coupled with an entertainment.

CREMIEUX LODGE DEFEATS GOLDEN GATE LODGE IN MEMBERSHIP CONTEST.

A membership contest was held between Golden Gate Lodge No. 129 and Cremieux Lodge No. 325, both of San Francisco, and a well-deserved victory perches upon the banners of Cremieux Lodge. After a year-long struggle, Cremieux emerged triumphant from the membership contest. The lodge is being showered with congratulations from all sources in recognition of the progress made during the past year, representing a 40 per cent gain in membership. The contest has proven a wonderful help to the lodge, and besides the addition of many excellent members, a great deal of increased enthusiasm has been instilled in the members of the lodge.

What Our Lodges Are Doing

B'NAI B'RITH OF SAN FRANCISCO.

At the annual meeting of Golden Gate Lodge No. 129, held on Dec. 20, 1916, the officers for the ensuing term were elected.

An unique feature of the meeting for the following year is the installation in the lodge room of a bulletin board on which are posted the names of all committees and their members, standing as well as special committees. This makes it easy for members to locate the proper parties to take up matters referred to certain committees and likewise tends to keep committeemen in attendance at the meetings.

A report on the advisability of colonizing Jewish immigrants on farms throughout California will be made by special committee at the coming convention of the District Grand Lodge which will meet in San Francisco in February.

The Sabbath school has been started in the much-populated San Brundo district under the auspices of the San Francisco section of the B'nai B'rith Social Service Department.

Preliminary arrangements have been begun for the fifty-fourth annual convention of District Grand Lodge No. 4, Independent Order B'nai B'rith, which will convene in San Francisco Feb. 18, 1917, remaining in session for three days.

Two of the subjects to be considered at the coming sessions are of outstanding interest, one to Pacific Coast Jewry generally and the other to members of the Order in San Francisco.

The first matter is the report of a special committee appointed at the last convention to consider and investigate the subject of Jewish colonization on the Pacific Coast.

This question has been given added importance by the continued immigration of Jews from the Old World to this city, as the western gateway of America, and by the consequent economic problems arising.

The other subject of interest on which a special committee report is forthcoming is the proposed sale of the B'nai B'rith building in San Francisco to the District Grand Lodge under specified conditions.

Two large affairs for the entertainment of the convention were decided on.

On Monday evening following the opening of the convention a reception to the delegates and their ladies will be held at the Hotel St. Francis. A special musical program will be rendered.

On this occasion Rabbi Martin A. Meyer, grand orator of the district, will deliver an address. Other features are being planned.

On the following evening the initiatory team of the Committee of Fifty will give an exemplification of the ritual, wearing robes and illustrating the ceremonial with stereopticon views. While this is in progress a social will be held for the ladies.

The committee of 50 representing the San Francisco lodges arranged a carnival in the B'nai B'rith club rooms on Jan. 7, 1917. Many novel features were arranged and the affair proved an enjoyable one.

Cremieux Lodge No. 325 held a class initiation on Monday evening, Dec. 11, 1916. President Henry Newburgh of the District Grand Lodge, other Grand Lodge officers and Past Grand Presidents were guests of honor.

Ophir Lodge No. 21 gave a Channukah festival on Dec. 21, 1916, at which the members of the Leo N. Levi Youths' Auxiliary were the special guests.

The committee of 50, composed of delegates from the ten San Francisco lodges, has arranged for a course of lectures upon the subject of "The New Testament from a Jewish Viewpoint", to be delivered in the B'nai B'rith building by the Rev. Martin A. Meyer. Dr. Meyer has kindly consented to hold this course of lectures and has delivered many interesting talks before large and interested audiences, and it is expected that many members of the Order will take advantage of this opportunity. The date will be announced as soon as final arrangements have been completed.

The committee of 50 will hold a grand carnival during the current month for the benefit of the club rooms. Features have been suggested that will open the eyes of the members and the surprises in store will be so numerous that every minute will have its special significance. Arrangements for this affair have nearly been completed and all who attend will be thoroughly entertained. This affair is in charge of Bro. Louis Geballe, who is being assisted by Jos. Glassman, Dr. R. [illegible] Cerf, Morry Rapheld, H. A. Zekind, [illegible] Levin, and several others.

On Monday evening, Jan. 8, the officers of Cremieux Lodge were installed by Bro. Goldsmith, treasurer of the Grand Lodge. The meeting was unusually well attended and the social committee arranged a program of entertainment which not only was elaborate but was full of mirth and good cheer.

The meeting of the lodge held on Dec. 11 will long be remembered by those who were fortunate enough to be present. It was the best meeting ever held by any individual lodge of San Francisco. A class of 25 candidates was initiated, all men of standing and reputation. Spiritual work was exemplified by the degree team of the lodge. After the close of the meeting the lodge and its guests repaired to the banquet hall, where a sumptuous feast was served; 115 members were seated around the festive board. Bro. R. E. Gutstadt, second vice-president of the Grand Lodge, delivered an interesting talk, after which the other officers of the Grand Lodge made pleasing remarks. The gathering was further entertained by vocal selections by Bros. Cantor and Rappaport.

The entertainment committee of the lodge announces that early in February it will hold a carnival in the club rooms which is intended to be unique in many ways.

B'NAI B'RITH OF PORTLAND.

Theodore Herzl Lodge No. 314 held a well attended meeting on Tuesday, Dec. 12, 1916. Interesting talks were delivered by Bros. Charles F. Berg and Carl A. Press. Mrs. Max Hirsch, representing the Council of Jewish Women, made a plea for a memorial fund. The lodge has taken active steps for the assistance of the Portland Free Hebrew School.

On Monday evening, Dec. 11, 1916, a meeting was called at the B'nai B'rith building by Dr. M. M. Bettman, District Deputy, to organize Jacob Bloch Auxiliary to Portland Lodge No. 416. Officers of the auxiliary were duly elected and the auxiliary was formally instituted.

The degree team of Theodore Herzl Lodge and a large delegation of members of Portland Lodge paid an official visit to Rainier Lodge of Seattle on the occasion of its jubilee. The degree team officiated at the initiation of a large class of candidates of Rainier Lodge.

Portland Lodge, jointly with Jacob Bloch Ladies' Auxiliary, held its first meeting of the year on Tuesday evening, Jan. 2, 1917. The officers of the joint organizations were installed on that occasion.

The last meeting of the year held by Theodore Herzl Lodge No. 314 proved a most successful gathering. A large class of candidates was initiated and the officers for the ensuing year were elected, also delegates to the coming Grand Lodge convention, which will meet in San Francisco next February.

Following the meeting a Dutch lunch was served in the gymnasium of the B'nai B'rith building at which Bro. M. Mosessohn acted as toastmaster and introduced the various speakers in rhyme. Those responding to the toasts included the retiring president, Jacob Lauterstein, who was presented with a beautiful past president's jewel; B. W. Rubin, the president-elect; D. N. Mosessohn, the first vice-president of the Grand Lodge; District Deputy Dr. M. M. Bettman; Vice-President Simon Cohn and Ladies' Auxiliary Deputy Dr. A. Tilzer. The meeting adjourned long after midnight.

Oregon Auxiliary No. 2, Daughters of the Covenant, held its last meeting of the year at the B'nai B'rith building on Tuesday evening, Dec. 26, 1916, which will be long remembered by those who attended. It was one of the most enjoyable meetings held by the organization. Officers for the ensuing year were elected. After the meeting the members enjoyed the annual banquet in which more than 100 participated. Mrs. D. E. Cohn acted as toastmaster and toasts were responded to by the outgoing officers, the newly-elected officers and many members.

The joint public installation of B'nai B'rith lodges of the city and its two ladies' auxiliaries was held on Tuesday, Jan. 2, 1917, in the B'nai B'rith building. District Deputy Dr. M. M. Bettman installed the officers of the lodge and Deputy Dr. A. Tilzer served for the Ladies' Auxiliary.

The meeting was presided over by Bro. Milton Friedenrich, the retiring president of Portland Lodge. At this meeting the charter for the Jacob Bloch Auxiliary was presented by Dr. Tilzer in behalf of the Grand Lodge.

The address of the evening was delivered by David N. Mosessohn, First Grand Vice-President, who told of the objects of the Order and pleaded for a close co-operation in the building up of the local lodges. In behalf of Portland Lodge, he presented Past President Milton Friedenrich and District Deputy M. M. Bettman with past presidents' jewels, expressing the appreciation of the members of the lodge for their untiring work in behalf of the lodge. He stated that Past President Lauterstein of Theodore Herzl Lodge received a jewel from that lodge at its last meeting.

The musical program consisted of violin solos by Miss Sylvia Weinstein, accompanied on the piano by Miss Soule, who was forced to respond to two encores so enthusiastically was she received, and the splendid baritone solos by T. O. Scougall, accompanied on the piano by Mrs. Scougall. Both numbers were well delivered.

At the close of the meeting dancing was indulged in.

Portland Lodge No. 416 held a very interesting meeting on Dec. 5, at which time three new members were initiated. Nominations of officers for the coming year were also made.

On the evening of Dec. 7 District Deputy Dr. M. M. Bettman effected temporary organization of Jacob Bloch Auxiliary, Daughters of the Covenant. On Dec. 12 permanent organization was completed. Hereafter Jacob Bloch Auxiliary will meet in a hall adjoining that in which Portland Lodge No. 416 is meeting in the B'nai B'rith building. Portland Lodge has long looked forward to the organization of a ladies' auxiliary and many pleasant joint social meetings will be held at the conclusion of the regular meetings. The organization starts with 24 charter members.

Jacob Bloch Auxiliary, Daughters of the Covenant, is named in honor of the late Rabbi Jacob Bloch, for 16 years Rabbi of Temple Beth Israel of this city and for more than 40 years an active and enthusiastic member of the B'nai B'rith.

UNITED CITIES LODGE No. 533 OF JOPLIN, MO., CELEBRATES B'NAI B'RITH DAY.

B'nai B'rith Day was celebrated by United Cities Lodge of Joplin, Mo., on Sunday, Dec. 10, 1916, with a program for both the afternoon and evening sessions at the Knights of Pythias Hall.

In the afternoon a regular meeting of the lodge was held and a class of fourteen candidates was initiated and nominations for the officers for the ensuing year were made. In the evening a banquet was held at which more than 200 members coming from the cities of Joplin, Galena, Pittsburgh, Webb, Carthage, Carterville and Ft. Scott, Mo., in addition to the local members, were present. Brother Harry Hurwitz presided and introduced the speakers.

Rabbi Joseph Leiser, in his talk on "The Harmony of the Synagogue and the Fraternity," said "the synagogue is the ideal forming institution; it aids in the formation of ideals and ideals governing life. According to psychology," said the speaker, "every ideal involves action, and hence the ideal must be translated into action which looks after the practical things of life, and thus the B'nai B'rith as a fraternity enters into the work by looking after the various institutions it has founded and which have proven so useful to the Jewish communities."

"Patriotism" was the subject of G. F. Newburger's talk, which he treated from the standpoint as an asset of the American Jew. He urged the new comers of the Jewish faith to appreciate the privilege of their American citizenship.

Short talks were also made by Brothers W. Fleishaber, president of the lodge; M. Scheil; M. Wiler, all of Joplin, and David Weil of Carthage, Mo.

A musical program of pleasing numbers was successfully carried out.

DEDICATION OF B'NAI B'RITH HOME AT HUNTINGTON, W. VA.

An elaborate reception and dance, coupled with a program of high class entertainment, marked the opening of the new home of Huntington Lodge No. 795, of Huntington, W. Va., located in the Prindle Building. The exercises took place on the evening of Tuesday, Jan. 9. The new B'nai B'rith home includes a reception hall, rest rooms, library, recreation parlor and smoking rooms.

B'NAI B'RITH OF CLEVELAND.

On Thursday, Dec. 21, 1916, "The History of the Jew in America" was the subject of the second in the series of talks given by Rabbi Louis Wolsey. The lecture was unusually well attended and elicited much applause. In addition to the lecture, a musical program was successfully carried out.

On Thursday, Dec. 28, the annual meeting of Cleveland Lodge was held, at which the election of officers and delegates to the coming convention of the District Grand Lodge took place.

The lodge is making arrangements for a B'nai B'rith minstrel and dance to take place Jan. 14, 1917. The committee in charge of arrangements is making all endeavors to make this affair the finest ever given under the auspices of the lodge.

On that evening the lodge will celebrate its fifty-third anniversary. Officers of the District Grand Lodge and other active members of the Order from out-of-town cities will attend as guests and speakers. On the same evening the lodge will dedicate the Martin A. Marks Memorial Library and conduct a public installation of the newly-elected officers. In the afternoon a meeting of the lodge will be held, at which it is expected to initiate a large class of candidates.

Following the custom of the senior organization, the junior circle of the B'nai B'rith held its first annual banquet at the B'nai B'rith building on Sunday, Dec. 24, 1916. Besides installing the new officers, the audience listened to short addresses by the officers and guests.

On Thursday, Dec. 28, 1916, under the auspices of Cleveland Lodge, Rabbi Louis Wolsey delivered a lecture on "The History of the Jew in America". The next lecture of this course to be held on Jan. 25, and the topic will be "The Influence of the Jew on the Civilized World".

At a meeting of the Junior Circle of B'nai B'rith, held in the B'nai B'rith building on Jan. 7, Dr. L. E. Mook, Scout Commissioner of Cleveland, addressed the gathering on "Opportunities for Scout Masters". His speech proved educational as well as interesting.

A class of nearly 100 members was organized from among the members of the Order for the study of salesmanship at the meeting held in the B'nai B'rith building on Thursday evening, Jan. 4, 1917. At the meeting Mr. Samuel Davis, who will conduct the class, addressed the gathering on "Successful Salesmanship".

The annual election of officers of Cleveland Lodge No. 16 was held at a well attended meeting on Dec. 28. In addition to the officers elected, delegates to the coming convention of the District Grand Lodge were also elected.

The installation of officers will take place on Jan. 14.

Over 300 members of Cleveland Lodge were enthused by a brilliant array of speakers that addressed the members at the annual dinner held on Sunday evening, Dec. 17, 1916, at the B'nai B'rith building. The occasion was the annual convening of the members in a "get-together" banquet. The speakers outlined the hopes and aspirations of the Order. They referred to the ideals that the lodge stood for and promoted. Mr. William Widenthal was presented with a loving cup by the lodge in appreciation of his loyal service to the Order. In the afternoon of the same day a meeting of the lodge was held at which a large number of candidates were initiated.

REBECCA LODGE, ALEXANDRIA, LA.

On Sunday, Jan. 7, 1917, Rebecca Lodge No. 240, of Alexandria, La., held its annual B'nai B'rith Day celebration. The guest of the evening was Bro. E. R. Bernstein, of Shreveport, president of the District Grand Lodge.

The day's activities consisted of the annual meeting of the lodge in the afternoon at which a class of candidates was initiated and the officers were elected. This was followed by the installation of the newly-elected officers and brief talks by President Bernstein and others, followed by a social hour and the serving of refreshments. In the evening the formal program consisting of the following was carried out:

Organ Prelude—Mrs. J. G. Thompson.
Vocal Solo—Mrs. Ben Weil.
Introductory Remarks—Bro. L. J. Rothstein.
Address—Bro. E. R. Bernstein.
Vocal Solo—Mrs. W. B. Nachman.

At the close of the exercises a banquet was held at Hotel Bentley complimentary to President Bernstein.

What Our Lodges Are Doing

LOUISVILLE LODGE, LOUISVILLE, KY.

Louisville Lodge No. 14, on Wednesday evening, Dec. 27, 1916, elected the following officers for the ensuing year:

Louis Grossman, re-elected president; Dr. Abraham Nowak, vice-president; Samuel Lipnik, assistant monitor; Joseph Lazarus, monitor; Philip Bookstaber, inside guardian; Robert Grabfelder, treasurer; Harry A. Horn, Jr., secretary; Nathan Oppenheimer, outside guardian, and Joseph Lazarus, Joseph Greenbaum, Leopold Heine, trustees.

The following were elected delegates to the annual District Grand Lodge meeting to be held in Cincinnati:

Joseph Lazarus, Joseph Selligman, David Hirsch, Robert Grabfelder and Louis Grossman. Alternates: Joseph Greenebaum, Dr. Joseph Rauch and G. S. Rosenburg.

Louisville Lodge is arranging to hold its B'nai B'rith Day celebration on Sunday evening, Feb. 4, 1917, in the main auditorium of the Y. M. H. A. building. Dr. David Philipson of Cincinnati will be the principal speaker of the evening. A musical program, participated in by the best talent in the city, will also be arranged. On account of the prominence and popularity of Dr. Philipson a record-breaking crowd is expected at this celebation.

Louisville Lodge is also systematically formulating plans to conduct another vigorous campaign for membership during the early part of the year, and the leaders of the lodge feel confident that the lodge will make a substantial increase in membership which will compare favorably with the increase which has been made by the various lodges in the district during the past year. The reason that the campaign was not conducted before the first of the year was on account of business conditions which up to the present time have prevented the members of the propaganda committee from giving it the necessary attention.

The plan on which the campaign will be conducted is to enlist in the campaign practically every member of the lodge and to assign to each member the names of two or three prospects which they will be expected to enroll. They will be given until a certain day to report and return their cards of applications, and then those prospects who are not obtained as members through this plan will be distributed among the active members of the propaganda committee who will call in person upon said prospects and again endeavor to get their applications.

CORSICANA LODGE, CORSICANA, TEX.

Arrangements are being made for the proper observance of B'nai B'rith Day by Corsicana Lodge No. 275, of Corsicana, Tex., to be held on Sunday, January 21, 1917.

The following program will be carried out:

Prelude................Miss Hilda Jarett
Address of Welcome.......M. M. Miller
Master of Ceremonies
Song of Welcome.............Audience
A Child's Greeting....Baby Jewel Levine
Introducing the Speaker............
..............Rabbi David Goldberg
Address....Rabbi George Fox, Ft. Worth
Vocal Solo..........Miss Adele Shwarts
Word and Song.......Dorothy Kaufman
Accompanied by Minnie Goldberg
Piano Solo.........Miss Gladys Samuels
Closing Prayer.......Master Robert Cerf

ABRAHAM LODGE, BRIDGEPORT, CONN.

The officers-elect of Abraham Lodge No. 89 of Bridgeport, Conn., were installed on Sunday, Jan. 7, 1917, by Bro. Charles Hartman of New York, a member of the Executive Committee of the Order. Congratulations and greetings were presented from Mr. Adolf Kraus of Chicago, president of the Order; Judge A. K. Cohen of Boston, president of the District Grand Lodge, and a number of other officers of the District Grand Lodge.

A noteworthy incident of the celebration was the installation of Bro. Jacob Klein, first vice-president of the Constitution Grand Lodge of the Order, as the president of the lodge, an office which he had occupied 25 years ago. President Klein was presented with a handsome ivory gavel as a token of esteem from the General Committee of the District Grand Lodge in honor of the approaching fiftieth anniversary of the existence of the lodge.

B'NAI B'RITH ACTIVITIES IN BOSTON.

Massachusetts Lodge No. 27 held a high-class Cabaret-Smoker and Collation at the Hotel Brunswick, Dec. 20, 1916.

The lodge initiated, prior to the entertainment, 19 new members, and an initiation of such a large class is nothing new to Massachusetts Lodge, as through the efforts of the officers the membership in the past year was increased thus to the amount of 400 per cent for the year.

The new members who have joined are highly enthusiastic in the interests of B'nai B'rith and the lodge has every prospect of increasing its membership tremendously and becoming one of the banner lodges of the district.

At the entertainment held there was a large attendance and the affair was thoroughly enjoyed by all those who were present, and the president, Richard Hermann, made the address of welcome.

The lodge, of which Judge A. K. Cohen, President of District No. 1, is a member, in appreciation of the honor conferred upon it by the election of the Judge to the presidency, is tendering to Bro. A. K. Cohen a banquet and testimonial on Jan. 24, 1917, at the City Club, and it is expected that this affair will be very well attended and that its influence will result in obtaining new members.

At the last meeting election of officers took place and the present incumbent, Richard Hermann, declined the presidency for another year, as he felt his duties with the institution of the Social Service Department under the auspices of the Massachusetts Lodge, as on the lines suggested by the General Committee, will take up quite a great deal of his time and no doubt it is to be expected that great work will be accomplished under his leadership in that direction.

The officers elected for the ensuing year were as follows: Jacob Wasserman, the present vice-president, being advanced to the presidency; the assistant monitor, Franklin M. Cohen, to the office of vice-president; Sumner S. Gordon, assistant monitor; Bernard Gerfinkle, inside guardian; Herman A. Mintz, warden; J. S. Phillips, secretary, and three trustees, as follows: Warren J. Bloom, Charles M. Hollander and William Reichert.

With the election of above officers, every reason is felt that the lodge will enjoy a successful year, especially where the newly-elected president is a man of vigor, enthusiasm and well thought of in the Jewish community of Boston, and his popularity was shown in his recent election to the House of Representatives.

ISAAC LODGE, MILWAUKEE, WIS.

At the luncheon given at Hotel Wisconsin under the auspices of Isaac Lodge No. 87 of Milwaukee, Wis., on Dec. 6, 1916, Miss Minnie F. Low of the Bureau of Personal Service of Chicago, former president of the National Conference of Jewish Charities, addressed the Jewish men and women of Milwaukee on the subject of "Community Service." The affair was one of a series planned by the lodge for the purpose of enlarging the interest of the Jewish people in matters of civic interest and general community betterment.

"The social workers in Chicago have done more to inject humanitarian ideals and progressive methods into state, county and city charitable institutions than in any other city that I know," said Miss Low, who enjoys the distinction of having been the first social worker in the United States and also the first women to be president of the National Conference of Jewish Charities.

"So thoroughly is their work recognized that neither state, city nor county dreams of undertaking any sort of reform or progressive movement for the care of the unfortunate without consulting the social workers. Intensive work among the cripples, study of the best treatment and care of mental defectives no matter what the question may be, the social workers are called upon for advice.

"In this all faiths and creeds and races work side by side. Every board or committee that is formed has representation from all creeds.

"Among the great works accomplished I count the introduction of private charity methods into the public boards and institutions. The private methods are 100 years in advance of public methods. The juvenile court and the mothers' pensions are two of the great achievements of the social workers."

ENTERTAINMENT BY COVENANT LODGE, DULUTH, MINN.

Minstrelsy and vaudeville were the features of the home talent entertainment staged by Covenant Lodge No. 569 of Duluth, Minn., at the Little Theater, Wednesday evening, Dec. 20.

Members of the fraternity, their families and friends, filled the playhouse long before the opening of the show, and the many song numbers and specialties were well received. The proceeds of the show will go into a special fund for furnishing B'nai B'rith lodge quarters in the new Temple Emanuel building, when it is finished next year.

The show was opened with a minstrel program, E. A. Silberstein acting as interlocutor and the following as end men: Jay Schrader, A. B. Kapplin, Charles Rosenfeld, Louis Kramer, Max Rosenfeld, and Barney N. Scott. Soloists were: Miss Bessie Meyers and Lionel Traubman, and the chorus consisted of Misses Esther Abrahamson, Rosalind Bondy, Jeanette Gomberg, Rachel Hammel, Mae Klein and Alice Wetzler.

A. B. Kapplin and Jay Schrader opened the vaudeville part with an original comedy sketch, "Big Time," written by the former, that was well received. The act was a satire on the minstrel show, the two young men discussing the players while changing clothes in their dressing room, the scene of the sketch.

"Late Again" was the name of the playlet presented by Miss Besse Meyers of Minneapolis and Lionel Traubaum, whose singing delighted the audience.

Miss Jeanette Gomberg and Charles Rosenfeld entertained with three popular dance numbers, including the new waltz, the fox trot and polka. They were compelled to respond to several encores.

The entertainment was brought to a close with "The Seminary Girls," a miniature musical comedy written by Miss Alice Wetzler and presented by six young women.

Those who took part in "The Seminary Girls" were: Miss Rosalind Bondy, the prude; Miss Alice Wetzler, her roommate, and Misses Esther Abrahamson, Jeanette Gomberg. Rae Hammel and Mae Klein, their classmates.

CLASS INITIATION BY UNIONTOWN LODGE OF UNIONTOWN, PA.

On Wednesday evening, Dec. 13, 1916, Uniontown Lodge No. 471 initiated a class of 15 candidates. The occasion proved a great success and resulted in much enthusiasm being aroused among the coreligionists of that community.

Several out-of-town speakers, Marcus Feuchtwanger, vice-president of District Grand Lodge No. 3; Edward Hemple, chairman of the Propaganda Committee of District Grand Lodge No. 3; Aaron Horvitz, president of Saar Sholem Lodge, and Richard S. Rauh, president of Jericho Lodge, and vice-chairman of the District Propaganda Committee, contributed to the evening's entertainment.

Mr. Feuchtwanger, who was first introduced, gave a very illuminating discussion of the fundamental purposes of the B'nai B'rith. His remarks elicited a great deal of attention and an equal measure of applause. Then Mr. Hemple, through whose valiant labors was lately brought into action, briefly summarized his happiness at the brilliant prospects which now lay ahead of Uniontown Lodge and urged the members to remain steadfast to their pledge. Aaron Horvitz gave a remarkably profound discourse on the history of the struggling Jews and drew a strong contrast between the present state of affairs and that which has preceded the Jews in their long history. Richard S. Rauh spoke last for the visitors and carefully outlined three distinct problems in international Jewry suggesting three possible solutions. Rabbi Shapo then gave a brief incisive address about the B'nai B'rith's growth. Over 200 men and women attended this meeting, which was acclaimed the finest of its kind recently held in Uniontown.

HOME LODGE No. 243, NEW ORLEANS, LA.

A very interesting meeting took place on Nov. 27, under the auspices of Home and Gutheim lodges. Dr. Mendel Silber and Max Heller were the speakers and spoke on the good and welfare of the Order. Speeches were made by the past president, Archibald Marx, by Elkin Moses and by Jos. S. Loeb, who also took part in the discussion. The meeting was largely attended, and those that were present were highly pleased to hear such able speakers discuss matters of vital interest to the B'nai B'rith.

DENVER LODGE No. 171 OBSERVES B'NAI B'RITH DAY.

B'nai B'rith Day was observed by the lodge on Thanksgiving. An open meeting was held in the lodge rooms on that morning. Considering that only two days' notice could be given of this meeting, the attendance was very good. The hurried arrangements were made to have the opportunity of listening to Brother A. L. Levi of St. Louis, who passed through Denver on his way to Pueblo, where he was to deliver an address at a community banquet that evening.

The address of Brother Levi was full of sound thought and practical suggestions. In simple language and unassumming manner, he traced the history of the Order from its organization in New York City in 1843, stating that its main object was uniting the various elements of Jewry and drawing them together under one banner regardless from whence they came and what their mode of worship. He showed how well the Order carried out its purposes, and that it was well equipped and ready to meet the conditions of our co-religionists throughout the world. He then spoke of the specific work that is being done by the Order and its lodges, referring especially to the Anti-Defamation and Social Service work of the Order. The address presented new phases of the Order's work to many members and was well received.

DISTRICT No. 1.

On Feb. 8, Washington and Maccabee lodges will hold a joint meeting at which Bro. Rev. Aaron Eiseman will speak on the "Work of Jewish Endeavor at the Mexican Border".

On Feb. 17, Akiba, Manhattan and Washington lodges will hold the second of their joint dances at the headquarters. We expect this to be even finer than the last affair.

On Feb. 22, Washington Lodge will celebrate its sixty-third anniversary by holding a dance at the headquarters. Several prominent men will address the audience.

District Grand Lodge No. 1, I. O. B. B. will hold its Sixty-fifth Annual Convention in Buffalo, N. Y., Sunday, Feb. 4, 1917.

Through the kind interest of Bro. George E. Greenbaum, a billiard and pool table was installed in the headquarters of the district for the use of members and their friends.

Judge A. K. Cohen, President of the District, and Brother Archibald M. Hillman, member of the General Committee, and the Secretary of the District Brother Bernard M. Kaplan are arranging for the organization and the institution of a new lodge in New Bedford, Mass.

Israel Lodge No. 796 of Portland, Me., has re-elected Dr. Elias Caplan, President of the Lodge for the ensuing term. Brother Caplan is a practicing physician and a brilliant writer and orator. Israel Lodge, though the youngest lodge in the district, is becoming one of the most active of the lodges and is particularly interested in Literature and Social Service work.

On Tuesday evening, January 25th, Akiba, Manhattan and Washington Lodges will hold a joint meeting at the headquarters of the District. This meeting will be addressed by Brother Isidore Hershfield, who will speak of his trip to Poland. All brothers will be welcomed.

New York Isaiah No. 1 held its installation on January 8th. Brother Charles Hartman, member of the Executive Committee, acted as the Installing Officer. Brother Hartman also installed the officers of Edward Everett Lodge. Brother Joseph Rosenzweig, First Vice-President of the District, installed the officers of Flatbush Lodge No. 753. The officers of Akiba Lodge were installed by Brother William Asher. The District Secretary, Brother Bernard M. Kaplan, installed the officers of Chananiah Lodge No. 165. Brother Samuel Stern, the orator of the Lodge, delivered an interesting address on that occasion. Brother Myron Sulzberger installed the officers of Asariah Lodge No. 164. The officers of Hebron Lodge were installed by Brother David Kraus. Brother Maurice P. Davidson, Second Vice-President of the District, installed the officers of Jordan No. 15, and Brother Sidney L. Fibel, delivered a very interesting address on that occasion. Brother Davidson also installed the officers of Washington Lodge No. 19. Brother Meyer Victorious, who has been re-elected President of the New York Isaiah Lodge, installed the officers of Hillel Lodge No. 28. Brother Dr. M. M. Stark installed the

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What Our Lodges Are Doing

(Continued from page 15.)

officers of Canaan Lodge No. 29. The officers of Rehoboth Lodge were installed by Brother Henry Gutenstein. Past President of the District, Morris Adler, installed the officers of Samuel Lodge.

Brother Herman Asher, Past President of the District, installed the officers of Macabee Lodge, as well as those of Henry Jones Lebanon Lodge. The officers of Manhattan Lodge were installed by Brother Simon M. Roeder. Brother Edward Rosenfeld installed the officers of Sulamith Lodge No. 167; and the officers of B'er Schebha Lodge No. 11 were installed by Brother Henry Meyers.

Brother Dr. Bernard M. Kaplan was elected President of Zion Lodge No. 2. The officers of Patchogue Lodge No. 759 were installed by Brother Kaplan.

The officers of the out-of-town lodges were installed by the following:

Arrarat Lodge No. 13, Hartford, by Brother M. P. Davidson; Horeb Lodge No. 25, New Haven, by Brother Past President Joshua Kantrowitz; Massachusetts Lodge No. 27. Boston, by Brother A. M. Hillman, Member of the General Committee; Zerubbabel Lodge No. 53, Rochester, by Brother Leo Bier; Montefiore Lodge No. 70, Buffalo, by Brother David Ruslander; Abraham Lodge No. 70, Buffalo, by Brother David Ruslander; Abraham Lodge No. 89, Bridgeport, by Brother Charles Hartman of New York, Member of the Executive Committee; Jacob Lodge No. 91, Syracuse, by Brother Rabbi Guttman; Joel Lodge No. 118, Plattsburgh, by Brother J. Mendelsohn; Amos Lodge No. 121, Boston, by Brother Richard Hermann; Haggai Lodge No. 132, Providence, by Brother Joseph H. Ullman, Past President of the District; Gideon Lodge No. 140, Albany, by the President of the District, A. K. Cohen; Melchizedek Lodge No. 200, Waterbury, by Brother Jacob Caplan; Adullam Lodge No. 326, Pittsfield, by Bro. Joseph Rosenzweig, First Vice-President of the District; J. B. Ullman Lodge, Stamford, by Brother S. Kronholz, Acting Mayor of New Haven, Conn.; Jehuda Halevi Lodge, New Britain, by Brother Charles H. Shapiro, Member of the General Committee; Harmony Lodge No. 711, Bridgeport, by Brother Maurice P. Davidson; Holyoke Lodge No. 728, Holyoke, Mass., by Brother Henry Lasker; Fraternity Lodge No. 743, New London, Conn., by Brother Chas. H. Shapiro, District Deputy, and Israel Lodge No. 796, Portland, Maine, by Brother M. M. Israel, of Worcester, Mass.

Brother Rabbi Herbert S. Goldstein and Brother Leo Rosenberg of Maccabee Lodge, are devoting considerable time and attention to Social Service work. Brother Herman Asher and the other Brothers in charge of the Headquarters have arranged to have every Wednesday night as "welcome" night, both to local and visiting brothers. Brothers will be present in a body to welcome and greet visitors and to make their stay at the headquarters as pleasant as possible.

Henry Jones Lodge No. 79, and Lebanon Lodge No. 9, have amalgamated under the name of Henry Jones-Lebanon No. 79. Brother Joseph Rosenzweig, First Vice-President of the District, conducted the ceremonies on that occasion. Macabee Lodge No. 71 and Kishon Lodge No. 193 have amalgamated under the name of Macabee No. 71. Zion Lodge No. 2 and Mount Zion No. 270 have amalgamated under the name of Zion Lodge No. 2.

The following Brothers have been appointed as a special committee of Washington Lodge for Social Service work:

Meyer M. Stark, Chairman; Herman L. Ullman, Samuel Koeffler, Chas. Rosenbaum, Albert L. Baum.

Haggai Lodge No. 132, publishes a little monthly circular under the name of "Haggai News." The editorial staff consists of Brother Chas. C. Brown, Brother [illegible] Lyons, Brother S. Cohen, Brother D. Gus Schneider and Brother Morris J. Wessel.

Horeb Lodge, the banner lodge of the district initiated fifty candidates at Harmony Hall on Sunday, Dec. 17, 1916, at 7.30 p. m.

The Brethren of Montefiore Lodge of Buffalo, are making preparations to entertain the delegates to the Convention.

District Secretary Bro. Bernard M. Kaplan addressed the Emanuel Brotherhood Friday evening, Dec. 29th, at the Technical Institute. Bro. Kaplan took occasion to point out the great benevolent work of the Order.

Brothers Wm. Asher and Wm. H. Silk have arranged informal talks to be given at the reception rooms of the Headquarters by prominent brothers of the Order. The talks are intended, mainly, to be of a humoresque nature. Stories, anecdotes and personal reminiscences are to form the subject matter of these informal talks. The following brothers have been invited and accepted the invitation to speak: Brothers Maurice P. Davidson, Charles Hartman, Eugene H. Lehman, Joseph Rosenzweig and the Secretary of the District, Bro. Bernard M. Kaplan.

Abraham Lodge No. 89 of Bridgeport, Conn., has made arrangements to celebrate the Fiftieth Anniversary of its institution which will take place on Feb. 11, 12 and 13, 1917. The committee in charge of the affair is diligently working to make this golden jubilee reflect credit upon the Order and the Lodge.

DISTRICT NO. 2.

At the meeting of Denver Lodge No. 171 of Denver, Colo., held on Dec. 10, 1916. Bro. Dr. Joseph M. Shapiro addressed the lodge on "Dispensary Service for Jewish Charity Patients." Nomination of officers was also held and the election took place at a well attended meeting of the lodge on Dec. 24.

At the meeting of Cincinnati Lodge No. 4 held on Dec. 11, 1916, the lodge was presented with a token that vividly recalled to the minds of the older members the time when the Order still maintained the forms, ceremonies and regalia of the earlier days of the Order's existence. Mrs. Mollie Eppinger of Bismarck, So. Dakota, was the doner of the collar and apron which constituted the regalia of the Order a half century ago. The articles will be preserved as momentos by the lodge.

The regular meeting of Toledo Lodge No. 183, of Telodo, Ohio, held on January 2nd, at the Educational League, was unusually well attended. The special order of business was the election of officers and delegates to the coming convention of the Grand Lodge which will meet in the City of Cincinnati next May.

At the regular meeting of Zion Lodge No. 62, of Columbus, Ohio, held on December 18, officers for the ensuing term and delegates to the coming Convention of the District Grand Lodge were elected. The lodge has decided upon a membership campaign to be inaugurated on December 24th with a view of securing one hundred additional members.

DISTRICT NO. 3.

On January 14th, a B'nai B'rith Lodge will be instituted in Connellsville, Pa., with a charter membership of forty. The organization of this lodge is the result of the efforts of Brother Edward Hemple of Pittsburgh, Chairman of the Propaganda Committee of the District Grand Lodge. Mr. Rihcard S. Rauh has been invited to deliver the principle address at that time.

It is expected also that the President of the District, Mr. Frederick Jay of Newark, will attend the institution of the Lodge.

Har Sinai Lodge No. 8 of Philadelphia held a reception and an address by Judge Raymond MacNeille of the Juvenile Branch of the Municipal Court on Dec. 14th, 1916.

Homestead Lodge No. 586, of Homestead, Pa., held a bazaar and dance on Monday evening, Jan. 1, at the Elks Temple. The object of the affair was the purpose of raising $150, the amount pledged by the Lodge to the B'nai B'rith Orphanage, of Erie, Pa. The affair was so successful that more than double the amount was realized for the asylum.

On Dec. 21, 1916, a special meeting was held by the members of Abraham Lippman Lodge, of Pittsburg, Pa., together with its Ladies' Auxiliary to make final arrangements and to prepare reports on the progress made for the Charity Ball, which is to be held on January 16th in the William Penn Hotel.

DISTRICT NO. 4.

One of the most contested elections held by Tacoma Lodge No. 741 of Tacoma, Wash., was held on the evening of December 14. The fact that a rule was made that hereafter candidates for Vice President must advance themselves up from the station of guard, aroused a good deal of interest and friendly rivalry for that office.

At the meeting of Phoenix Lodge No. 799, of Phoenix, Ariz., held on Dec. 17th, 1916, a class of 17 candidates was initiated by the degree team of the Lodge.

Under the joint auspices of Fresno Lodge of Fresno, Cal., and Dr. Roswell Memorial League, Rabbi Harvey J. Franklin of Stockton, Cal., delivered a lecture on the subject, "Making a Living and Making a Life." The lecture was well attended and was exceedingly well received.

At the annual meeting of Paradise Lodge No. 237 of San Bernardino, Cal., the election of officers took place. The installation will be held on January 14th, 1917, and the committee is arranging for a public meeting for that occasion.

At the annual meeting of Oakland Lodge No. 252 of Oakland, Cal., the officers for the ensuing term and delegates to the coming Convention of the District Grand Lodge was held. Installation of the officers took place on January 9th with Brother Dr. Herbert J. Samuels officiating.

The celebration of Hanukah was observed in Fresno on December 21st, 1916, with a program of unusual merit. The affair was held under the auspices of Fresno Lodge No. 723. The program included: Song by the school children, a prologue, kindling of the lights, recitations, various musical numbers and the closing prayer.

At the joint meeting of Abraham Geiger Lodge No. 423 and its Ladies' Auxiliary, which was held on December 21, 1916, the officers for the ensuing year were elected, also delegates to the coming District Grand Lodge convention. The installation of officers of the joint organizations was held on January 4, 1917, with fitting ceremonies.

DISTRICT NO. 5.

Charlotte Lodge No. 733 of Charlotte, No. Carolina, at its December meeting elected officers for the ensuing term and delegates to the coming Convention of the District Grand Lodge. The installation of the officers was held at the Hebrew Temple on December 25th and was a public affair.

Argo Lodge No. 413, of Washington, D. C., at its last meeting elected the following officers for the year 1917: President, David Wiener; Vice-President, Harry Otis Sandberg; Recording Secretary, A. Stern; Financial Secretary, Albert L. Adler; Treasurer, Morris Hahn; Warden, G. Joseph Sworzyn; Guardian, Hyman Levy.

DISTRICT NO. 6.

Flint Lodge No. 656 of Flint, Mich., held a special meeting on Dec. 14, 1916, which proved the best meeting the lodge held during the year. Special business for consideration was arrangements for the coming class initiation to be held on January 7, 1917.

The meeting of Pisgah Lodge No. 34, of Detroit, Mich., held on December 25th, 1916, was largely attended. The election of officers took place, as well as representatives to the next convention of the District Grand Lodge. Brother Adolph Freund, Past President of the District Grand Lodge, will install the officers at the meeting of the Lodge in January.

On December 31st, 1916, Lincoln City Lodge No. 377, of Lincoln, Neb., held its monthly meeting, on which occasion officers for the ensuing term, as well as delegates to the next District Grand Lodge Convention were elected.

Two applications for membership were presented and acted upon.

The Lodge has had a very successful year during 1916 and increased its membership materially and the outlook for the coming year is bright, especially so in view of the fact that the Lodge elected a most competent body of officers, who will have charge of the guidance of the lodge's affairs.

At the December meeting of Minneapolis Lodge No. 257 of Minneapolis, Minn., the officers for the ensuing year were elected.

Three members of the Order from Minneapolis have been honored by appointment to the Social Service Committee of the District Grand Lodge.

The annual report of the officers and chairmen of standing committees were presented. After the meeting, refreshments were served.

Des Moines Lodge No. 330 of Des Moines, Iowa, held a meeting on Sunday afternoon, Dec. 10, 1916, on which occasion a number of candidates were initiated. A special program, smoker, luncheon and a social hour in honor of the new class was arranged.

John Hay Lodge No. 634 of Fargo, N. D., is making arrangements for the observance of B'nai B'rith Day to be held on Sunday, Jan. 14, 1917. A representative of the Grand Lodge is expected to be present to deliver the principal address.

Ben Blumenthal was elected president of Covenant Lodge No. 569, Duluth, Minn., at the annual business meeting and election held on Dec. 26, in the vestry rooms of Temple Emanuel. He will succeed A. B. Kapplin, presiding officer during 1916.

The newly elected officers will be installed at a banquet late in January.

The outgoing officers were given a vote of thanks by the lodge.

DISTRICT NO. 7.

Coosa Lodge No. 734 of Gadsden, Ala., had a well attended meeting on Dec. 10, 1916, at which five applications for membership were presented and acted upon. The lodge is making arrangements for the celebration of B'nai B'rith Day and expects Rabbi George Fox of Fort Worth, Tex., to be the speaker of the day. A class of candidates is to be initiated on that day in connection with the celebration.

A new lodge was instituted on Nov. 26, 1916, in the city of Amarilla, Tex.

On Dec. 13 Theodore Herzl Lodge No. 608 of Houston, Tex., held an unusually well attended meeting, at which the officers for the ensuing term were elected.

The Chanukah Ball given by the lodge at the Beach Auditorium on Sunday evening, December 17th, was unlike those which one is accustomed to see. The singers on the program were of the best, and the entertainment proved a royal one. The net proceeds of the affair will be donated toward the Jewish Orphan Home in New Orleans.

Isidor Strauss Lodge No. 519 of Fort Worth, Texas, has been enlarging its activities, and now has a big Brotherhood Committee, which is beginning to do efficient work. The Brotherhood is now engaged in securing the pardons of two Jewish boys who have served part of their time and whose records in prison are clear. The Committee has been trying to do some reclamation work among the juveniles and has, to an extent, been successful.

A regular meeting of Reuben Lodge No. 257 of Marshall, Texas, was held on December 10th, 1916. The special order of business was the election of officers. A well attended and interesting meeting was held and plans of propaganda work was discussed.

Fort Smith Lodge No. 306, held its monthly meeting on December 10th, and elected its officers for the ensuing term. The Lodge has made arrangements for the observance of B'nai B'rith Day in the month of January, on which occasion, the President of the District, Mr. E. R. Bernstein, of Shreveport, La., will be the principal speaker.

Dr. Farber of Texarkana has been chosen to deliver the principal address at the B'nai B'rith Day celebration of the lodge in Shreveport, La.

At a well-attended meeting of Memphis Lodge No. 735, of Memphis, Tenn., held on December 10. officers for the ensuing term were nominated. The election was held at the following meeting, on Sunday, December 24th.

Progress was reported by the Social Service Committee and good results shown from the Big Brother Movement inaugurated by the Lodge.

The Lodge is arranging to hold its annual B'nai B'rith Day observance in the month of January. It was decided to extend an invitation to Rabbi Julian Miller of Chattanooga, Tenn., to deliver the oration on that day.

Solomon Schechter Lodge was instituted at Port Arthur, Texas. on Jan. 7, 1917, with a membership of 23.

At the annual meeting of Oklahoma City Lodge, No. 539, held in the month of December, officers for the ensuing year and delegates to the convention of the District Grand Lodge to be held on April 22nd, at Chattanooga, Tenn., were elected.

MEETING OF THE EXECUTIVE COMMITTEE OF AMERICAN JEWISH CONGRESS.

(*Continued from page 2*)

under a new Shibboleth. Unity is essential if good is to result from our demonstrative gathering of the spokesmen and leaders of American Israel. A truce to all party distinctions and party susceptibilities. Otherwise a plague on both your houses."

American Jewish Chronicle, New York:

"The personnel of the recent meeting of the Congress Committee included the best representatives of all shades of Jewish thought in America. The contending factions had their ablest spokesmen, their most skillful tacticians and their most capable representatives. The majority leader was Dr. Stephen S. Wise. His eloquence as well as his parliamentary ability made him the strong man of the day.

"Adolf Kraus, grandmaster of the I. O. B. B., displayed excellent tact and parliamentary ability. It is commonly understood that he was in a strong position to force his election as permanent chairman, but understanding the importance of a unanimous vote, he subordinated his personal interests and withdrew in favor of Nathan Straus, the most popular man in the assembly. By this generous attitude, he forced Louis Marshall to follow suit. In justice to Louis Marshall be it said that he displayed great courage and dignity throughout the proceedings. Evidently he was impressed by the spirit which pervaded the meeting and by the unmistakably clear attitude of the majority on outstanding Jewish problems."

Dr. Gotthard Deutsch, in the American Israelite, Cincinnati:

"Mr. Kraus acted as chairman with the calmness of a man accustomed to handle an excited crowd, although B'nai B'rith meetings are as a rule not very exciting."

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ISRAEL, THE INTERNATIONAL PEOPLE

By REV. DR. DAVID PHILIPSON

(Sermon delivered before the Convention of the Union of American Hebrew Congregations at Har Sinai Temple, Baltimore)

Never during the twoscore years and more since our Union of American Hebrew Congregations was founded by the unforgettable leader, Isaac M. Wise, and the devoted co-workers who assisted him in giving form and substance to what had been the dream of his waking and sleping hours for a quarter of a century, has this organization met in so troubled, so critical, so portentous a time in the history of the world, and the history of Jewry, as this. Though we, in this blessed land, are far away from the frightful scenes of unspeakable carnage in the devastated countries of the Old World, still we cannot get away from the influence of the world woe, nor would we. All our thinking is affected in some way or other by the crisis through which the nations are now passing. Victor Hugo once wrote that Waterloo changed the front of the universe. In a much more comprehensive sense this will prove true of the present Titanic struggle. Things will never be again quite as they were before the summer of 1914. Values will be altered. The men and women in the warring lands will have an altogether different outlook upon the temporalities and the eternities. The old order is passing for many of the embattled peoples. A new order shall dawn. The night is still black, very black, but out of the blackness light shall emerge. They who are now suffering and agonizing, they who are walking in darkness shall see a great light, the light of advancing progress, the light of liberating freedom.

Of no element of the populations of European lands will this prove more true than of our co-religionists. Because of the disabilities of the Jews in Russia and Rumania, because of the indescribable suffering, misery and woe, greater far than that of others, which they are experiencing in the Eastern war zone, notably in Poland, there are particular problems for us, as Jews, in addition to the general human problems that concern us in common with all our fellowmen.

America the Center of Jewish Life.

The center of gravity of Jewish life has shifted to America. We are witnessing a new phase of our centuried history in the making. As once Palestine was the seat of supremacy in Jewry, and then Babylon, and then Spain, and then Poland, so now it is coming to be the United States. In all truth, shechinah be-maaraba, the new revelation of God's working in Jewry is here in this Western sphere. Never has the command of God spoken more surely, or more impressively, than it is sounding in these days in ears not deaf to spiritual messages. And that word is being addressed particularly to us of the house of Israel in this land of promise of these latter days. If ever the burden of the spirit of the Lord was upon a people it is now upon us. Woe unto us if we have not vision! Woe unto us if in these new days of revelation we are not ready to say, in the words spoken by our fathers, as they faced the mount of revelation in that ancient time—naaseh wenishma! We will do and we will hear! Woe unto us if we are unmindful of the mighty responsibility which our exceptional position as citizens of this free land places upon our shoulders! Unto us our harried brethren, subjected to countless woes, are looking for succor and for counsel. In the plan of Providence the blessing and prosperity which are ours here in America are to become the instruments of salvation for our brethren. This is the latest chapter in the marvelous story which began in dim antiquity, when, in response to the driving call, lech lecha meartzecha, Abraham left his birthplace and his father's house to live for the truth which had come unto him and to become a blessing unto many nations.

The First Loss of Palestine.

Since then how frequently that command has sounded unto the descendants of Abraham at critical periods in their history! Again and again that same bidding became imperative and, whether we would or not, it had to be obeyed. It was, in all truth, the command of God, though at the time it scarcely seemed so. Thus was it in the days of the first great catastrophe, the conquest of Jerusalem by the Babylonian king and the leading of the people into captivity. Then was the people bidden to get them out of their birthplace and their father's house. But was the land to which they were transported aught but the land of trouble? Was it possible that God's blessing rested there, that God's work could be performed there, so that this departure from their land could work out for good? Indeed, it seemed not possible that this could prove to be the case. All seemed lost, the future absolutely hopeless. Exiled into a strange land, it is no wonder that the people cried out: "Our bones are dried up, our hope is lost, we are clean cut off".

And yet the years of that Babylonian sojourn were fraught with tremendous consequences for Judaism. It was then that it became clear that the spirit of Judaism could flourish even away from Palestine, that the truth was not dependent upon any soil, however dear or sacred. Then it was that the synagogue, as the house of prayer, came into being, and the conviction was brought home to the people that, although the Temple of Jerusalem was destroyed, God could still be approached in these houses of prayer in this strange land. Then it was that the universal ideas in Judaism were strengthened and fostered—the universal ideas that culminated in the remarkable speeches of that soaring genius, the prophet of the close of that period of the Babylonian exile, the man whose name we do not even know, but whose glorious messages of consolation, forming the latter portion of our present Biblical Book of Isaiah, are among the world's supreme religious masterpieces. For this mighty spirit God was God not only of Israel but of all nations. Israel, it is true, is God's chosen; but chosen for what? For service. In these speeches it is that we find the famous conception of Israel as the ebed Adonay, the servant of the Lord. Through the suffering in the exile Israel advanced in the scale of spiritual power and might. This universal idea of the true inwardness of Israel's work in the world, wherever it might be, to serve in the cause of God's truth, is presented time and again in the pages of this Babylonian Jew. Through all the dark days of which Israel's history is so full his words have brought hope and peace to unnumbered generations. The words of his message of consolation were an ever-present enheartenment in the wretchedness and misery that were Israel's portion—"Comfort ye, comfort ye, my people, saith your God", "fear not, my servant Jacob", "fear ye not, nor be afraid". Israel as the Messiah of the nations, Israel as a priest people, destined to serve humanity through suffering and travail; this is the mighty contribution to our religous treasure trove by this our prophet. The Christian church, of course, interpreted, and interprets all these noted "servant of the Lord" passages in the light of prophecies, foretelling the career of Jesus of Nazareth. But this is a forced interpretation; as has been well said, the burden of the thought of our prophet is that not one Jew, but the Jew, not one individual, but the Jewish people, is the suffering and, finally, the achieving servant of the Lord.

The going forth of the people from their father's house, from land and birthplace into exile, had thus resulted into a mighty advance of spiritual potency. The palpable proof was here given that God could be worshiped everywhere, that God revealed himself everywhere, that Israel could serve God even beyond the confines of the Temple of Jerusalem and the boundaries of Palestine. What an intimation of a greater future was this, what a forecast of that which was still to be!

The Final Loss of Palestine.

Centuries later, in an even greater crisis, that call, "Get thee out of thy land", came again to the people of Israel. Six hundred years and more had elapsed since the first destruction of Jerusalem when the second catastrophe befell. During those six centuries, it is true, the people had been widely scattered throughout the then civilized world, in Asiatic countries, in African lands, in European provinces, as far west as Spain. But the Temple of Jerusalem was the center of Jewish life; thither all eyes were directed at times of prayer as towards the holiest spot where God dwelt especially. The priesthood that served in that Temple served for all Israel. Israel, far flung over the earth, sent its contributions for the upkeep of Temple, priesthood and sacrificial system.

When the dire blow fell, and the edifice became a prey to the devouring flames, when the Romans finally conquered the Holy City and took the Jewish people captive, it seemed to many that the end of all things had come.

Was it the voice of God which now again sounded the command to leave land and birthplace and father's house to go out into a larger world to become a blessing? Again, as more than six centuries before, this seemed not possible. Few were they who could see God's larger purpose unfolding in this terrible crisis. But here and there great teachers saw the silver lining in the black cloud. The leading rabbi of the time, a mighty spirit, Rabbi Jochanan ben Zakkai, comforted his weeping pupils and colleagues as they bewailed the loss of Temple, and altar, and sacrifice with the well-known words that one altar in Israel was not destroyed—the performance of good deeds; and he bade them go forth into their various spheres of activity and serve. Again the great idea of service. The words of the rabbi to his pupils were applicable to the larger life of the whole people.

The Universalism of Israel's Mission.

Israel was to begin that career of service and travail as the servant of the Lord in all the world. Even to a greater degree than in Babylon, after the first destruction, was the idea of universalism to be stressed. The service of the hereditary priesthood at the altar had come to a close. Of course, the hope was constant that this service had been only suspended and would be re-established when, some day, the Temple would be rebuilt and the sacrifices again brought. But, for all practical purposes, the priesthood idea was transferred to the whole people. The rabbi, the teacher, who might issue from any home or family in Israel—truly representative of the democratic idea of the service of the whole people—took as the religious leader, the place of the priest, the representative of a hereditary religious aristocracy. Thus only in another way, because of changed circumstances, was the great thought of Isaiah of Babylon, that the people of Israel was the servant of the Lord, being worked out.

Israel in the World.

In other words, when Temple and land and birthplace were lost, the Messianic mission of Israel among the peoples of the world commenced. As Abraham's greater work began when he left his land and birthplace, as the larger significance of Israel's work became emphasized by the sojourn in Babylon upon leaving land and birthplace after the first destruction, so was it accentuated even more strongly after the passing of this greatest crisis in its life. Dark was the outlook; it did, indeed, seem to that generation that the glory had departed altogether from Israel. And yet, as we now see after the event, this was but a further step in the progress of Israel's Messianic service. The Temple of Jerusalem was lost; but shrines unto the living God of Israel arose everywhere in the civilized world during the succeeding centuries, since Israel penetrated everywhere. The priesthood of a single family gave way to the idea of the priesthood of a whole people in a reality, if not in name. God was being worshiped everywhere in reality by Israel, with the Temple of Jerusalem only a memory. So unconsciously, perhaps, but none the less surely, the conceptions of the universalism of God's presence everywhere, and the universalism of Israel's service everywhere, became deeply imbedded as century after century passed, and Israel assumed the character of an international, a universal religious community.

All this was preparing for the coming of a day when there would be proclaimed again the mighty preachments of the prophet of the captivity and the universal interpretation of Israel's work in the world would be held forth, of Israel's Messianic service as a priest people, dispersed and scattered everywhere, not as a curse for the sins of the fathers, but to realize the purposes of God in sending the people forth from land and home and birthplace, that, through it, the families of the earth should be blessed. This was little apparent in the medieval European lands, where Israel dwelt in ghettos and wore the badges of shameful discrimination, when whole communities were mobbed and plundered, tortured and exiled. In Zangwill's expressive phrase, the lands of Europe were stepfatherlands to the Jew. The ghetto became Israel's birthplace and home. What wonder that, under such circumstances, the universal phase of this people's purpose was little recognized!

The New Era.

But this darkness was only the precursor of a brilliant dawn. God's spirit was working mightily in the world and, when the measure of the days was full, the new day broke at the close of the eighteenth century. Then again sounded the command to Israel: "Get thee out of thy land and birthplace and home", out of the abodes of oppression in all lands, out of the ghettos that have been thy birthplace and thy home, get thee out of these into the abodes which I shall show thee, the abodes of freedom and opportunity, in America and other lands of freedom where the new light is beginning to shine. Again was there a crisis in the history of Israel more significant than any that had gone before. In those new abodes of freedom the universal ideas and ideals which had lain dormant in the evil days of oppression were to take on new and larger life. Isaiah of Babylon and all similar spirits were to live again, for the beginning of the end of the great captivity had come, the captivity of ghetto and disability. That prophet was again speaking, and the people were heeding: "Remember ye not the former things, neither consider the days of old; behold I do a new thing; now shall it spring forth, shall ye not know it?"

Israel, the International People.

Indeed, a new thing was occurring, a revolutionary turn was being taken in the life of the age-old international people of Israel; and the particularly new thing was that this internationalism was to be demonstrated and emphasized as never before. Israel among the nations in medieval days, until the dawn of the new era of freedom, had been unrecognized as having any rights. Israel among the nations in the newer days was to stand forth as a component element of the nations, into whose fellowship the individual members of the house of Israel were to be received in the full dignity of citizenship. Jews in religion—Americans, Englishmen, Frenchmen, Germans, as the case might be, in nationality—became the motto describing the status of the international people of Israel among the nations of the world. This was the new birth of the new time for the children

(Continued on page 2)

of Israel. It was a new reading of the idea and ideal of universalism.

True, Philo of Alexandria had written, eighteen hundred years previously, concerning his co-religionists: "The Jews consider the Holy City as the metropolis because the Temple of the highest God is there, but they look upon the land where their fathers lived as their fatherland, having been born and reared there." However, these words of the great Jewish neo-Platonic philosopher became a dead letter during the centuries of Christian persecution of the Jews owing to their servile position in the states of Europe. The Jews were the international religious people in potentiality only, not in actuality. They were international in fact, for they lived among all the nations; but they had no participation in the national life. It was an anomalous condition. Beneath the surface it bore the promise and potency of great things, but few, if any, who lived in those terrible days of repression and disability could have recognized the possibilities that a brighter and better day would develop into undreamed-of actualities. The material for the real universal internationalism was all there. It required only the spark of the divine fire of freedom to set that material aflame and cause it to burst forth in the eyes of all the world into a great new thing, comparable with, aye, superior to, the glorious event that the ancient prophet had designated by this name. Once again Israel was heeding the divine call to get itself forth into the world and to live a new life among the nations of the world. Once again the Lord was doing wondrous things, even as in the days of old. The bonds of the oppressor were broken and the days of exile had come to a close, the Messiah, the spirit of a new age, was coming; and Israel, now no longer a passive sufferer in the ghettos of the old world of bondage and ill-usage, but an active participant in the glorious life of the new world of light and freedom, went forth to serve everywhere in the ranks of justice and right, of brotherhood and humanity, the messenger of the glad tidings of the universal fatherhood of God unto those who could really appreciate the significance of the marvelous events that the new time had brought to pass.

Universalism in the Nineteenth Century.

It is not necessary to rehearse the special phenomena that exemplified the ushering in of the new life of the Jews and emphasized their status as the international people among the nations of all of which separate members of this people formed a part. State after state in Western Europe, to say nothing of our own blessed land, granted them the full rights of citizenship with the passing of the years of the nineteenth century. Within Israel itself arose the reform movement, which interpreted the new life in the terms of the universalism of the ancient prophets, notably Isaiah of Babylon. In burning word and eloquent preachment modern prophets in Israel dwelt upon the mission of this people as atem eday witnesses of God everywhere, as the priest people that was set free in these latter days to serve God everywhere, as the international religious community that was to furnish the palpable proof that stronger and loftier than all artificial nationalisms that are of man's devising are the universal bonds that are of God's making. Israel was thus, in all truth, a symbol of what seemed to be the great overpowering fact in mankind's life in that nineteenth century. Great scientific discoveries, remarkable inventions that brought the most distant parts of the earth into close touch with one another, treaties of peace and arbitration among the nations—all seemed to give point to the growing dominance of the idea of universalism whereof Israel's status as an international religious community was the outstanding symbol. It appeared as though this was the dawn of that brilliant day prophesied of old when the nations were to flock together to the house of the [illegible] God, when swords were to be beaten into ploughshares and spears into pruning hooks and nations were not to learn war any more.

The Reaction.

But the time was not yet ripe. Signs of evil [illegible] on the horizon. [illegible] all [illegible] Anti-Semitism in Germany [illegible] at uni- [illegible] The [illegible] grew by what it fed on: class hatreds, racial hatreds—all these were stirred up until, finally, the frightful conflagration that is consuming the old world burst forth in its terrible intensity. Many see in this the ruin of all the hopes built upon the prophetic visions of universalism and brotherhood. A note of weariness and hopelessness sounds forth in all the lands. Within our own narrower sphere the wheel seems to have come around full circle. Thousands and tens of thousands have thrown up their hands in despair. We protagonists of universalism are being laughed to scorn. Our claim that Israel is an international religious community is being held up to ridicule.

The New Nationalism.

We are told that Israel can only survive by stressing its separatistic nationalism, that only by drawing ourselves off from our fellow-inhabitants in the lands in which we live as a separate nationalistic group can we perpetuate Jewish life. The religion of Israel is said by these latter-day prophets of nationalism to be only an incident, and that, too, a small incident, say ten per cent of the general Jewish experience, which they term Hebraism. In a word, because of the madness which has come upon the world, because of anti-Semitism and nationalistic obsessions and hatreds, and Russian and Rumanian anti-Jewish excesses, we are bidden reverse our entire viewpoint of the international universalism of Israel's place among the nations and to accept as the final explanation of Israel's marvelous travail of the ages of the excision of the religious internationalism as the supreme factor in the life of this people, and substitute for it, as its reason for being, an excluding and exclusive nationalism that would make Israel merely like any other small people, like Montenegro, or Albania, or Afghanistan, or Santo Domingo, and not goy echad baaretz, a people unique, a people unexampled in its history and its preservation, in its message and its mission. But that we will not do.

The Principles of the Union.

We here being a convention of a Union of Congregations base upon the religious signicance of Israel's life. Let nationalists aver that the religious element is only an incident of Jewish experience, say ten per cent, we internationalists founding our claim on what has been Israel's task in the world from the day that it was bidden be a kingdom of priests and a holy people, fashioning our interpretation along the line of Israel's geniuses among its prophets, thinkers, sages, rabbis and martyrs, the beginning and the end of whose life and thought was God, and God alone, taking our stand on the religious idealistic interpretation of history, whereof we believe Israel presents the most striking symbol, as over against the materialistic interpretation, whereof the present war, the apothesis of nationalism is the climax, we internationalists I say, despite all the frightfully distressing days through which we are passing, must hold our rudder true, feeling that, as so often before, the darkness which is enveloping the world will be dissipated and the mists disappear before a re-arising sun.

Our Outlook for the Future.

Dark was the prospect when the first Temple was destroyed and Israel led captive to Babylon, but from out of that darkness came forth the briliant light of that truth that God could be worshiped in Babylon, as well as Palestine, and eventually the great teachings of the universalistic prophet who hailed the coming of the day when God would be acknowledged one everywhere and his name one. Darker still was the outlook for Israel when Palestine was finally lost, and Temple and priesthood went the way of all things earthly; for eighteen centuries that darkness, more or less thick, brooded over Israel on all the earth, with only occasional gleams of brightness here and there, now in Babylon, now in Spain, but during that long period of darkness the plans of God, in whose sight a thousand years are only as the yesterday which is past, were unfolding and, in what we call the opening of the modern era, the glorious light again broke forth, and Israel went forth the bearer of the universalism of God's truth among all the nations, at home everywhere on God's earth where freedom, the new Messiah, had prepared the way and taken the stumbling blocks out of the path of the people. And today, when over many nations has settled a darkness thicker possibly than ever before, when over Israel as part and parcel of the nations the darkness is hanging, denser possibly in some ways than over any others, we will lift our eyes with faith and hope that help cometh from the Lord. The same God who bade Abraham go forth and be a blessing, the same God who revealed Himself through Israel as the universal God and Father of mankind, the same God who dispersed our fathers throughout the world to be a blessing unto the nations and has preserved us to this day as a people not like other peoples of the earth, but distinct, peculiar in that His word is the lamp to our feet and the light to our path, that same God in the same voice of bidding that has sounded so constantly unto Israel throughout the ages bids us of this latest day and generation to get oursceves out of our narrow confines of doubt and despair, out into the wide regions of faith that all will be well; that voice bids us as universal messengers of a universal God to sound the universal note of Israel's true place among the nations librit am leor goyim as God's covenant people, missioned by Him to be the light of the nations. Amen!

Jewish Gymnasium at Jaffa

The Jaffa Hebrew Gymnasium is maintaining its existence in spite of prevailing conditions and the great difficulties attending these. However, its activities are somewhat curtailed, the institution having only 446 students and 27 teachers. The students who graduated this last term were not given any final examinations, but certificates were issued to them on the basis of their year's work. All the graduates entered the school for officers at Constantinople. Recently the Turkish inspector of education in Palestine, Gemmal Bey, visited the gymnasium and once more expressed his extreme satisfaction at the excellent results obtained by this institution.

ANNUAL CONVENTION OF DISTRICT GRAND LODGE No. 5

With the full attendance of delegates present, the first business session of the 43rd annual convention of District Grand Lodge No. 5, was held on Sunday morning, Jan. 21, 1917, in the Auditorium of the Jefferson Club, Richmond, Va.

The meeting was called to order by the President, Mr. Milton Klein, of Atlanta, Ga., and prayer was offered by Rabbi Frank Rosenthal, of Columbus, Ga.

Mr. Charles Hutzler, President of Rimmon Lodge No. 68, of Richmond, Va., welcomed the delegates and officers on behalf of the city and the lodge, and brief responses were made by the President of the District, Mr. Klein, and Mr. Victor Kriegshaber, of Atlanta, President of the Hebrew Orphans' Home of that city, an institution founded and maintained by the members of the Order in the District. The morning session was taken up with the presentation of reports of the officers, including the message of the President, which contained an account of his administration of the affairs of the District during the past year. The President's message, as well as the reports of the Secretary and Treasurer, showed the District to be in fine condition.

The various reports were referred to standing committees for their consideration.

At noon a recess was taken for luncheon, which was served at the Jefferson Club, the delegates and officers being guests of the local lodge.

During the afternoon no formal session of the Grand Lodge was held, the time being utilized by the various committees for the consideration of reports submitted to them, as well as various measures and propositions presented at the morning session.

Public Meeting at Temple.

In the evening a great outpouring of members of the Order and their friends assembled at Temple Beth Ahabah. Mr. Charles Hutzler, in calling the gathering to order, presented as chairman of the evening, Dr. Edward N. Calisch, a Rabbi of Richmond, and member of the Executive Committee of the Order. Dr. Calisch, in his brief introductory remarks, gave an exposé of the aims and objects of the Order. He presented to the audience as the first speaker, Rabbi Louis Bernstein, of St. Joseph, Mo. Dr. Bernstein, in his address, emphasized as one of the principal aims of the Order the granting of succor to distressed co-religionists wherever situated.

"While the war clouds are still dark", said Rabbi Bernstein, "there is reason to look forward to the day of peace that cannot be so far away. Out of the maelstrom of destruction, he said, there may yet rise a reconstructed social order in which every human being shall be free. The Jews of this country", he said, "have sacredly imposed upon them the duty to unite and make themselves ready to lay before the peace conferences to come their plea for the emancipation of those of their brethren who still stagger under the burden of oppression".

The Chairman then presented, in eulogistic and very complimentary terms, the principal speaker of the evening, Honorable Simon Wolf, Washington, D. C., who selected "Our Duty" as the subject of his address.

He discussed the several aspects of duty as it relates to the Jew in America—his duty to the country, to his religion, to the Order of B'nai B'rith, which, he said, stands for applied Judaism in its highest form.

"I want to say to you here what I have said many times before—this country, and no other, is the Jerusalem of the future", said Mr. Wolf. "Here we must develop a Judaism, nurtured in the full freedom afforded by our great Democratic institutions, whose teachings and whose influence will bear to the world such a compelling message of liberality and brotherhood that there will be an end for all time to the injustice and the hatred and the misunderstanding that is so much with us now".

Israel As Mediator for the Oppressed.

"From this land of the free must go forward the great influence that will in the end bring to our oppressed brethren across the seas the liberty and justice of which they stand so much in need. Not only in behalf of his own brethren must the American Jew be the mediator. He must be also the mediator for all oppressed peoples and must remain so until justice, right and happiness prevail throughout the world."

The program also included a number of musical numbers, which were exceedingly well rendered.

After the benediction, by Rabbi S. Mendelssohn, of Wilmington, N. C., a reception was held during which refreshments were served.

Monday Sessions.

On Monday morning at 10 o'clock the convention resumed its business after prayer by Dr. Rosenthal. A number of reports of the standing committees were presented, discussed and disposed of.

A spirited debate at the morning session centered about the attitude of the Order to the bill, which provides a literacy test for admittance to the United States. The discussion was wholly on the question of policy, since, as was pointed out by several speakers, the proposed law contains little that will militate against the Jewish refugee, knowledge of Hebrew or Yiddish being held by the act to be sufficient for qualification under the literacy provision. Practically all immigrant Jews are versed in one or both of these languages.

The bill was attacked on the general ground that a literacy test is unsound and unscientific as a method of determining the potential value of the stranger knocking at the gate. Some of the greatest Americans of today, it was pointed out, were once themselves "undesirable" aliens, from the standpoint of the literacy test, or sons and daughters of illiterates.

At the end of the discussion the delegates voted for a resolution memorializing their representatives in Congress to oppose the passage of the bill. The following telegram was ordered sent to the members who voted against the measure in the Senate:

"At a convention of American citizens, members of the International Order of B'nai B'rith, it was unanimously resolved to congratulate you and your colleagues who voted against the immigration bill, and to urge your further opposition, because of the un-American restriction involved in the literacy test."

During the afternoon session, various resolutions were adopted, among them one approving the work of the Anti-Defamation League, a branch organization of the Order, in its campaign against the defamation of the Jew, and it was urged that this activity of the Order be strengthened and furthered by the co-operation of the lodges of the District and its members.

Social service work of the Order inaugurated on national basis at the last convention of the Order held in San Francisco, received careful consideration and met with the undivided approval of all the delegates. The convention went on record strongly supporting this work and emphasizing the necessity and need thereof so as to safeguard the rights of the Jews in this land. The lodges were urged to become actively engaged in this activity of the Order and to interest themselves, the main object to be obtained, namely, that of maintaining the good name of the Jew.

A spirited discussion arose in connection with the consideration of that part

(Continued on page 10)

B'NAI B'RITH OF GERMANY

At a meeting of the Executive Committee of District Grand Lodge No. 8, held in Berlin, Nov. 7, 1916, Brother Grand President Timendorfer occupied the chair. In opening the meeting he paid a warm tribute to the memory of two recently deceased ex-presidents, Brother Lahnstein of Wiesbaden, and Bro. Adolf Schneck of Ratibor, who were excellent men, useful citizens and faithful members of the Order.

Having received the information that Brother Israel, a member of Zion Lodge, died a heroic death, the Grand Lodge inquired of Zion Lodge whether the departed left a family. The Grand Lodge received the answer that a wife and four children survive him. At the same time Zion Lodge also informed the Grand Lodge about the following procedure of the lodge when a brother dies:

"The President at once names a committee of three brethren who stand close to the family or are befriended with it. It is the duty of this committee to put themselves in communication with the widow and to assist her with advice as well as to submit propositions to the lodge in case the family is in need of help. The committee has also the duty to place 250 marks at the disposal of the widow. In order to cover these donations of 250 marks to each widow of a deceased brother the lodge puts aside 4 marks annually from the annual dues of its members. This money is booked under the special account of 'Widow's Fund'".

The Executive Committee took notice of this arrangement with great satisfaction.

Fraternitas Lodge of Dresden inquired whether it should pay 600 marks due to a boarding school for board and tuition up to Jan. 15, 1917, of two Roumanian girls, daughters of a former lodge president in Roumania, who are at the boarding school in Dresden and are cut off from communication with their relatives. The lodge wishes to know whether the Grand Lodge will pay part of this expenditure and whether the lodge shall continue to take care of the two girls from Jan. 15, in hope that the Roumanian Grand Lodge and the German Grand Lodge will eventually reimburse it.

It was resolved to inform Fraternitas Lodge that there is no objection whatever to the giving of assistance to Roumanian Jews in Germany; that under the supposition that Fraternitas Lodge has thoroughly investigated the facts in the case and is ready to contribute a corresponding amount to the 600 marks, the Grand Lodge of Germany is willing to assume a part of the cost, in case the Roumanian Grand Lodge should not be in the position to do it. The Executive Committee recommends to Fraternitas Lodge to establish communication between the relatives and the girls in Dresden through the American consulate This may obviate the taking care of the girls by Fraternitas Lodge after Jan. 15. 1917.

The members of District No. 8 are anxious to have the sectarian war statistics, the material collected by the Jews that shows the number of Jews participating in the war, published at once. The brethren desire that the Grand Lodge should interest itself in the matter. The Grand President assures the lodges that the Union of German Jews which has this matter in hand, is attending to it and if not interfered with will soon complete its work to the satisfaction of all. The result will be published in the Monthly Reports of the Grand Lodge.

Upon the inquiry of a lodge as to what stand it is to take towards a brother who has contracted a mixed marriage, the Executive Committee resolved to answer as follows: The report of the Grand President presented in the Grand Lodge session of November, 1913, explained that to a circular sent out to the lodges in regard to this question a number of German lodges answered that they do not see in the entrance of a brother into a mixed marriage any reason for his expulsion from the lodge, provided that the children of such mixed marriage are to remain Jews. Accordingly the lodges are in so far sovereign that they can judge each case separately, according to the circumstances, whether a brother can remain their member or not. In the case of a brother who, notwithstanding the fact that he entered into a mixed marriage, still remains true to Judaism and gives the assurance that he will retain his children in Judaism, the laws of the Order do not demand that he shall be expelled from his lodge. In such a case it should be considered that perhaps by expelling him from the lodge he may be induced to become more estranged from Judaism, while his continuing to remain a member of the lodge may contribute to keeping him and his children tied to Judaism. The membership in the lodge and the consequent respect for the lodge growing out of his membership has often shown itself to be a strong cement to Judaism.

While no positive instruction based upon the organic law of the Order can be given by the Grand Lodge to the lodges, there can be no doubt that we see in mixed marriages a danger to Judaism, especially when a brother leads, or intends to lead his minor children to Christianity he cannot remain in the lodge and should be expelled.

For the matter of tact and for the sake of establishing an example, lodges at elections should consider such a brother who entered into a mixed marriage ineligible for office.

Through the mediation of Bro. Paul Enge, of the Deutsche Reichs Lodge, the Society of Gratitude to Invalids sent 600 marks to the Grand Lodge. Upon motion it was resolved to turn 500 marks of this sum into the war welfare fund and to give 100 marks to the Story foundation.

A list of names of a number of B'nai B'rith and of their relatives who received medals and crosses for bravery and for valuable service, was submitted to the General Committee and read with great satisfaction.

Also a list of speakers who are willing to deliver lectures in the lodges was read and approved.

Brother Grand Vice-President officiated at a meeting of the Executive Committee held in Berlin, Dec. 19, 1916.

The Executive Committee adopted a list of visits to be made by the members of the General Committee to the lodges of the District during the time of the war.

A respite was granted to a lodge for the payment of dues for two members, one of whom is missing and the other is in captivity.

To the inquiry of Berthold Auerbach Lodge, of Berlin, whether it is advisable to admit to membership in the lodge a Russian subject who was born in Wilna and lives at present in Berlin, the Executive Committee decided to inform the lodge that it is advisable to wait with the initiation of the candidate until peace has been concluded.

Upon the proposition of a number of lodges that the Grand Lodge extend the relief of the widows and their deceased members, which it has practiced till now, for a longer space of time, the Executive Committee expressed the willingness to prolong this relief work for six months more.

Mendelssohn Lodge, of Magdeburg, demurred against a resolution passed at a previous meeting of the Executive Committee in which it was stated that the Grand Lodge considers it improper to elect brethren to office who live in a state of mixed marriage. Mendelssohn Lodge argued that by declaring such brethren ineligible to hold office they could easily be stamped as second-class members. It was decided to inform Mendelssohn Lodge that the Executive Committee maintains its standpoint, but this does not limit the freedom of the individual lodges to act according to their own judgment.

An appropriation of 100 marks was made in favor of a widow in Schaulen, to aid her to start in business and earn a living.

Upon the request of the Executive Committee the B'nai B'rith Hospital Train was transferred to the stage of the Bug army by which the train will have the opportunity to come more often to Berlin.

DOMICILE OF JEWS RESTRICTED.

The Prefect of Moscow issued an order withdrawing from the local Jewish Committee the right of presenting petitions on behalf of Jewish refugees engaged in work of national importance, to remain in the ancient capital. A thorough examination was ordered of the certificates of Jewish war workers who had previously been allowed to stay in Moscow. The Prefect, however, directed that ailing Jews or those permanently settled at Moscow should not be disturbed.

The Real Russians in Moscow sent a petition to the Ministry complaining of the alleged successful efforts of Jews in purchasing a large number of residences in the ancient capital and asking the government to take steps to stop this new danger.

The New Translation of the Scriptures

By Dr. Max L. Margolis

Written for the B'nai B'rith News

The long expected and long delayed new Translation of the Hebrew Scriptures is at last out and by this time in the hands of thousands of people. It is open to the inspection of everybody, friend and foe alike. Captious criticism will make itself nugatory. There will naturally folow honest attempts to estimate its character and its merits. A certain degree of intimacy is requisite for such appraisal. The Translation will be compared with its predecessors. A deep study of all its features only will yield adequate judgment. As one who had a share in what is the joint production of a body of seven men, I venture in all objectivity and candor to tell our poeple what its salient characteristics are.

There have been English translations of our Scriptures done by Jews for Jews. The need of Bible versions is an ancient one. In Palestine it became necessary so soon as the Hebrew ceased to be a spoken language. Elsewhere the need repeated itself, keeping pace with the dispersion of our people. Whithersoever we went, we took our Scriptures with us. We preserved the original. We cherished a knowledge of the sacred tongue. But the fact none the less was manifest that a substantial portion of our people had not sufficient knowledge to read the Scriptures in the original. Our spiritual guides saw to it that the Word of God should be understood by all classes. The women—in those days when with few exception the doors of education were shut to them—and the unlettered had the Scriptures presented to them in the language they spoke and best understood. Thus there have been translations into the Aramaic, the Greek, the Arabic, the Spanish, the Persian, and so on, not to forget the Judeo-German. With the entrance of the Jew into modern life subsequent to the breaking down of the ghetto—or in the first stages preparatory to it—translations into the various tongues of Europe multiplied. English-speaking Jewry produced notable translations wholly or in part by such men as Delgado, Newman, Benish, Kalisch, Friedlander, and last, not least, in this country by Leeser. Leeser's single-handed effort was noteworthy indeed. He anticipated in many respects the Anglican revision of 1886, though both based themselves on the Anglican version of 1611, that masterpiece of English style.

A translation of the Scriptures has naturally two sides to it. On the one hand it must be an adequate rendition of the original. That requires a painstaking familiarity with all that has been done and said and written in the way of elucidating the original. The work of a genius, even when composed in our own language, the language we speak in the home and study at school, requires a commentary to make it thoroughly understood. We may enjoy Shakespeare in an edition of the bare text. But we are sure to pass over many nicer points which the student who has made Shakespeare his specialty, who is at home in the whole range of his writings and his thought, is alone capable of discerning. Certainly this must be the case with a work in a foreign language, in an ancient language. The Bible is in everybody's hands. The commonest and meanest may derive profit, spiritual edification, from reading its bare text. But then it must not be forgotten that we read it for the most part in a translation, and a translation is a sort of commentary. For the principal merit of a translation is that it is intelligible. Where the original is capable of more than one meaning, it must choose the one most likely; and where the original is obscure, it must, nevertheless, seek to make sense. Now, the literature in which the Bible is explained is naturally stupendous. There has been a growth in our knowledge of the Bible. One day teaches the other. He who makes claim to being a student of the Bible, a specialist, must acquaint himself with the oldest and the latest, with the first and last word about the Bible meaning. And so it naturally happens that a translation which was adequate in one generation becomes antiquated in the next. Some have been executed with more than ordinary diligence and have survived for hundreds of years. Leeser, for instance, made ample use of the materials before him. But he would have been the last to call himself a Bible specialist. He made good use of the two German translations prepared at the end of the eighteenth and in the first half of the nineteenth century. Since then there has been a notable progress in Bible study. We have had three great commentators from our own ranks, men who have commanded and still command the attention of the scholarly world. It remained for us of this latter day to incorporate into our translation those great achievements. And for that reason we believe that our version is destined to live longer.

The second feature of a translation of the Scriptures is that it must be a literary piece of work in the language in which it appears. It is not enough for the translator to reproduce the meaning of the original, but he must do so without doing violence to the genius of the language into which the translation is made. He must aim at a diction which is elegant, as it befits so noble a product of literary grace as is the original. Now the translator into English must for all times to come base himself on the Anglican version of 1611, the so-called King James version. Itself a revision of many efforts that preceded it, it struck a happy medium between slavish literalness and diffuse paraphrase. It followed the letter only too often and enriched the English language with many phrases which are Hebrew in an English coloring. Yet these expressions have become part and parcel of the English language. The best writers in English have acknowledged their indebtednes to the English Bible. On the other hand they knew how to let go a crude rendition of the letter in favor of an idiomatic phrase in English which only thus reveals the beauty of the original. Moreover, the translators of 1611 understood how to use "great helps". There is not a line in this version which may not be traced to some Jewish commentator of the Middle Ages. Still they made mistakes on the side of meaning. And all that the modern student has to do is to give the truer meaning, but in language which stands on a par with the diction of the Bible of 1611. This feature was not altogether successfully carried out by our predecessors. And it is the merit of this newer translation that it is thoroughly English in diction.

All of which was done with the utmost fidelity, not only to the letter, or rather the intent, of the original, but also to Jewish tradition. It cannot be repeated too often that the English translations of 1611 and 1886 are Anglican, Christian. They were intended for use in the churches, while ours is to be used in the synagogue and in the Jewish school and home. We Jews speak English, but we are not Anglicans. It is true, the chapter headings of the older version which make the Scriptural word refer to things Christian, have been done away with in the later version of 1886. But there remain renderings which are Christian in spirit. They have been given up by the Christian scholar, but the church still clings to them. Naturally they have no place in a Jewish translation, prepared by Jews for Jews. But this is only a negative merit. Our translation is positively Jewish in its every line. We have consulted Jewish interpretation, Jewish commentators of all ages. Of course, we accepted the truth, no matter what its source was. The student will find that here and there we adopted an interpretation from outsiders, simply because it commended itself to us as the truth. But in the main it has been our experience that many of the so-called innovations were long ago anticipated by Jewish scholars. It was a question of industrious study, and our body was composed of men who excelled in the knowledge of Jewish sources.

The neatly printed volume is now before the public. It is an emblem of the Jew's double heritage in these lands of the English tongue and civilization. The garb is English, and a pure English it is. The spirit is Jewish to the core. It was produced in no haste. And that is why we predict for it longevity. It will win its friends beyond the inner circles of Jewry on this continent is divided. The impulse to go back to the Book, aye, even to the original. It has been the product of the two camps into which Jewry on this continent is didived. The joint labor has cemented them. They may have had their differences at the start. That these differences were composed, the consummation eloquently testifies. The translation has yielded as a by-product, as it were, the object lesson that in things essential we are one. May the unification of the two camps in other and similar enterprises proceed apace. And peace be to Israel!

Every man, however good he may be, has a still better man dwelling in him which is properly himself, but to whom nevertheless, he is often unfaithful.—Humboldt.

Union of American Hebrew Congregations

Twenty-fifth Biennial Council

Many notables, Jewish men and women prominent in communal affairs, gathered in Baltimore to attend the twenty-fifth council of the Union of American Hebrew Congregations on Monday, January 15, 1917.

Monday's Sessions.

The morning and afternoon were devoted to meetings of the Executive Board at the Hotel Belvedere, the convention headquarters. The various boards and committees presented reports, which were submitted to the delegates at the sessions on Tuesday.

The meetings of the Union were opened by a religious service at the Har Sinai Temple on Bolton Street. A large assembly of visitors and local residents thronged the edifice. Dr. David Philipson of Cincinnati delivered the sermon. The service closed with a prayer by Dr. Kaufman Kohler, president of the Hebrew Union College, Cincinnati.

Tuesday's Sessions.

On Tuesday morning the Council met to transact business. Mr. Simon D. Burgunder of Baltimore, was chosen temporary chairman. Mr. Lipman Levi, who had been the secretary of the Union for many years, was re-elected secretary. Mr. Eli Frank, one of the prominent members of the Baltimore bar, delivered the address of welcome.

The principal feature of the morning session was the report of the President, Mr. J. Walter Freiberg.

The President's message reviewed the work of the last two years. It dwelt upon the remarkable growth of the Hebrew Union College in Cincinnati.

Mr. Freiberg dwelt upon the unusual success of the Department of Synagogue and School Extension—an entirely new departure in Jewish church circles, dealing with home mission work, publication of religious text-books, education of scattered groups of Jews by correspondence and all the varied activities usually undertaken by several boards in other denominational bodies.

Mr. Freiberg bespoke the continued interest of the Union in the work of the Tract Commission, the Board of Editors of Jewish Religious Literature, the Superannuated Ministers' Fund, the National Federation of Temple Sisterhoods and recommended several changes in the constitution. The climax of his report was the recommendation to raise $3,000,000 for the continuation of these many enterprises.

Tuesday Afternoon.

Tuesday afternoon's session was given up to a consideration of the religious problem of the young man and the young woman. The discussion was led by Dr. Jacob H. Hollander, Professor of Political Economy, Johns Hopkins University, who delivered an address on "How to Attract Young People to the Synagogue".

The discussion was participated in by many rabbis and laymen. The discussion crystallized in a resolution to organize a "Federation of Young People's Organizations", whose purpose it shall be to stimulate and standardize the work of this description.

Banquet Tuesday Evening.

More than 600 delegates attended the banquet at the Hotel Belvedere on Tuesday evening. The president of the Hebrew Union College, Dr. Kaufman Kohler, pronounced grace. Mr. Siegmond B. Sonneborn acted as toastmaster. Among the speakers who helped to make the banquet successful were Mr. J. Walter Freiberg, who spoke on "The Status of the Union"; Mr. Charles Shohl, "Home Missions"; Mr. Edward L. Heinsheimer of Cincinnati, president of the Board of Governors of the Hebrew Union College, "The College"; Hon. Simon Wolf, "Jewish Immigration and the War", and Mr Jacob H. Schiff, "Jews in Europe and America". Rabbi Martin A. Meyer, of San Francisco, discussed "The Jewish Conditions in the Far West", and Mrs. Abram Simon, president of the National Federation of Temple Sisterhoods, gave a brilliant talk on "The Position of Woman in Congregational Work". Rabbi William Rosenau, president of the Central Conference of American Rabbis, spoke of the work of "The Central Conference".

Wednesday's Sessions.

Wednesday morning was marked by a joint session of all the subsidiary societies meeting at that time in Baltimore. The report of the Board of Managers of Synagogue and School Extension, whose headquarters are in Cincinnati, was the first order of business and the recital of its work aroused great enthusiasm.

The Board has operated in 1492 rural communities, 49 universities, 100 scattered Jewish groups in small towns, 11 institutions for defectives, 47 institutions for delinquents, 27 military encampments, 29 summer resorts, in connection with 8 Jewish (state) religious teachers' associations. Its agents have traveled 166,043 miles in pursuance of their work; 326,200 pieces of mail, including express packages, were sent out by this office last year.

The floor was given to Dr. J. Leonard Levy of Pittsburgh, whose ringing utterances swept the audience off their feet. He spoke on "The Expansion of the Union". His recital of the progress of Judaism in America was listened to with great interest. His announcement of a program of expansion—and missionary activity among Jews—was received with unbounded enthusiasm.

The report of the Committee on Ways and Means, under the chairmanship of Mr. Adolph S. Ochs, was then presented, setting forth a budget for the ensuing year.

This session was signalized by a subscription from the delegates of $135,000 to further the work of the Union.

Wednesday Afternoon.

The progress of the Hebrew Union College was featured in a report presented to the Union. The Hebrew Union College has a faculty numbering some of the most famous scholars, Dr. Kaufman Kohler is president of this faculty. The College has graduated 171 rabbis, of whom a number occupy some of the most prominent pulpits in the country.

An admirable record of service was received in the report of Hon. Simon Wolf, chairman of the Board of Delegates on Civil Rights. Much of the activity of this Board was expended in dealing with various problems arising in connection with immigration and the present war in Europe. The Board also co-operated in providing relief for Jewish war sufferers.

Reception at Phoenix Club.

The delegates were invited to the homes of prominent Baltimoreans for the early part of the evening. Later a reception and entertainment was given for the delegates of both the Union and the Federation at the Phoenix Club.

Thursday's Sessions.

The most important event of this session, and probably of the whole convention, was the report of the Committee on Superannuated Ministers' Pension Fund. The committee, on consultation with Mr. Wolfe, the New York actuary, had drawn up a comprehensive plan. The prospective recipients of pensions were divided into two classes. One class consists of those rabbis who are to enter the ministry from 1917 and onward. The other is made up of those who are already in the ministry. As to the first class, their pensions will be paid from a sum of money that their congregations will deposit annually equivalent to a definite percentage of their salary. The second group will have a similar arrangement supplemented by the interest on a fund of $1,000,000, which it is proposed to raise for this purpose.

In commemoration of his seventieth birthday, Mr. Jacob H. Schiff, has given $100,000 to the Superannuated Ministers' Fund.

All rabbis of the Reform as well as of the Orthodox wing of Jewry are to participate in these pensions.

Thursday Afternoon.

The new Executive Board met to conduct the post-convention business.

SUBSIDIZING CHEDORIM.

The official Rabbis of a number of large Jewish communities in Russia applied to the Central Committee of Jewish War Relief for support of the seventy Chedorim which they had recently opened in forty-six cities for the especial benefit of the children of the refugees.

Personal efforts in this direction were made by Rabbi Grodzinsky (Vilna), Shapira (Kovno), L. Rabinowitz (Minsk), Aaronson (Kieff), P. Gellman (Ekatorinoslav), Kosofsky (Mariampol), who showed that the Chedorim are in a highly satisfactory condition, both as to hygiene and pedagogy, and that their expense is very moderate, averaging a monthly outlay of from thirty to fifty roubles for its cheder.

The Central Committee considered the matter in the presence of the invited Rabbis and decided that these Chedorim should be supported to the same extent as others, opened for refugee children. The meeting appointed a special committee to take action in this direction, and decide just in what manner and to what extent this assistance should be rendered.

The monthly budget of the Chedorim is approximately 10,000 roubles.

ANNUAL CONVENTION OF DISTRICT GRAND LODGE No. 1

The 65th Convention of District Grand Lodge No. 1, I. O. B. B., was held in the city of Buffalo, Feb. 4 and 5, 1917, at the Hotel Statler, upon the invitation of Montefiore Lodge, No. 70.

The activities of the Convention began Saturday night, Feb. 3, by an informal reception to the visiting delegates and guests. The members of Montefiore Lodge proved themselves most gracious and hospitable hosts. No effort was spared to look after the comfort and convenience of the delegates. The evening's program consisted of an entertainment and dance in the Ball Room of the Hotel Statler The members of all the societies identified with Temple Beth Zion and Temple Beth-El, as well as the members of the Jewish Young Men's Association were invited to attend. The families of the members of Montefiore Lodge turned out in goodly numbers to welcome the guests, and a most delightful evening was spent.

The delegates and their families felt that they were received with true hospitality, so characteristic of B'nai B'rith gatherings. The chairmen of the various committees were:

Banquet, Michael Cohn.
Entertainment, Samuel Brown.
Finance, Leopold Block.
Program, Max L. Fineberg.

The officers of Montefiore Lodge are:
President, Sundel J. Holender.
Vice-President, Michael Cohn.
Secretary, Isaac M. Hellwitz.
Treasurer, Samuel Riseman.
Trustees: Joseph B. Zacheim, Hyman N. Brozeman, Leopold Block.
District Deputy, Samuel Cristall.

The session was opened at 10 a.m. with prayer by Rev. B. Cohn, of Buffalo; the representatives being welcomed on behalf of the city by the Hon. L. Furdhman, the mayor of Buffalo. The president of the District, the Hon. A. K. Cohen, responded very happily, on behalf of the delegates.

After reading the report of the Committee on Credentials and the initiation of the past presidents, the president read his annual message, which was listened to most attentively by the delegates present. The president laid special emphasis in his message upon the Social Service Department, and recommended that this committee become one of the standing committees of the District. The president showed that much social service work was being done during the year, but that it was done by volunteer brothers under the leadership of Bro. Rabbi Herbert S. Goldstein, whom he had appointed temporarily as chairman of the Social Service Committee.

The president also pointed out with much satisfaction the splendid work which was being done during the year by Past President Herman Asher, Bro. Meyer L. Victorius, and Bro. William H. Silk, and other devoted and faithful members who have made the headquarters in New York City a center of much B'nai B'rith activity. The president also paid much tribute to Bro. Charles Hartman, member of the Executive Committee, who was of the greatest assistance to him during the year, and who was at all times ready and willing to serve the cause of the District and the Order. The president also showed that the District, during the year, had made much progress, and adding that there was great activity in B'nai B'rith matters all through the Order. The president also called attention to the esteem in which American Jewry holds the Order B'nai B'rith generally, as shown by the appeal made to the head of the Order to adjust matters between the two leading committees on the question of the Jewish Congress. The president expressed the hope that peace will soon be restored, and that the people of Israel, together with the other peoples of the world would soon enjoy peace and prosperity, in the interest of humanity and civilization.

Judge Cohen discussed in his message various problems appertaining to Jewry, such as the Immigration Bill and other matters of Jewish interest. The message, which was couched in the most classic language and which breathed all through, the fine spirit of Judaism and Americanism was vociferously applauded.

The president also called attention to Horeb Lodge, the banner lodge of the District, which now numbers 700 members, also to the new lodge of the District, Israel Lodge, No. 796, of Portland, Me., which was organized last July by the District Secretary, Bro. Dr. Bernard M. Kaplan, and which is now one of the most active lodges in the District.

Bro. Myron Sulzberger, president of the Board of Governors of the Home, made a very interesting report, which showed that the Home and the members therein were in a most satisfactory condition, the number of members of the Home being 55, all enjoying good health, with the exception of a very few who are well looked after in the hospital of the Home.

Brother Sulzberger expressed his special thanks to the governors of the Home, for their great interest in the welfare of the aged members of the Home.

At the afternoon session, the following brothers were elected as officers for the ensuing year:

President, Joseph L. Rosenzweig, Jordan, No. 15.

First Vice-President, Maurice P. Davidson, Flatbush, No. 753.

Second Vice-President, Charles H. Shapiro, of Bridgeport, Conn.

Treasurer, Sol. Sulzberger, Mt. Sinai, No. 2.

Secretary, Bernard M. Kaplan, Member of Mt. Sinai, No. 2.

Members of General Committee: Henry Lasker, Archibald Hillman, Dr. Joseph Silverman, Dr. H. S. Goldstein, Julius Illch, Myer L. Victorius, Wm. H. Silk, Samuel Campner, and Myron Sulzberger as President of Board of Governors.

Brothers William Asher, Senator Henry W. Pollock, Dr. J. L. Blumenthal, Mo Minzesheimer, Abe Anhalt, A. M. Friedman and Jacob Caplan.

The secretary, Bro. Bernard M. Kaplan, also acting as secretary to the Board of Governors.

Sunday evening the delegates and members of Montefiore Lodge were treated to a sumptuous Kosher banquet, which was a most brilliant affair. Much favorable comment was expressed on the thoughtfulness and graciousness of the brothers of Montefiore Lodge, who arranged the Kosher banquet, at which both the orthodox and the members of the liberal wing of Judaism could sit down together and enjoy a B'nai B'rith feast in true B'nai B'rith spirit and mutual respect and mutual tolerance. It has been well remarked that the spirit of Sir Moses Montefiore pervaded the activities of the evening, a spirit which was dignified, Jewish and truly noble. The program of the banquet was as follows:

Grace, Dr. H. S. Goldstein.

Rabbi Louis J. Kopald, Toastmaster.

Hon. Abraham K. Cohen, Outgoing President, District Grand Lodge No. 1.

Joseph Rosenzweig, President Elect, District Grand Lodge No. 1.

Hon. Francis M. Hugo, Secretary of the State of New York.

Rev. Dr. Rudolph I. Coffee, Director Social Service Department.

Charles Hartman, Past President, District Grand Lodge No. 1. Member Executive Committee Constitution Grand Lodge.

Rabbi Max Drob.

Maurice P. Davidson, First Vice-President, District Grand Lodge No. 1.

Rabbi Nachman H. Ebin.

Sundel J. Holender, President Montefiore Lodge, No. 70.

Grace, Rev. Bernard Cohen.

The speeches were of a very happy nature and most appropriate to the occasion. The speech of President-elect Bro. Joseph Rosenzweig, of New York City, elicited the highest encomium from all present, for it reflected the fine sympathetic nature, earnestness and true Jewishness of the man who is to preside over the destinies of District Grand Lodge No. 1 through the coming year.

The session was continued Monday, Feb. 5, Bro. Dr. S. Levinson, of Flatbush, delivering the invocation, and was devoted to the hearing of the reports of the special committees and the adoption of amendments to the By-Laws of the District, Bro. Samuel Fleischman, the honored counsel of the District being the framer of the amendments. Action was also taken on the seventy-fifth anniversary of the District, to be celebrated in New York City in the year 1918 at the same time as the convention.

A distinguished visitor to the Grand Lodge session was Bro. Rudolph I. Coffee, Director of the Social Service Department. The brothers listened with the utmost interest to his inspiring message on Social Service work.

The convention closed Monday night with a grand ball in honor of the visiting delegates, held in the banquet hall of the Hotel Statler.

Bro. Dr. Ettelson, of Hartford, closed the convention with the benediction.

The Position of Jews in the New Poland

By Prof. D. Simonsen

We publish herewith an important article on the Jewish question in Poland, by Prof. Simonsen, former Chief Rabbi of Denmark, which article appeared in the leading Danish newspaper, "Berlingshe Pidende".

The Polish question has now become a burning one. I wish to seize the opportunity of giving a purely objective statement, insofar as the position of the Jews is affected by the rearrangement of the political situation of Poland, on the one hand by the manifesto of the Grand Duke Nicholas on the Autonomy of Poland, and on the other, by the proclamation of the Central Powers on the restoration of the Kingdom of Poland. Only in passing shall I touch upon the disquiet which has arisen owing to the proclamation of Austria of the independence of Galicia, the Ruthenian party, which fears oppression by the Polish majority in Austria, as well as outside their country, having declared they will not submit to the proposed separate constitution for Galicia. Here, I shall only cover that part of Poland where recent events and proclamations have made the national problem an immediate one.

It is well known that the relations between Poles and Jews in Russian Poland have been highly intensified during the last years. About four years ago the Jewish population of Warsaw refused to vote for the Polish candidate for the Duma, on the ground that he was an adversary of equal rights for Jews, and instead sent a Polish socialist to the Duma, as a representative for the City of Warsaw. The leading Polish party, the National Democrats, proclaimed under the journalistic leadership of Mr. Dmowski of the Russian party, a general boycott against the Jews. A well organized fight against Jewish commerce and industry was introduced—a fight was carried on in a manner which was unanimously condemned by all progressive circles.

In many European circles it was supposed that it was the Russian government which supported the reactionary and anti-semitic policy of the Poles in order to weaken both parties. I shall not mention here the sufferings of the small Jewish communities, during these struggles. But upon the behavior of the Poles toward the Jewish population, the recent events in the Kingdom of Poland throw light of great importance.

In the entire Polish press, reports are found of the stormy sitting of the Town Council during the first part of November, only a few days before the historic proclamations. This sitting, too, is justly called historic by leading circles in Poland. The leading men of the Polish and Jewish population expressed clearly and plainly the claims and wishes of the two parties. But it is acknowledged by all broadminded circles that the historic sitting has not reflected honor upon the Poles.

Of very great interest were the speeches of the Jewish spokesman. All friends of Poland will read them with the greatest sorrow, for they contained strong accusations against the Polish rule. All the Jewish representatives arose and declared that the restoration of a free independent Poland forms the political aim most eagerly desired by the Jewish population. Already at the elections for the Town Council of Warsaw, the Jews had substantiated their patriotic assertion; they voluntarily relinquished their claim to the full number of representatives in the Council. The Jews constitute about 40 per cent of the population of Warsaw. According to this they would have been able to obtain about thirty-six of the ninety seats. But the Jews wished to emphasize that they—at the moment when the first step towards an independent Poland were to be taken—acknowledged the leading position of the Polish nation, and, therefore, contented themselves with nineteen representatives in the Council. Though a few radical elements protested sharply against this dangerous self-abnegation and even formed a radical Jewish faction, which obtained four of the nineteen seats. The Jewish population, on the whole, approved of this disinterested behavior. This patriotic resolution was agreed upon, not only by the leading Jewish "Assimilationist" party (whose leader is S. Nathanson, a man of high standing) and the "Neo-Assimilationists", designated also as the "Impartials" (under the leadership of the Danish Consul, B. Eiger, and the devoted Polish patriot, the neurologist, Dr. Goldflamm) and by the severely orthodox Jews, but also by the leading National Jewish party, the Zionists, under the leadership of Mr. Farbstein. This step generally was considered an extreme attempt to attain a mutual understanding, and the Jewish population indulged in the hope that the hand thus stretched out would also be accepted by the Poles. How have the Poles replied to this step and responded to Jewish aims?

The severe accusations of the Jewish representatives against the Polish police (militia) gave us the information needed. Ill-treatment of Jews, innumerable baseless arrests of Jews, even corporal punishment of Jewish wives and children are of every-day occurrence. The magistracy excludes the Jews almost entirely in the distribution of municipal employment. Among eleven thousand workers employed by the municipal body, hardly three hundred are Jews. In the whole municipal apparatus embracing many hundreds of functionaries, hardly two or three Jews are to be found. In short, the Jews are ignored systematically in every respect. It has gone so far that the magistracy itself is demonstrating its hatred towards the Jews in the most incredible manner. The Jewish press is excluded in the distribution to the press of official communications from the Magistracy. Even the free exercise of religion, never assailed by the Russian government, seems not to be secured to Jews in the New Poland. The Town Militia prohibited the Jews to erect in the yards the bowers ordained by the religious law ("Succoth"), demanding that applications be filed with the magistracy, with an advance payment of two rubles for the application stamp. Thus all the Jews to whom the amount of two rubles is equal to a week's income, had to pay down this enormous stamp tax. A great number of these religious bowers were demolished by the police by order of the magistracy. The Polish militia made its way into private dwellings where these bowers were put up on balconies, drove out the families sitting around the tables, demolished the bowers and inflicted punishment upon the lodgers. When the rabbis protested against this proceeding, the magistracy declared that it had been done by order of the German president of police. The latter, however, declared that he knew nothing of this encroachment against religious rights. Only by the intervention of the German authorities was the prohibition repealed.

A stern accusation was also made by the leader of the Zionist party, Mr. Farbstein, who said: "The Jewish community of Warsaw received during a long period considerable amounts for the relief of the poor, especially from Russia and America. When these remittances had ceased, the community sent in an application to the magistracy and requested it to grant 30,000 rubles a month to support the Jewish People's Kitchens. The magistracy refused the application. Was this due to scarcity of means? At the same sitting, the magistracy granted one-half million rubles to other kitchens. Now we must refuse to give thousands of Jewish families their single warm dish. But that does not concern the magistrate They are only Jews. of course"!

Especially stormy were the debates on the occasion of a resolution of the Town Council of Warsaw against the Jews, during which it was revealed that the Jewish and Christian merchants were separated from each other in the market hall, and the rear places alotted to the Jews, while the Poles were given the front rows. This resolution is an example of the return to a medieval state of things—the Jews artificially separated from Christian society, behind the walls of the ghetto. Also, under the pretext of protecting the Sunday rest, the Poles have continued the traditions of boycotting, compelling the Jews whose religion forbids them to trade on Saturdays, to close their shops two days in the week, which they never were compelled to do by the Russian government.

The debate on the Jewish question in the Town Council of Warsaw, did not consequently hold out bright prospects. The same Jewish representatives, who three months before had relinquished their claim to half the number of seats they were entitled to, now refused to vote for the budget. This is an earnest protest, which must attract attention far beyond the frontiers of the Kingdom of Poland.

It is difficult to comprehend that Poland, which during so long a period complained to Europe of being severely oppresed, now plays the part of the oppressor of several millions of a foreign nationality, which has lived in the Polish lands durings hundreds of years.

The war must come to an end some time. But if the war is to be followed by a lasting peace, the rights of the small nationalities in the different countries must be acknowledged and—so far as it is in human power—secured.

NEWS FROM RUSSIA.

Torahs Used for Drum Material.

The Moscow Press relates the following:

In the suburb of Moldavaska, a Jewish tailor came to hear of a certain Alexeieff, who was offering for sale twelve "Sifreh Torahs". The tailor visited Alexeieff and the latter showed him the Torahs, insisting on a very high price for them. The tailor informed Rabbi Abelson of the fact, who personally went to investigate this peculiar matter for himself. Alexeieff explained to the Rabbi that these Torahs had been brought to him by a man who came from Russian occupied territory in Turkey, and he, Alexeieff, had decided to dispose of them by selling the parchment as drum material. Seventeen pieces had already been cut out for this purpose. The police were informed of this sacrilegious proceeding, when they confiscated the Torahs and handed them over to Rabbi Abelson.

Experts who saw the Torahs declare that they are most unusual specimens and are at least a few hundred years old.

Russo-Jews and Food Supply.

One of the government food controllers, M. Gerbel, has made a statement on the anti-Semitic allegations that the responsibility for the food crisis was to be traced largely to the dishonesty of the Jewish firms. In his opinion nothing but praise could be bestowed on the large Jewish firms as regards their honest and beneficial action in connection with the food supply for the Army. No doubt, among the small Jewish traders, there were some who took advantage of the crisis for their own benefit, but the evil was not so great as to create a necessity for special legislation or measures.

The Introduction of An Act About the Karaimes.

The Secretary of the Interior introduced an act to the Duma which, if accepted, will free all the "Hakhamim,' "Hazanim", and "Shamosim" of the Karaim faith from conscription.

Accused of Being Zionists.

In Evpatoria, fifteen Jews were accused and put on trial on the ground that they belonged to the Zionist movement. They were all freed.

To Assist Reservists.

On the 17th of November the Committee to Assist Reservists' Families of Petrograd and vicinity had a meeting.

The chairman, B. A. Komaika, pointed to the scarcity of funds, which seriously hampers the work of the committee.

The average requirement of the committee is about 700 roubles a month, which is distributed in sums of 5 roubles and 40 kopecks. It was decided to raise funds through the distribution of collectionists.

Expulsion of Jewish Students.

At the order of the administration, all Jewish students of the veterinary college in Novo Cherkask were expelled. In Novo Cherkask Jewish students are counted by the score.

A group of these students applied to the district superintendent for a recall of the order, but were informed that such a recall would be in direct opposition to the fundamental laws of the country.

Petrograd Kehillah to Celebrate 50th Anniversary.

1919 will mark the half-century existence of the Petrograd Kehillah. At the last meeting of the Kehillah it was decided to issue a "Sammel Buch," which should embody all the historical material affecting the Kehillah's 50 years of activity in Petrograd. To have this carried out the following committee was appointed: Advocate Schlossberg, S. Pollack, Rabbiner Dr. Eisenstadt, I. Marcon, I. Ginsburg and G. Berenstein.

"Schochtim" Freed from Service.

At Vinitza, in the province of Podolien and Teraspoul, in the province of Chersom, the "Shochtim" have been recognized as clerical dignitaries and have been freed from active service.

Russo-Jewish Students.

The Cabinet has considered the order of the police of Novotcherkask, prohibiting the Jewish students of the Warsaw Veterinary Institute, which was transferred to the first-named town on the evacuation of the Polish capital, to remain in the city. The Cabinet resolved to allow the students already enrolled to remain, but to make it known that the right of domicile would not be granted to Jewish students applying for admission in the future.

He is a happy man who so lives, as that death at all times may find him at leisure to die.—Feltham.

A CODE FOR GOOD MEMBERSHIP.

(From "The Fraternal Aid Union.")

A good member observes the following:

1. He attends meetings whenever he can without great inconvenience. In fact he makes a special effort to be present at every meeting, and when he cannot be present he sends his officers notice to that effect.

2. The good member is always with the majority. He may fight as long as the fight is on; when it is settled, he joins the ruling faction and adjusts himself to conditions, even though they may be more or less distasteful to him.

3. A good member is in every sense a fraternalist. He believes in and practices the principles of fraternalism. He respects his vows and solemnly promises that they are to be observed in the spirit as well as to the letter.

4. A good member is never a knocker. He may not fully agree with all the policies of his organization, but outside of the lodge chamber he has something good to say of it. But he is not merely negatively good; he boosts. He puts his shoulder to every piece of constructive work that is proposed and does not only his share, but a little more, if necessary.

5. A good member never speaks of the society as "it", or the management as "they". He recognizes the fact that he has just as big an interest in his fraternity as anybody else has, and that his responsibility is just as great and that his duty is just as solemn as is that of the highest officer in the society.

6. A good member is willing to give a fair share of his time and effort to the promotion of the good of the society, because he recognizes that when he advances the interests of the organization he also advances his own interests.

7. A good member never permits his dues to lapse. Neither does he expect the collector to make two or three trips for each monthly payment. He understands that the collector's time is valuable and that the small compensation paid by the lodge does not provide a fund for the rehabilitation of footwear worn out in trying to collect dues.

There are doubtless many other things that a good member would do, or does not do, but it is fair to say that the man or woman who measures up to the specifications herein will seldom have occasion to receive reprimand from the home office.

THE DROPSIE COLLEGE FOR HEBREW AND COGNATE LEARNING, PHILADELPHIA

A regular quarterly meeting of the Board of Governors was held in the Administration Office of the College. Doctor Cyrus Adler, president, was in the Chair; the other members of the Board present were William B. Hackenburg, Honorable Mayer Sulzberger, Louis Marshall, Louis Gerstley, Oscar B. Teller, Edwin Wolf, Simon Miller, Horace Stern and Ephraim Lederer.

The report of Dr. B. Halper, Custodian of Manuscripts, gave a survey of the Genizah manuscripts presented by Judge Sulzberger. The collection consists of forty-nine fragments which cover all branches of Jewish literature.

The quarterly report of the Library showed that during the past quarter the Library was increased by 433 volumes, 412 by purchase. Additions to the Library were received from Hon. Jacob H. Schiff, Hon. Oscar S. Straus, Roger Straus, Dr. Cyrus Adler, Dr. H. G. Enelow and Eugene Klein.

The gifts of Messrs. Oscar and Roger Straus consisted of very valuable facsimiles of the Zacuto Almanach and astronomical treatises employed by Columbus in preparation for his voyage of discovery.

The Library now totals 16,861 volumes.

Founder's Day will be celebrated on Thursday evening, March 8, 1917.

The winter term began on January 8 and will extend to March 30, 1917.

A FEW BITS OF PHILOSOPHY.

When you are asked to give to the poor—give freely and thank God for the privilege.

Don't keep all your apples 'till your teeth are gone.

A pessimist is a man who of two evils chooses both.

When I suffer with rheumatism, I am always glad I was not born a centipede.

You will always find peace, happiness and contentment in the dictionary.

A man is only a failure when he admits it himself.

Why should I hate him—he hates himself.

Let not your left hand know what your right hand doesn't give.

The difference between one million and five million dollars is worry.

You can't make money off your enemies.

THE KEHILLAH, XXX

By PROF. GOTTHARD DEUTSCH, Ph. D.

The first pamphlet, which unnecessarily appeared under the pseudonym, was occasioned by the bold advocacy of reform in the Juedische Zeitschrift fuer Wissenschaft und Leben", which his close friends and fellow student, Abraham Geiger, had begun one year previously. It is a remarkable fact, one of the whims of history, that these two men should have begun as friends, and afterwards, when officiating in the same city, should have avoided all personal contact. Geiger, two years younger than Hirsch, and a native of Frankfort-on-the-Main, was one of a circle of young men who prepared themselves for the Jewish ministry at the University of Bonn. They kept up friendly relations, when Hirsch had entered the ministry, but after 1836 were antagonists for the balance of their lives. It is difficult today to see in Hirsch's pamphlet anything which justifies the enthusiasm with which it was received, unless it is the fact that for the first time a man of modern culture defends orthodoxy in a living language. The only point, which I consider a strong argument, is the statement that a religious custom, by its tradition, ceases to be obectionable. This argument was brought forward to refute the charges against old-fashioned customs in Jewish life, such as the rending of garments in the case of a death in the family. Of far greater importance is his Chaurew. It was planned as a complete apology for orthodox Judaism. The book announced itself as a second part, which was to present the apology for Jewish law. The first part, which was to follow under the title of Moriah, was to contain the presentation of Jewish belief. It never appeared. Maybe because the author was too busy with other literary tasks, and it may be also that it would be too delicate to present the orthodox Jewish dogma, without offending the naive believers and giving the liberals an opportunity to point out inconsistencies. A small, but philosophically interesting, point is the adoption of the transliteration of Hebrew words in the German instead of the Portuguese way, as was customary when writing in a European language. I see in it again the law of contrast. The Hamburg Reform Temple, opened in 1818, had adopted the Portuguese pronunciation in the public services. Nobody could say that this was a reform, because it was the practice which the first congregation of Hamburg, composed of refugees from the Inquisition, had followed as a matter of course. It was also followed by the strictly orthodox Jews of the Orient, but to Hirsch it was a reform. The stilted method of expressing his ideas is shown right in the motto of the work, which, taken from Jeremiah 30, 17, ought to be translated, "Although they call Thee, O Zion, an outcast, whom no man seeketh". Hirsch translates, "Wenn auch Verstossene man dich nennet, Denkmal bleibst—Forscher fehlt ihm nur." He read, whether through oversight or intentionally, "Ziyun" instead of Zion. The motto shows what the author wishes to do. Old fashioned Judaism is the rock of ages unaltered, and all objections to it are due to unfair interpretation. The same stilted way of expressing his thoughts Hirsch shows in the first paragraph of his book when he says, "Des Wissens Bluethe sey das Leben. Doch dass dem Wissen das Leben entbluehe, genuegt das Wissen nicht". He evidently wishes to say what the rabbis express in the brief words (Abot. 1, 17): "Not the study, but the practice of religion is the highest aim." His whole theology might be condensed into the statement which he makes in the preface, that the fundamental principle of Judaism is obedience without any questions, and his whole book in which he tries to justify the Jewish religion, is a [illegible] of this fundamental principle. These justifications, which he gives for Jewish practices, are often very far fetched. Thus the custom to cover the head during prayer is to symbolize our belief, that between the heaven above and between the most divine in man which is represented by his head, is an insurmountable barrier. Similarly forced is his interpretation of the law of Zizith. This law is found in the Pentateuch [illegible] 15) following the report of a man who gathered wood on Sabbath. Hirsch, [illegible] in this respect Talmudic precedents [illegible] in this arrangement an ob- [illegible]. The sinner committed his sin on [illegible] when the Jew does not wear [illegible] intended to remind him of [illegible]. He farther committed his sin in the open air, where he could not be reminded of God's laws by the Mezuzah, which serves as such reminder in the home. This necessitated the introduction of another reminder—Hirsch calls it, just as in the motto "Denkmal"—which should be present all the time on Sabbath as well as on week days, in the open air as well as in the home. In his enthusiasm for traditional practices, he occasionally overlooks the fact that these practices are different in different countries. He records, for instance, the practice that the mourner, when reciting the Kaddish, wears the Talith, a custom, which as he could learn as Landrabbiner of Moravia, was unknown to the most observant members of his flock. Another inconsistency is that in his desire to oppose all reforms, he pleads for the retention of the Piyutim, medieval liturgical hymns, which burdened the services, and, being unintelligible to the vast majority of the congregation, led to that improper behavior in the synagogue, which was especially objectionable. In this case some of the most orthodox authorities of Middle Ages, indorsed the views of the reformers. So the stand taken by Hirsch shows that the orthodoxy of his age was different from the orthodoxy of the fourteenth century, and the rock of ages was not as unaltered and unalterable as his book intended to prove.

Whatever cool observers of modern times may say against Hirsch's conception of Judaism, in 1838 it was a great achievement. Here was a man, with modern culture, who inspired the Jew of the old type with the belief that Judaism can remain what it was, and is compatible with life and thought of cultured people of the nineteenth century. This was just what the leaders of communal life in Moravia desired. Their wishes coincided with those of the government, which also wanted the Jews to become civilized. Vienna had, in 1826, opened a new synagogue, with German sermon and with some occasional German prayer, as that for the welfare of the Emperor and the government. Prague had in 1837 opened a "Temple fuer geregelten Gottesdienst" on the Emperor's birthday, and Nikolsburg, while not ready to introduce such departures from sacred traditions, also felt that concessions had to be made. The election of the Landrabbiner was a complicated affair. The Province of Moravia was divided into six districts (Kreis). The congregations of each district voted for a rabbi as elector, and these six rabbis had to submit to the government three names in the order of their merit, and of these the government would select the Landrabbiner. The whole system was antiquated, and an empty formality, because practically the election of the congregation of Nikolsburg decided who the Landrabbiner was to be. On June 30, the new Landrabbiner preached his inaugural sermon, in the presence of the representatives of the government, who had previously sworn him in, the address of welcome was delivered by I. N. Mannheimer, preacher of Vienna, and the famous Cantor Sulzer, with his choir, officiated. It was a gala day, and the great majority of the congregation looked upon the man, who could deliver an address in perfect German, as a wonder, although the most of them did not understand it, and felt awkward to hear the rabbi pronounce Hebrew words in his German style which sounded affected, Goyish. More serious was the objection on the part of the strict orthodox of old times, including the rabbis. Incidents of this kind are rarely recorded, and oral tradition is not always reliable. One story that I heard told was that Hirsch aroused objection by preaching on Yom Kippur Eve, after the recital of Kol Nidre. The former practice had been to begin the services with a sermon. Hirsch's reason for departure from tradition was, that according to the law this formula ought to be recited before nightfall. Tradition, however, is stronger than the written law. The old members of the congregation who remembered Rabbi Mordcai Benet, and perhaps even his predecessor, saw in a departure from the practice of these men, an unpardonable innovation. Reb Sanwel Schweinburg, in spite of his trefah name which points to an Austrian town, a representative of the strictest orthodoxy, felt that the fundamental principles of Judaism had been given up. He expressed his provocation by the indignant remark, "We know that we are not good Jews all the year around, but at least once a year, on Yom Kippur, we want to be Jews." I did not know Reb Sanwel any more, but I did know his son, Moysha, as an old man. Reb Moysha would stand on his feet the whole day of Yom Kippur, and during the Shemone Esreh he bent so that his body formed a right angle. I can, therefore, easily imagine what his father's religious practices must have been. The attitude of the rabbis of the old type I also know only from indirect tradition. When I came to Nikolsburg, in 1870, I boarded with a teacher of the Jewish school, Maier Froeschels, a good pious old soul. Froeschels was a disciple of Solomon Quetsch, afterward Hirsch's successor as rabbi of Nikolsburg, of whom I shall speak later. Quetsch had no use for the "Teitscher Chosid", as he called Hirsch. The cathedral synagogue of Nikolsburg, the Altschul, stands on an elevation, to which some steps are leading. Hirsch, in accordance with the Mosaic law (Ex. 20, 26), which, however, is not applied to the synagogue, avoided these steps, going to the synagogue on the slope, in spite of its terrible cobblestone pavement. Such a practice was to an old fashioned rabbi, offensive, for just as a law should not be broken, a law should not be intended. My father, who did not know Hirsch personally, told me that his teacher, Rabbi Loeb Berlin of Pohrlitz, who was then nearly eighty years of age, was greatly offended when he saw that the Landrabbiner received people who took off their hats, when they entered his library. My teacher, Isaac Hirsch Weiss (1815-1905), was present when Hirsch received the delegations of rabbis and congregational trustees. Among those delegates was also Rabbi Baer Oppenheim (1790-1859) of Eybenschuetz, the father-in-law of Weiss, a descendant of a long line of rabbinical scholars going back to David Oppenheim, who from 1690 to 1705 was Landrabbiner of Moravia. According to the custom, prevailing in olden times, the rabbis began to discuss Talmudic topics. This custom is mentioned in the Talmud (Horavot, 13, b., Nazir, 49, b.) already in the second century. It was then already customary to "show off" one's own scholarship and to trick the rival by quoting an out of the way rabbinic law. One rabbi quoted some difficult passage, found in a remote corner of the Talmud, and another one offered a solution by quoting an opinion of Sabbatai Cohen in his notes on the civil code, Hoshen Mishpat. Hirsch remained silent. Finally, determined to draw him into the discussion, Rabbi Marcus Treischet, of my native town, quoted a difficult passage in the Tosafot (Talmudic Glosses of the 12th century) on the law of the mixture of meat and milk about greasing a pan used for frying meat with butter (Tiggun). On these questions, which concern every household, and which any rabbi in the smallest town must know how to answer immediately, the Landrabbiner surely would have something to say, but the only answer which Hirsch gave was, "What do you understand by 'Tiggun'?" Rabbi Trieschet with that inimitable gesture of contempt, typical of the Beth Hamidrash, turned around and laughed. Hirsch also gave directly offense to the rabbis, by addressing to them a circular, that they should report to him on the conditions of Shehitah and Mikwah in their congregations. This was a direct insult. Hirsch mistook conditions in Moravia for those in Emden and Oldenburg, where the spiritual head of the congregation would be a teacher of no rabbinic learning. It certainly is a fact that in spite of the admiration by the cultured element and of the government's support, in spite of the fact that he was elected to the diet of Moravia, after the revolution in 1848, Hirsch felt very uncomfortable. He seized the first opportunity offered to leave his place when a call was extended to him by the recently created orthodox congregation of Frankfurt in 1851. Here again the law of contrast is visible. Frankfurt was one of the earliest homes of reform, and just for the same reason orthodoxy became consolidated. It had the good fortune to find a backer in the house of Rorthschild, especially in Baron Anselm, the oldest of the five brothers (1773-1855), and in his nephew, Wilhelm (1829-1901). An interesting feature in this connection is the fact that these negotiations were opened by Gerson Josaphat, then teacher in Talmud at Frankfurt, subsequently Klausrabbi in Halberstadt. This Rabbi Josaphat, a representative of the blackest orthodoxy, is an interesting type. He was the son of a rabbi of Kassel, and a brother of Israel Baer Josaphat (1816-1899), better known as Baron Paul Julius Reuter, the founder of the famous Reuter agency, the first great international news bureau. Needless to say, Baron Reuter became a member of the Episcopal church, and his young grandson, who became heir to the firm, after his father's suicide, perhaps does not even know of his connection with the latest phase of modern orthodoxy. Gerson Josaphat addressed Hirsch as "Mein lieber Reb Schamschon", which undoubtedly is affected. Even in the orthodox circles of Frankfurt, Baron Anselm Rothschild was no more Reb Anschel. Reb Gershon suggests to Reb Schamschon that he take the position as rabbi of the new orthodox congregation of Frankfurt and one of the points in favor of the change is, that Reb Schamschon, with all his orthodoxy, will feel more at home in the German city of Frankfurt, in spite of its numerous infidels, than in good old orthodox Nikolsburg, where no store was open on Sabbath, even in my time, as late as 1876, and probably much later, and where to carry a cane on Sabbath might have exposed a man to being mobbed. The trustees of the Moravian congregation made earnest efforts to retain the Landrabbiner. They offered to obtain from the government the right to transfer the seat of the Landrabbinate to Bruenn, the capital of the province, since 1848 opened to Jewish residents, but Hirsch declined, and he acted wisely. He needed the German atmosphere, not only in order to feel comfortable, but because only there his "Chaurew" theology could find a fertile soil. There he could fight for orthodoxy against reform, while in Nikolsburg he would have to fight as a reformer against orthodoxy, as it was understood there. In Nikolsburg his activity left no trace behind, but in Frankfurt he became a historic character, the chief exponent of Neo Orthodoxy, a religious principle, which stands for strict observance in ritual, in spite of the acknowledgment of modern culture.

JEWISH WAR SUFFERERS IN RUSSIA.

The Joint Distribution Committee of Funds for Jewish war sufferers, which committee has been officially recognized by the Russian government for distribution of relief moneys for the Jews in Russia, is in receipt of the following telegram through Ambassador Frances, dated January 16, 1917, from the Jewish Committee for the relief of war victims in Petrograd.

"Our Central Committee now extends relief to 238,000 people, forming 51,000 families, of which 38 per cent are either deprived of the fathers, or the family heads. Thirty-seven per cent are children below fourteen years, and 15 per cent aged and sick, making 52 per cent who are unemployables. Thanks to organiation of labor assistance, a third require support. However, more than a half still need serious relief for food, housing, clothing and fuel. Government aids Jewish refugees through our committee, but this aid is very limited. Aiming at gradual reduction, Government allows eight roubles monthly for food, housing and fuel, for 105,000 refugees. Owing to unprecedented dearness, this help is utterly insufficient and has to be completed out of philanthropic resources. For upkeep of children below school age and of school children in day nurseries and schools, the government grants 75,000 roubles monthly; for clothing and footwear, 50,000 roubles; for medical help, 25,000 roubles. Altogether about 100,000 roubles monthly. Sums expended by our committee included one million roubles for occupied Galicia, one and a half millions additional relief for clothing, linens and boots in Russia, 400,000 roubles for fuel, which is very expensive and goes in great quantities, owing to winter time, and 750,000 roubles for small loans. Continued mobilization and the necessity of keeping up soldiers' families, absorbs considerable means of local Jewish communities, so that no large philanthropic contributions for refugees can be expected from Russian Jews. The nearest future budget for food, housing, fuel, schools, labor and assistance to refugees is estimated at 1,800,000 roubles monthly. For relief in occupied Galicia 150,000 roubles and 200,000 roubles for relief of population in war area, where no committees work and no government penetrates. Altogether, 2,150,000 roubles are required monthly, to defray which we may count upon, one million roubles from government and 350,000 roubles from local philanthropic resources, thus 800,000 roubles monthly are wanting. Besides sums specially designated, we have 150,000 roubles in cash in hand and 800,000 with JCA. This money is gradually being used up and a deficit is unavoidable. We therefore urgently pray to send us the money wanting for the next four or at least three months."

Jewish Relief Committee,
Chairman, Baron Alex. Gunzberg.

In Occupied Austrian Territory.

At the suggestion of the Russian Governor General, of occupied territory in Galicia, the local schools are being reopened. The Governor has permitted the use of all prevailing languages barring German and Yiddish.

NEWS FROM LONDON

By Our Correspondent Dr. M. Epstein

London, January 18, 1917.

It is to be expected that in all communal life the older men must give place to the younger. "One generation goeth and another generation cometh, but the world goes on for ever." The process normally works with such regular rhythm that no special attention need be called to it. When, however, a community loses its leaders in quick succession, its plight is indeed pitiful. The Anglo-Jewish community has been particularly unfortunate of late in this respect. Only the last letter on this page recorded the death of Felix Davis, and today we must tell of the loss of Albert Henry Jessel. The two were linked together in their work, in their sympathies and in the esteem in which they were held by the community. "Jessel and Davis" was a kind of formula in congregational politics which summed up the existing program. The lay head of the community, usually the President of the United Synagogue, was, until his death, the late Lord Rothschild. At present his brother, Mr. Leopold de Rothschild, occupies this place of honor. But the actual work of carrying on the business of the community is left to the two Vice-Presidents of the United Synagogue. Jessel was Senior Vice-President and Davis was his "junior" colleague. And now Death, the Reaper, whose harvest during the last two years has been chock-full, has claimed these two workers, and the Jewish community in England is the poorer for their loss.

* * *

Jessel was by no means an old man. He was born in 1864, and went through the training usual for Englishmen of the upper classes. The public school was followed by Oxford, and then Jessel took up law, a profession adorned by his uncle, the late Sir George Jessel, who was Master of the Rolls. It need hardly be said that he became distinguished. His specialty was Chancery work, and he soon became a favorite in the Courts and obtained a large practice. Of his general public life only his political activities need receive notice here. More than once he stood as a candidate for Parliament, but he never succeeded in being elected, though it is stated on excellent authority that had he lived he would almost certainly have been returned to the House of Commons for the Hackney division of London.

In the community he has a long record of honorable service. He was a man of strong Jewish sympathies. Already as an undergraduate at Oxford he helped to establish the Oxford Hebrew Congregation, one of the two unique Jewish Congregations in this country, both run by students. (The sister community is in Cambridge.) Equally significant for Jessel's outlook was that he had his boys taught Hebrew according to the newest method of "Ibrith be' Ibrith," and he sought out for them the best available teacher. That he was interested in Jewish thought and letters need hardly be stated. The larger Jewish problem also interested him, and he was ever ready to discuss its solutions in a most hopeful spirit. The same breadth of outlook he brought to the work of the Anglo-Jewish community, and his wit found scope and admiration at the meetings of the United Synagogue Council. Many people could not see eye to eye with his policy, but that was the fault of the system, not of the man. The man was esteemed within the community and without. At the memorial service, held last Sunday, there were present among others beside the Lord Chief Justice, Mr. Justice Eve, who was a personal friend of Jessel, Mr. Justice Bankes and Mr. Justice Warrington.

The loss of men like Jessel and Davis, a calamity at any time, is particularly regrettable in the present circumstances, when the younger men of the community are occupied with national work either abroad or at home. War, in modern times, becomes a highly organized business, and in all belligerent countries there is much to do for the whole population. The "old guard" in all associations must be left to carry on, and it is a distinct loss when the tried leaders drop out. Nevertheless, each generation is bound to produce the men it needs, and Anglo-Jewry will assuredly prove no exception. The war itself shows that many men need only opportunities to give proof of the mettle of which they are made. The last list of those specially "mentioned in dispatches", for example, contains the names of several Jews, including that of Major the Rev. Michael Adler, the Senior Jewish Chaplain to the Forces. In the same way the lists of conferred honors likewise contain Jewish names. Thus the D.S.O. (Distinguished Service Order) has been conferred on Brigadier-General Seligman, Lieut. Col. Harold A. Cohen, Lieut. Col. F. D. Samuel and Captain Dr. Myer Coplans. All this demonstrates that the present generation contains men who, given opportunities, are as capable as their forbears. It shows furthermore, what indeed has become axiomatic to those whose vision is clear, that Jewish emancipation is a sound policy for every country, for by allowing Jews freely to participate in the national life, talents and capacities that are of use to the state are set free for its service.

* * *

There are now some half a dozen Jewish Chaplains at the front, while when the war started, only one was in commission. The inwardness of this fact speaks for itself. It is only borne out by casualty lists, no less than by the list of honors and promotions. This is of interest merely as a record of work done. As in the Boer War, English Jews have done their duty to the country to the full. And those behind the front have been no less active. The latest published list of donations to the Y. M. C. A. hut fund contains a subscription of £500 (say 2000 dollars) from the Jewish Community. The Y. M. C. A. has established a chain of huts, centers, shelters, refreshment rooms, reading and recreation rooms, extending from this country right up to the firing line. Wholly excellent reports have come in of this splendid work, and Jewish soldiers have enjoyed the hospitality of the "Huts". Even if the enterprise were denominational, its achievements would deserve support. But it is not: It ministers alike to all soldiers of whatever creed.

* * *

The question of the soldier's creed was the topic of conversation some time ago in Anglo-Jewry. One of our younger ministers, the Rev. Vivian Simmons, who is a Chaplain to the forces, in a sermon he delivered in his synagogue the last time he was home on leave, put forward the rather bold view that after the war, the ex-soldiers' attitude to Judaism will be very different from what it was before; that, among other things, he will discard ceremonial, and attach importance to what unites all religious men, be their belief what it may. The sermon contained some interesting statements of facts that had been observed by the preacher in his experiences among the soldiers, but his logic was bad, and therefore his conclusion utterly fallacious. Nevertheless, his statement of the problem was of use. When so much has been shaken by the war, when ethical and moral cords have been loosed, when the economic framework of society everywhere will need overhauling, what of the new outlook on life? Will there be room for religion? And if so, what will its peculiar aspect be? Perhaps the question is unnecessary. Perhaps when the destroying sword is still, men will sink back into their old ruts. Those who care will go on caring, and those who have not either inclination or the training, will sink back into the religious lethargy in which the war found them. It is all a question of education, and it would be an excellent thing if it were possible to fix an educational syllabus for Hebrew, Jewish History and the elements of religion for all Jewish children the world over. The Order might well bear some such scheme in mind, and utilize an opportunity for its realization if one should offer.

* * *

A problem arising directly out of the war is about to be tackled by a Committee of the London Lodge. As is generally known, large numbers of Canadians and Australians have come to England, on their way to France, and a goodly number of Jews are among them, especially from Canada. Both officers and men are strangers in this vast metropolis, and the Lodge intends to help organize some machinery for providing them with hospitality. Moreover, some of the officers will undoubtedly be interested in seeing something of communal life and of communal institutions. Arrangements are in progress to give them a welcome in private families and to make their stay in London as instructive and comfortable as possible.

* * *

The First Lodge of England is to hold its annual meeting this month, and the election of officers and council will be reported in our next letter. Last year it was decided, in view of the special circumstances, not to hold an annual meeting. The existing officers thus continued to direct the affairs of the Lodge for two successive years. One of the most cheering pieces of work during this period has been the expending of the resources at the disposal of the Lodge, either by way of contribution to special relief funds, as for example the fund for providing food for the Jews interned at Ruhleben, or that or providing Kosher eatables for German and Austrian Jews interned at Douglas, or to the Russian Relief Fund; or else, by way of loans to Belgian refugees in order to enable them to become economically independent. Some of these loans are still outstanding, but the amount is relatively so small (and it may yet be paid back) that the total result can be regarded as essentially satisfactory.

* * *

At the last meeting of the London Lodge, Mr. David Mowshovitch, secretary of the Petrograd Jewish Committee, addressed the members on the condition of the Jews in Russia. Though in outline the position is generally well known all over the world, it was yet of interest to hear the details from one so intimately acquainted with them, as is Mr. Mowshovitch. There is no need to repeat the oft-told tale of injustice and oppression. But what is of great significance is the view put forward by Mr. Mowshovitch, that when reforms are carried through in the whole of Russian life, the Jews will profit with the rest of the population; and, furthermore, that the introduction of such reforms is by no means unlikely. Mr. Mowshovitch also told us of the praiseworthy work done in Paris, to inform French public opinion as to the disabilities of Russian Jews. Moreover, Gustave Herve deserves special mention in this connection. In his "Victoire" he demands that justice shall be accorded to the Russian Jew, and recently in setting forth his good wishes for the year 1917, expressly included the hope that the new year may bring betterment to this sorely tried section of humanity.

* * *

For many years past Whitechapel has been represented in Parliament by a Jewish member. The late Lord Swaythling, before he went to the Upper House, sat as Liberal Member, as Mr. Samuel Montagu, and he was succeeded by his nephew, Sir Stuart Samuel, who likewise held the seat in the Liberal interest. Sir Stuart is now retiring, and although a Jewish candidate is in the field in the person of Mr. George Cohen, he has not been returned, inasmuch as there was no contest. During the war it is being observed as an almost universal unwritten rule that in case of a parliamentary vacancy, the party that had the seat before shall be allowed to retain it. As Mr. Cohen is a Conservative, the Liberal Party's candidate, who this time is not a Jew, has been returned. But at the next general election after the war, we are promised an interesting contest, for Mr. Cohen will presumably stand; there will likewise, no doubt, be a Liberal candidate, and in addition an independent candidate is to stand in the interests of the Whitechapel and Spitalfields Costermongers' and Street Sellers' Union, whose choice has fallen on Mr. John Raphael.

CITY CO-OPERATES WITH JEWISH ORGANIZATION.

The New York City authorities, recognizing the great value of educating the immigrant and making him self-supporting and independent in the land of his adoption, and inculcating American principles, are deeply interested in the work being done in this direction.

The Hebrew Sheltering and Immigrant Aid Society of America among its many activities conducts a series of lectures on Sunday evenings in the auditorium of its building at 229 East Broadway.

Lectures are given on government, civics and kindred subjects, and the city departments are co-operating to the extent of assigning members to speak on topics connected with the respective departments.

The fire department has already been represented by a lecture on fire prevention delivered by Mr. Julius Goldberg. The police and health departments have also assigned speakers, and the street cleaning and other departments have signified their intention to join in the work.

The speaker for the police department will be Sergeant Rafsky, who understands and speaks Yiddish, and who has been especially detailed to lecture on the work of the police department and its methods throughout the city.

The lecture given by the health department is especially valuable on the question of the relation of sanitation to health and the lecturer is assisted by a set of stereopticon views.

It is better to use fair means and fail, than foul and conquer.—Salhurst.

PROMINENT MEN TALKED ABOUT.

Rabbi Frederick Cohn of Omaha, Neb., has been reappointed a member of the Board of Public Welfare for a term of five years.

Mr. Nathan Eckstein of Seattle, Wash., was re-elected by a large majority as director of the Seattle school board.

Mr. Jacob Asher of Worcester, Mass., was named associate justice of Central District Court by Governor Samuel W. McCall.

Mr. Isaac Hassler of Philadelphia, Pa., was, for the ninth consecutive term, elected treasurer of the Pennsylvania Grand Lodge of Free Masons.

Mr. Samuel Gompers was re-elected for the thirty-fifth consecutive year president of the American Federation of Labor.

In Farrara, Italy, Mr. Lustro Anau, the oldest Jewish Rabbi in Italy, died at the age of 80.

Mr. Alfred Joseph Naquet, the distinguished French-Jewish chemist and politician, died at the advanced age of 82.

Mr. L. D. Hirschenheimer of Springfield, Ill., has been elected a member of the Illinois State Board of Equalization.

Dr. Jessica Pixotto, a member of the faculty of the University of California, was reappointed by the governor, Hiram Johnson, as a member of the Board of Charities and Correction.

Mr. Harry C. Solomon has been appointed Instructor in Psythiatry and Mr. J. A. Block, Law School Adviser, at the Harvard University.

Mr. Henry Abrahams was elected a member of the School Board of Boston, Mass.

Mr. Simon Swig was re-elected representative from the Suffolk District to the Massachusetts Legislature.

Mr. Jacob Wasserman, of Boston, was elected a member of the Legislature.

Mr. Herbert Frankenberger, a prominent merchant of Charleston, W. Va., has been elected President of the Chamber of Commerce by a unanimous vote.

Dr. George Fox, of Fort Worth, Texas, was re-elected President of the State Conference of Social Welfare of Texas.

Major Albert Lubetzki has been appointed chief medical officer of the 12th regiment of Hussars of the French Army.

Dr. Moses Gaster, chief Rabbi of the Sephardic community of London, and an ardent worker in the local B'nai B'rith Lodge, was elected President of the Jewish National League to fight for Jewish rights in all countries.

Rabbi Martin Zielonka, of El Paso, Texas, has been honored by the University of Texas in being delegated to go to Austin for a week to speak before the faculty and students of the State University.

Judge Philip Stein, of Chicago, Trustee of District Grand Lodge No. 6 on the Board of Trustees of the Jewish Orphan Asylum of Cleveland, was elected president of the institution at the quarterly meeting held on Sunday, Jan. 14, 1917.

Miss Clara Mozzer, young but prominent Jewish attorney of Denver, and former journalist, has been appointed Assistant Attorney General of the State of Colorado.

Mayor Mitchell, of New York, reappointed L. Barondess and Isador Montefiore Levy, commissioners of education of the city. He also named Mrs. Irma B. Levy as such.

Rabbi Leo M. Franklin is delivering a course of twelve lectures on "The Literature of the Old Testament" before the Twentieth Century Club, of Detroit, the largest and most influential organization of its kind in Michigan. This course is to be repeated, by request, before the College Club, of the same city.

ANTI-SEMITISM IN UNIVERSITY.

The professor of Social Psychology at the University of Buenos Ayres, Dr. Anjiasi, expressed his opinion that the Jews are false and hypocritical. He proved this by the fact that the Jews hide their origin whenever they come among others. As an example, he named the Jewish students of that university who call themselves Argentinians. The Jewish students called his attention to the fact that they call themselves Argentinians, not because they wish to hide their origin, but because they were born in Argentina and are citizens of that country. To this the professor replied that not all those who are born in a country belong to the nation of that country. The society of the Jewish students at the Buenos Ayres university called a meeting at which they expressed their indignation at the insults of the professor. At the meeting it was decided to send a note to the minister of education asking him to take the necessary steps that such things should not occur any more

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JEWISH CALENDAR

5677-1917

Rosh-Chodesch Adar	Fri., Feb. 23
Purim (Feast of Esther)	Thurs., March 8
Rosh-Chodesch Nissan	Sat., March 24
Passover (Pesach)	Sat., Apr. 7
Passover (Seventh Day)	Fri., Apr. 13
Rosh-Chodesch Iyar	Mon., Apr. 23
Lag-B'Omer	Thurs., May 10
Rosh-Chodesch Sivan	Tues., May 22
Shabuoth (Confirmation Day)	Sun., May 27
Rosh-Chodesch Tammuz	Thurs., June 21
Fast of Tammuz	Sat., July 7
Rosh-Chodesch Ab	Fri., July 20
Fast of Ab	Sun., July 29
Rosh-Chodesch Ellul	Sun., Aug. 19

5678-1917

New Year's Eve	Sun., Sept. 16

WHO IS WHO?

The many telegrams and letters sent to the president of our Order show convincingly that the malevolent, undignified, unjust attacks on the Order by a certain coterie at the December meeting of the Congress Executive Committee, have been resented outside of our own circles.

Our members were divided in opinion on the desirability of the Congress, but once we joined in the movement, it was obviously our part to sink our differences, to rule out all questions of precedence, to ignore petty considerations of sectional pride, to let no personalities dictate the proceedings now and hereafter when all our energy and thought should go to the momentous business before us. Truly, if precedence were to be emphasized, our Order was entitled to first consideration, and the honor unsought which was conferred on our executive was a tribute to the organization he represents, an organization which for three-quarters of a century has stood forth as the defender of the Jewish people.

With true neutrality and with our eyes solely upon what the cause of the Jewish people abroad called for, we repeatedly let it be known that we are willing to co-operate with any and everybody having aims similar to our own and wholeheartedly devoted to the duty of the hour. With us, it has never been a case of aggrandizement of our own organization. Our achievements in the past insure our standing in the Jewish community. We require no credentials. We are not like our detractors out for power. We are here to serve the Jewish cause—nothing else matters. We brand as pernicious not to ourselves, but to the cause which we have at heart, the attack made at that meeting by a satellite of another organization on the character of our Order.

The spokesman for the minority, in placing his able chief in nomination expressed regrets that the majority of the committee on nominations saw fit to recommend as permanent chairman of the Congress Committee, a man who is the head of an "International Secret Organization".

What are we to think of the judgment of a person who aspires to lead and makes an appeal for votes for his nominee to an assembly of which about ninety per cent belong to fraternal organizations and urges that membership in a fraternal organization should be a bar to the election of the opposition candi- [illegible]

The Order of B'nai B'rith is an International Fraternal Organization. Fraternal organizations are recognized by the laws of States in the Union as useful and beneficial. Each fraternal organization has some signs and pass-words for identification of its members. The Masons are an International Fraternal Organization. Did the fact that one of the Grand Masters of that organization was King of England deprive him of the loyalty of the English people? Was George Washington disqualified from being President of the United States because he was a member of the Masonic fraternity? If yes, then for the same reason the majority of the Presidents of the United States were disqualified and should not have been elected. The Order of B'nai B'rith has less of so-called secrecy than any fraternal organization in existence. Outside of a sign, a pass-word and outside of failing to publish the names of the sick and needy whom the lodges financially assist, everything that the Order does, appears in print. Its ritual, Constitution, By-Laws, rules and regulations, are printed, and have been submitted to European governments, including Russia, for inspection and approval.

The American Jewish Committee is not a fraternal organization, nor an international one. Is it a secret organization? Its meetings are conducted in executive session behind closed doors. The Convention, the highest authority of the B'nai B'rith, meets with open doors; it makes its laws, rules and decisions, and adopts plans for the future in the presence of anybody and everybody who wants to come and hear, including the press.

We aim not to upset rightful authority. Rather it has been one of the principal lessons inculcated by our Order that the Jew forms an integral part of the nation of which he is a part, of the country of which he is a citizen. We teach loyalty and patriotism, we recognize the Jew as a citizen, as in this land so in every land. Where the Jew is denied elementary rights or made the subject of discriminating legislation, we seek by means peaceful and legitimate, and that in the open and above board, to bring about an amelioration of their status. The aspersions on our secret and international character are on a par with the calumnies against the Jewish people spread by our enemies the anti-Semites. Hence the attacks against us of the Order partakes of the nature of the anti-Semitism indulged in by certain Jews; it is just as reprehensible, if not more so, than the other kind. Ours is not the craven attitude of those who always fear to be misunderstood. Our conscience is clear. We say to the world: Give the Jews their right wherever they are denied them; cease persecuting them; grant them freedom of worship and movement, and the greater part of our work shall have been done. We shall still have something to do. We stand for strengthening the Jewish consciousness. We guard the Jew against defamation, and we want the Jew always so to conduct himself as to be above reproach. We are confronted with a division in the ranks of Jewry. We do not mix ourselves up in partisan quarrels. We leave it to the rabbis to settle matters of faith. We leave it to the individual Jew to choose his affiliations on religious lines. But we provide the lodge as the common meeting ground for all Jews. We also discountenance divisions of a social character. We strive to unite the rich and the poor, the immigrant of yesterday and the immigrant of today. And we maintain that our neighbors well know how we have exemplified throughout our entire career that in looking after the Jew we are building up good and loyal citizens. We stand for the ideals of humanity. Our voice is heard whenever a section of humanity is persecuted unjustly. We have been a power for the good in this land and in other lands. And whatever power our executive body yields, it is conferred upon it in true democratic fashion by the constituent lodges and ultimately by the individual members. Ours has been the task to build up and not to destroy, to unite and not to divide, to make peace and not to incite strife. And so we intend to proceed.

JUST WHAT WE LONG FOR.

The President's address to the Senate on January 22 startled, as it did its immediate hearers, the American people and the world at large and has now by common consent, come to be recognized as a document of momentous character, epoch-making alike in its immediate appeal to present world conditions and in its consequences. It was not to be expected that its boldness, mitigated by candor, would pass unchallenged. Mr. Wilson spoke rather to his fellow citizens than for them. He seemed to invite discussion rather than to set forth crystallized public opinion. We, the people, appear to be, and are, in the dark; our chief executive walks and talks in the light of fullest information and deepest convictions. And yet somehow we must agree with his own estimate of his notable speech that he has said "what everybody has been longing for".

Everybody, indeed, here and abroad, is longing for an end to the bloody war. There must be peace, and it cannot come too soon. The whole fabric of European civilization, the whole future of the white race in Europe is at stake. It is an internecine strife among races of kindred stock, holding to the same ideals, sharing the identical culture. The best of their ripe manhood has already been wiped out. Another year of carnage and Europe will pause to consider how it is to be repeopled again. Shall its wastes be suffered to invite invasion from the Far East with its millions of yellow humanity? It is not a matter of color, but it is a matter of culture. For nearly two thousand years the European nations have been at work to temper an innate ferocity with the gentle teachings of the Jewish prophets. It is true, this very war shows that their labors have not been crowned with success. There has been a recrudescence of barbarism on all sides. Right has been trampled under foot. The strong have ridden roughshod over the weak. But the conscience of mankind is not quite deadened. Here on the western continent the flame is not permitted to be extinguished, snuffed out by the storm of passion. The dreams of Isaiah and Micah in the far past bid fair to be realized. For if we ask for the source of our President's inspiration we shall not go far afield in tracing it back to the Book, to the Hebrew Scriptures with their message that the weak must be protected against the strong and that after the last upheaval there must come to be the league of nations for peace and the works of peace.

Peace is possible, says the President. Yes, he boldly maintains, if it is to be stable, it must be a peace without victory. The statesmen of Europe may lose themselves in academic discussions as to whether either side may claim victory at the present. We at a distance have the clearer and more real vision. They may point to notable achievements. The Central Powers may justly boast that they have kept a world of enemies at bay, that the war map shows them nearly everywhere in the ascendant. And the Allies may with equal justice point out how the aims which their enemies set out to accomplish have not been accomplished at all. Be that as it may, the President asserts that no victory ought to be sought; that both sides should rest their arms, each well satisfied with the object lesson offered to the other and meet over the green table to arrange conditions for the future which will make the recurrence of the past struggle well nigh impossible. It will necessarily mean give and take, but the net result will be stability making for "freedom of life, not for equipoises of power".

The President recognizes that the nations must have a voice in determining their own future. He specifies Poland as an instance of the supreme need of rectifying past errors, of making restitution for old offences against the inherent rights of nationalities to autonomous life. But Mr. Wilson is equally sagacious to demand that "henceforth inviolable security of life, of worship, and of industrial and social development should be guaranteed to all peoples who have lived hitherto under the power of Governments devoted to a faith and purpose hostile to their own." We flatter ourselves that the President ostensibly had in mind our co-religionists and peoples of other faiths whose treatment by their masters has been a perpetual cause for indignation among right-minded men, when he gave utterance to those lofty sentiments. It is exactly what we long for. A durable peace in Europe, particularly in the East of Europe, in Russia and Rumania, as well as in the Near East, will be impossible as long as the inalienable rights of the Jewish citizens are withheld. We have therefore reason to believe that the voice of America, of the American government, will, when the time comes, be heard on the side of the Jewish people who long for an opportunity to stand equal before the law that they may be free to worship God according to their own conscience, to maintain their traditions as individuals and as compact masses, to enjoy industrial and social freedom, to help building up the larger nations of which they may form a part. The peace that is to come must be external and internal. The ancient landmarks of territory must be made safe against aggression. But equally safeguarded must be the landmarks of separate cultures and traditions. The world will be richer for the variety of national expressions. In the case of the Jew, our identity is cultural, religious. Let the eyes of the responsible statesmen be opened to the conviction ripened in our President's utterances that it were a crime to down the Jew, and that it will be a blessing both to Jew and Gentile to have them live in amity and unity of purpose though along distinct lines of ancestral tradition. It is just what we long for, no more and no less.

HERMAN GUTSTADT.

Mr. Herman Gutstadt of San Francisco, who for more than thirty years was a much respected member of the community, passed away on Sunday, January 14, 1917, after a brief illness. Mr. Gutstadt was considered an authority on history and political economy. He aided in the framing and passage of the Chinese Exclusion Law in Congress. The deceased was a past president of District Grand Lodge No. 4 of the Order, to which organization he rendered most valuable services.

SWISS PRO CAUSA JUDAICA COMMITTEE.

In a special manifesto the committee has announced its intention to prepare a memorial on the Jewish problem and submit it to all governments, deputies, political leaders and newspapers in civilized countries. The committee will also convene in Switzerland a conference of Jewish organizations in neutral countries to arrange a plan of campaign for rights for Jews.

REFUGEES EXPELLED FROM SIBERIA.

In Blagowestchensk, Siberia, all the refugee Jews who settled there since the Tcherbatov circular went into power, were ordered to leave for their homes. Many of them had already established themselves in business in their new surroundings, while some have no home to which they can go, since their native towns are still in the hands of the enemy

PASSPORTS FOR RUMANIAN JEWISH VOLUNTEERS.

A number of Rumanian Jews in Paris, who volunteered for service in their native country and appealed to the Consul to send them home, were suddenly confronted with the difficulties of the passport regulations for foreign Jews traveling via Russia. The Rumanian Consul decided to describe them in their passports as Christians and thus obviate the difficulty, but the volunteers declined to accept the passports and requested the Consul to find another solution to the question.

Ex-President Taft's Plea for the Jews

Ex-President William Howard Taft in two addresses delivered before the National Geographic Society of Washington, made a remarkable plea in behalf of the Jewish people, speaking on the subject, "The Progressive Tendencies of Eighteen Hundred Years of Jewish History—Will the Present War Help?" He paid a warm tribute to the Jew in history and strongly urged upon this government the assumption of a policy of assisting the Jews in securing the abolition of civil disabilities and other restrictions, at the Peace Conference to be held by the belligerent nations at the close of the present war.

The mere fact that Mr. Taft has come out publicly as a champion of the Jews and in behalf of the movement to secure full equality for the Jews in Russian and Roumania, is a circumstance of very great importance and may be helpful in reducing prejudice, as well as in bringing to success any efforts contemplated to terminate discrimination in those countries. His incorporation of a statement placing the responsibility for Jewish persecution upon Christianity, and his plea for the active co-operation of the government of this country in the movement, are particularly noteworthy and valuable. It is particularly gratifying that in the two audiences that packed the Auditorium to hear Mr. Taft were diplomats, jurists, legislators, and other prominent citizens—a class of men who are active in shaping the policies of this country. We quote from Mr. Taft's address, a few paragraphs:

"I do not need to emphasize the remarkable character of the Jewish people. They are the only people who, for 1800 years, have had no country, have been dispersed to the four corners of the world, and yet have retained their religion, their cohesion, their intellectual capacity, their loyalty to race, and have, wherever there was any pretense of equality of opportunity for them, forged their way ahead into positions of prominence and power in business, in professions, in philosophy, in art, in literature, and in government.

"No other people has ever been subjected to such continuous peresecution in denial of opportunity to make a living, for pursuit of happiness, in humiliating restrictions upon their liberty, in exclusion from education, and, indeed, in actual physical cruelty and massacre."

After a detailed description of the prosecution and wonderings of the Jews for fifteen centuries, he paused and put this question to the audience:

"What are the reasons for this almost endless persecution of the Jew from the fourth century to the nineteenth?"

Following this, Mr. Taft entered into consideration of the Jews' present condition.

With emphasis upon each word in the sentence, he answered: *"I greatly regret to say that it must be mainly attributed to the intolerance of Christianity"*.

"On the other hand, what do we find to justify this persecution? The history of the Jews in all countries in which they have settled has been that they have rallied to the support of the government under which they lived. Their patriarch, Samuel of Nehardea, sixteen centuries ago laid down the rule, 'The law of the government is the law', and in the eighteen centuries in which the Jews have been wandering over the face of the earth, treachery to the government of their adoption and rebellion have not been frequent among them.

"While it has been contended", Mr. Taft said, "that the restrictions against the Jew have been due to popular prejudice, it is nevertheless unrebuttable that wherever popular government has come into the ascendency, those restrictions have ceased.

"Today it may be said broadly, that Jewish disabilities have been taken away practically in all countries of note with the exception of Russia and Roumania. The great problem then for the Jews is to secure civil equality in these countries.

"And it may be said that at present the future seems most optimistic for his relief from these disabilities. If the Jew has ever shown his loyalty to his adopted country, it has been in the present war. From all reports in Russia, which has treated him so cruelly, and where one could hardly expect the Jews to fight for the government at all, their percentage of service is as high as the Russians themselves.

"In the World's Congress, the form and constitutional guarantees of independent governments, and changes in policies will form the subject of discussion, and nothing could be more relevant than the question of what shall be done with the Jews?

"In this World Conference, the United States will undoubtedly have great influence—an influence which I am afraid we do not sufficiently realize the importance of.

"This country has no right to withhold the use of this power when the civil equality of the Jew is at stake.

"Why should we render the Jews this assistance, you ask? Our traditional impulse to promote liberty, religious tolerance, and equality of opportunity everywhere, is the answer. The contents of Secretary of State Hay's note in 1902, protesting against Roumania's violation of the Treaty of Berlin in her treatment of the Jews is a sufficient basis upon which the United States should proceed."

Mr. Taft concluded his lecture in the following words, uttered with great earnestness:

"Let us all rejoice that the oppression of the Jew has ceased in almost all civilized countries—but, at the same time, let us not forget, as the basis of our continued responsibility, that Christianity has been responsible for seventeen centuries of his suffering."

AMERICAN UNION OF RUMANIAN JEWS.

The Executive Board of the American Union of Rumanian Jews held its first session Jan. 21 at the headquarters of the organization, New York City. The president, Dr. P. A. Siegelstein, opened the meeting and gave a brief review of the work done by the organization since Dec. 31, when the convention was held at Philadelphia. Dr. M. Y. Belber, of that city, was then unanimously elected chairman of the Executive Board and the Hon. Charles Fleck, vice-president.

The first and most important subject that the Executive Board had to pass upon was the question of relief. On this it was decided that an appeal shall be issued to the constituent organizations in the United States, Canada and in Cuba, that they in turn shall take up relief work in such manner as they may deem proper in their respective localities, also with instructions that all funds collected be sent through the home office to the Joint Distribution Committee, New York. Such funds have already been sent in through the home office of this organization. These came from Montreal, $900; from Youngstown, Ohio, $50; from the Rumanian American Young Men's Society, $500; from Toronto, Canada, $900.

A committee on propaganda was appointed.

A. H. Hurst, of Glasgow, Scotland, who is here as special commissioner for the purpose of raising a non-sectarian relief fund for war sufferers, was received by the board, and he stated his object in coming to the United States and what he seeks to get from the organization. The matter was referred to a special committee to confer with the British gentleman.

JEWISH ATHLETES TO HOLD CONGRESS AT LODZ.

On October 17 a tournament of athletic and gymnastic organizations took place at Wlaazlawek. Representatives were present from Lodz, Warsau, Plock, Kutno, Ozen, Stochow and Tomaszew. The whole local Jewish population turned out to witness the exceptional gymnastic feats of the contestants. In the evening a business session was held at which it was decided to call a Congress of all Jewish athletic organizations in Poland, with the object of centralizing the efforts and activities of these different organizations. The Congress, it was decided, will be held at Lodz and will have the following program for consideration:

1. The combining of all Athletic and gymnastic organizations in Poland.

2. The establishment of one language as a medium for instruction.

3. To define the attitude of these organizations to the Jewish national movements.

4. Cultural work.

5. The establishment of an organ.

A banquet concluded the proceedings in which the whole town participated.

TO THE LODGES AND MEMBERS OF THE INDEPENDENT ORDER OF B'NAI B'RITH.

We have been requested to aid in ascertaining the whereabouts of Louis Margolin, age 26. He graduated from the National Farm School, Buchs County, Pa., seven years ago and then left for the West. He was last heard from in Kansas City, Mo., in 1910. His parents reside at 109 N St., Bennington, Vt.

PUBLICATION SOCIETY HONORS BIBLE EDITORS.

The Jewish Publication Society of America gave a banquet on Monday evening, Jan. 22, 1917, at the Hotel Astor, New York, to the members of the Board of Editors of the new bible translation which has just been completed, and which will be published simultaneously in this country and in England in a few days. The members of the Jewish Classics Committee were also honored guests. Mr. Mayer Sulzberger, of Philadelphia, the chairman of the Publication Society, presided. Among the pleasant surprises of the evening was the presentation to each of the guests of a copy of the new bible containing an engrossed inscription with the name of the recipient and the occasion of its presentation. Specially bound copies were presented to the members of the Board of Bible Editors, these presentations being made by Mr. Jacob H. Schiff.

At the conclusion of the dinner and after the prayer of thanks by Rev. M. Hymanson, the toastmaster in his introductory remarks told of the achievements for which the celebration had been arranged and the work still to be accomplished by the society. He introduced Dr. Kaufman Kohler, who lauded the Jewish classics; Dr. Max Margolis, Editor-in-chief of the Bible Revision, who spoke of the necessity of the new translation of the Bible; Mr. Jacob H. Schiff, who made the happy presentation address; Dr. Wm. Rosenau, who expressed appreciation on behalf of the Central Conference of American Rabbis for the work accomplished by the Publication Society, and Dr. Cyrus Adler, chairman of the Board of Bible Editors, who was the last speaker and who spoke on Jewish learning in America.

At the close of the banquet a telegram was sent to Mr. Simon Miller, President of the Publication Society, who was prevented from attending the banquet by reason of the death of his father. The guests of honor were the following: Mr. and Mrs. Jacob H. Schiff, Dr. and Mrs. Schulman, Mr. and Mrs. Horace Stern, Mr. Oscar Straus, Mr. and Mrs. Philip Warburg, Dr. and Mrs. Cyrus Adler, Dr. and Mrs. Kaufman Kohler, Dr. Henry M. Lipziger, Dr. Max Margolis, Dr. and Mrs. David Philipson, Dr. and Mrs. Wm. Rosenau and Honorable Mayer Sulzberger.

TESTIMONIAL DINNER TO JUDGE A. K. COHEN BY DISTRICT GRAND LODGE No. 1.

The members of the General Committee tendered a dinner to the out-going President, the Hon. A. K. Cohen, at the Hotel Claridge, January 27, 1917. Preceding the dinner, the members of the Committee and their families were the hosts of the out-going President and Mrs. Cohen at a theater party. At the last meeting of the General Committee the following resolution was adopted, endorsing President Cohen's administration.

> "The Members of the General Committee desire at this last meeting before the annual session of the Grand Lodge, to give expression to their high appreciation of the valuable services rendered to the District by Brother Abraham K. Cohen as President, and to their friendship and esteem for him. He has zealously striven to strengthen the Order in the District and to widen its influence towards the attainment of the Order's high aims and ideals, to make the Order an active force in every movement for the advancement of Judaism, to encourage activities in the lodges, and to arouse its members to enthusiastic interest in the Order, its purposes and its work within and outside of the lodges. To this end, he has unstintingly devoted his time, energy and talent. He has been eminently successful. The membership has increased in number and new members are constantly being added to its rolls. The members are increasingly evidencing an active interest in its affairs and the Order in the District has distinctly advanced in the esteem of the members and of the community. He has most creditably represented the District on all public occasions, and has won the high regard of all our brethren. Every one of his colleagues on this committee cherishes for him the warmest feeling of friendship and sincere admiration. It is our hope that this Committee, the District and the Order may long have the benefit of his advice and co-operation".

The court is like a palace of marble; I mean that it is made up of very hard but very polished people.—La Bruyere.

B'NAI B'RITH AND THE JEWISH CONGRESS.

We are not aware of a single instance when the Order B'nai B'rith, in the course of its beneficent career, shall have risen to such heighth of its mission as an international Jewish organization as it did at the moment when it made the cause of the Jewish Congress its own cause.

The illustrious predecessors of Mr. Adolph Kraus in the president's chair have each had their strong points, but whether because of lack of opportunity or because of other reasons, none of them manifested such depth of vision, such thorough grasp of the situation as did Mr. Kraus. By his action he has lifted the organization which he serves to a leading position in the affairs of the entire Jewish people.

The war has brought on the severest crisis for the Jewish people. A union of scattered forces of all Israel becomes imperative for only by such union something could be accomplished. The task alone of properly bringing to the attention of the world's political leaders at the psychological moment the plight of the Jewish people requires all the moral and material support of a united Jewish people. Nothing less would suffice. And there are many strong Jewish organizations in America as well as in Europe which must all be drawn together for that purpose.

The question naturally arises: "Mi b'rosh?" Which one is to lead? Which of those organizations is most likely to express the wish of the majority of the Jewish people and less likely to impress its own caprice or theory upon the contemplated union?

It is a source of real satisfaction for all Jews who believe in fair play, and in the principles of democracy and justice that the B'nai B'rith have won the leading position. It seems almost providential that the new international role to be assumed by the Sons of the Covenant should so well fit its name.

The Order B'nai B'rith under its present administration has grown to be representative of various classes of Jews of many countries, and has its established branches in Europe as well as in the near orient. For this reason alone it is the fittest to crystallize the wish of all Israel.

It may be safely expected that the B'nai B'rith will find at the Jewish Congress the heartiest co-operation of the international Zionist organization, not because of any Zionist tendencies to be found in the B'nai B'rith, but because of its broadmindedness and impartiality. Israel is confronted by the gravest problem in its history of the last 2000 years—so grave that only the simplest terms must be employed when giving expression to it. For example, one of the questions before the congress will be whether the Jewish people should demand of the world the right to have a place in the sun—a right long conceded to every other national group—in addition to other human rights which all nations enjoy. The B'nai B'rith are the only Jewish body capable of approaching this question without preconceived notions, without obscuring it by theological or philosophical theories, and without moral cowardice, but apply to it merely the principles of justice and equality.

The action of the representatives of the B'nai B'rith at the conference of 140 at the Savoy Hotel indicated that the B'nai B'rith fully deserve to occupy the leading position at the coming Jewish Congress.—"Daily Jewish Courier."

EXECUTIVE COMMITTEE AMERICAN JEWISH CONGRESS

A regular meeting of the Administrative Committee for an American Jewish Congress was held on Sunday, Jan. 14th. Among other important matters taken up at this meeting was the report of the Committee on Methods of Election to the Congress.

The Committee on Methods of Election met at the offices of the Executive Committee, Metropolitan Life Building, on Tuesday evening, Jan. 2, and again on Monday afternoon, Jan. 8. The members of this committee are as follows: Messrs. Isaac A. Hourwich, chairman; Meyer L. Brown, Louis Lipsky, Bernard A. Rosenblatt, Frank F. Rosenblatt, J. B. Salutsky and Cyrus L. Sulzberger.

The Committee on Finances and Budget, appointed at the last meeting, consists of the following: Mrs. Joseph Fels, Messrs. Louis E. Kirstein, Adolf Kraus, Adolph Lewisohn, Nathan Straus and B. Zuckerman.

The Committee appointed by the chairman of the Administrative Committee to bring in a preliminary plan on the compilation of material in regard to the conditions of the Jews in Europe consists of Messrs. Bernard Semel, Joel Enteen and Max Goldfarb.

THOUGHTS AND TIDINGS

Review of Passing Events

By H. ELIASSOF

Written for the B'nai B'rith News

Russia and Roumania.

To uninitiated ears the above names may sound sweet and euphonious. To those who are not fully acquainted with the real powers behind the thrones of these two countries and have not learned to know from personal experience the machinations of their governments, the two combined names may perhaps sound as pleasant as the names of David and Jonathan, the two faithful friends of sacred history, or like Damon and Pythias, the names of the two inseparable cronies of fiction, who represent ideal friendship. But there are a great many persons in the world who have been unfortunate enough to come in closer contact with both of these countries, who have tasted the pangs of the knout in the one or the pain of the lash in the other, whose lives have been made miserable by the tyranny of the one or the harsh rule of the other, and to the ears of these victims the two names put together really sound neither more nor less than bear and hyena, the names of the two savage beasts of the forest which are very cruel, crafty and cunning. They sneak upon their prey and always attack those who are weaker than themselves.

To the world Russia and Roumania always seemed to be the best of friends. They really have many interests in common and many good reasons why they should walk hand in hand. Of the approximated six millions of the Roumanian population about five million belong to the Greek Catholic church, the same to which Russia belongs. Under the missrule and maladministrations which are the order of the day in both countries, these two are often disturbed by internal unrest, by incessant murmurs of the dissatisfied masses who are enslaved, robbed, bullied and brow-beaten by the greedy, arrogant and scheming politicians and high and low officials. The palaces of their ruling monarchs and of their ministers of state, and the mansions of their intriguing politicians are constantly in great need of lightning rods to divert the electrical currents of public rage and revolt that threaten every moment to strike and to destroy them. They frequently require scapegoats to carry away their sins and transgressions to some hidden nook, out of the sight of their duped subjects and out of the reach of the scrutiny of a bamboozled world. Both countries have more or less of a Jewish population, groups that belong to a people whose sons and daughters were always the waifs of the world, the play-balls of the nations, the puppets of the kings, the prey of the politicians, the burnt-offerings of the church, the meat of the masses, and the scapegoats of the priests and the prophets of Baal and Astarte, who always unloaded their sins of greed for gold, of longing for lust and of plotting for plunder upon the shoulders of the hapless Jews, who dragged the Jewish name in the dust and pilloried the entire Jewish people before the world as the embodiment of all that is iniquitous, vulgar, mean and low. Russia and Roumania still continue to use these tactics of treachery; they find it an easy method by which to cheat the masses of their birth rights and a successful system by which to blind the world. Both countries often throw their Jews to the murmuring masses, revolting rabbles and ignorant peasants as the desperate voyager who travels through a dense woods and is pursued by a pack of wolves will throw out his dog, his coat or his carriage robe to the ravenous beasts in order to distract their attention from himself and gain a chance for escape. They all know that there is not a single iota of truth in all their fearful accusations against the Jews, but what will a guilty culprit not do in order to escape from avenging justice?

Russia and Roumania have this regnant wicked interest of the convicted criminal in common, and to all appearance they were until recently two of the best bosom friends. A Roumanian prince was recently ready to release the overstocked matrimonial market of Tsarskoe Selo, the place of the royal summer residence of the Russian Czar, and to marry a Russian Grand Duchess. When Roumania decided to enter the present war on the side of the entente allies, Russia promised to aid her friend, Roumania, with men and ammunition. But it seems that perfidious Russia is too treacherous to remain faithful to any man or nation. I venture to assert that Russia will not [illegible] loyal to her wronged allies very [illegible]. And might have been ex[illegible] Russia betrayed her friend Roumania [illegible] the small little kingdom [illegible] mountain range in the lurch, to inevitable doom and destruction. Roumania, the bitterest hater and the unrelenting oppressor of the Jews, is almost completely wiped off of the map, the greater part of her army has been destroyed and the rest is either scattered or taken captive. Her cities are invested by her enemies, and her proud capital, gay Bucharest, the hot-bed of anti-Semitic outbreaks and bloody pogroms against the unfortunate Jews, is now occupied by the victorious foe. Her political dignitaries, her king and her princes, who have driven so many innocent Jews into exile, are now themselves drinking the same bitter cup of gall and are having a taste of how it feels to have to seek a new home and to have to beg a refuge from strangers in a strange land.

Does the Jew, when he gets acquainted with all these facts, become elated and filled with exuberant joy? Does he gloat over the fall of Roumania? I believe that I can readily answer these questions in the negative. The Jew is neither revengeful nor vindictive. His greatest religious teachers and wisest mentors of ethical conduct instruct and warn him not to fill his heart and soul with the venom of vengeance and direct him how to treat a fallen foe, in order to find favor in the eyes of God. Moses told in his most brilliantly eloquent parting address to his people that God said: "Mine are vengeance and recompense." The wise King Solomon states in his book of Proverbs: "If thy enemy be hungry, give him bread to eat, and if he be thirsty, give him water to drink. For though thou gatherest coals of fire upon his head, yet will the Lord repay it unto thee." The Jew walked through the ages with bleeding feet, wounded heart and tortured soul over the rocky roads of unrelenting persecution and the thorny paths of unending oppression. He carried the good book, which he valued more than his life, with him through all the bitter days and sorrowful nights. He never permitted himself to forget its precious teachings. The knowledge that he was always in the minority added practical prudence to his life and he quickly saw the wisdom of patience and endurance. He wandered on from exile to exile, from diaspora to diaspora, and the floods of tears which cruel kings and maddened mobs made him weep never extinguished his ardent love for his native land, wherever that happened to be. When he was only permitted to do it, he hastened to offer his life for the defense of the land of his birth. He often voluntarily opened wide his purse and poured out his hard-earned gold to replenish the treasury of the state that gave him scant protection and a meager portion of human rights. The least mitigation of his bitter lot fanned his love for his native land into greater flame, and no sacrifice was too great for him to lay upon the altar of the country where he made his home. Instead of vengeance he thought of love, and instead of vindictiveness he dreamed of brotherhood. Did the Jews of Germany, where anti-Semitism worked hard to deprive them of all their human rights, manifest a spirit of vengeance when in 1870 and in 1914 thousands of them joined voluntarily the German standards and marched away to the distant battlefields to fight bravely for their country and home? Did the Jews of Russia, the land of their sorrow and suffering, show a vindictive spirit when, at the outbreak of the present war, they voluntarily rushed by the thousands to the colors of Russia to fight valorously for their country?

When the Jew thinks of fallen Roumania the thought of vengeance does not enter his mind. He turns his thoughts to heaven and thanks God for the wholesome lesson which He is teaching to all the enemies of Israel. He thinks of Russia and Roumania as the rods which God has swung over him as He once lifted Assyria over Israel. Assyria has vanished. Roumania is blotted out and Russia must learn the lesson from Roumania that the day of reckoning, the awful day of God, is coming as it came for Babylon and Assyria and as it arrived for Roumania.

The Jewish Crisis.

Europe has lately passed through a regular avalanche of crises. England wrestled with a ministerial cabinet crisis, France tackled a military one, and Russia had to face a serious ministerial and a Duma crisis. A crisis generally means a critical turn in a disease; it is a turn either for better or for worse. In cases of physical disorder the attending physician can, as a rule, tell in a comparatively short time which way the distemper inclines, to the better or to the worse side. But in a political crisis it is not so easily told; it generally takes a longer time, until it can be stated with any assurance whether the turn of affairs has been to the benefit or to the detriment of the respective country.

The Jews of Eastern Europe have been for some time, and are still, going through a very grave crisis. Since the precipitation of the present world-war they have been and are still suffering from a complication of serious troubles. There is much cause for anxiety. For them it is positively a question of to be or not to be, will they survive or, God beware, not survive? Nearly half of the Jews of the world are involved in this grave crisis and the rest of their coreligionists are anxiously watching and waiting to ascertain what the outcome of this Jewish crisis is going to be. The American Jews are now preparing to take steps to obtain an adequate and efficient remedy by which to bring to the eastern Jews effective aid and assistance that will relieve the pressure of poverty, which is the main cause of their sufferings. It will give them a chance to gather strength enough to withstand the ravages of the attacks, and may ultimately save them from utter annihilation. The Jews of Eastern Europe are now positively helpless. They look to their brethren in America, especially to them who live in the United States, to extend to them a helping hand in their distress and danger. The real cure is in the hand of God, who is the guardian of Israel, and we all look up to him in hope and in trust that he will not permit destruction to enter the house of Israel and will soon bless us all with lasting peace.

The Old Old Story.

Some of the war correspondents of the present world-war cannot leave the Jews alone. Even American-born reporters, who are at one front or another, do once in a while insert in the letters to their respective papers some knock at the Jews. They all seem to delight in besmearching the fair Jewish name and to poison public opinion against the Jewish people. Carl Wigand, an American war correspondent, who was on the Roumanian front, recently reported that many of the Jewish soldiers of the Roumanian army are deserting and are eager to be taken as captives. It is the old, old story over and over again. The same thing has been said time and again of the Jewish soldiers of the Russian armies, and each time these stories were nailed down as a deliberate lie. No doubt the stories about the Jewish soldiers of Roumania are also made up of the same cloth.

But the mischief has been done. If the B'nai B'rith Defamation League could reach these roaming knights of the quill they could perhaps be induced to retract and to refrain from repeating everything they happen to hear from anti-Semitic colleagues or gay Jew-baiting army lieutenants. Alas, they are too far gone, or gone too far and cannot be reached by Brother Livingston or Brother Lewis or the Defamation League. But what about our American newspapers, which print such stories so carelessly, without examination or investigation? We certainly are entitled to expect them to be decent and respectable.

AGRICULTURE FOR IMMIGRANTS.

Hebrew Sheltering and Immigrant Aid Society of America Opens Agricultural Bureau.

An important activity, which promises to be very useful, has been added to those of the Hebrew Sheltering and Immigrant Aid Society of America.

The Bureau of Agriculture has as its main object the encouragement and aiding of Jewish immigrants to settle on farms, and thus help them to establish themselves in a calling in which they will find a livelihood and independence.

The activity includes the formation of classes in agriculture, which have already been started, the direction of lecture courses, and the giving of information on the subject, both personally and by mail. Later the work will be practically demonstrated at an experiment station centrally located.

Civics and naturalization work will also be included and the work of Americanization, now and for many years a feature of the Society's work, will be extended to those farmers who are desirous of obtaining their naturalization papers.

The work is directed from the main office of the Society, 229 E. Broadway, and is under the supervision of Judge Leon Sanders, the president of the Society, and Mr. B. Shelvin, chairman of the Agricultural Committee.

Mr. Nathan Cohen, formerly assistant secretary of the Federation of Jewish Farmers of America and associate editor of the "Jewish Farmer," is in charge of the new bureau.

ANNUAL CONVENTION D. G. L. No. 5.

(Continued from page 2)

of the President's message touching upon the proposed American Jewish Congress. A gathering of American Jews of all affiliations that is to be called at some time in the future to formulate a suitable declaration which the nations will be asked to consider in their peace conferences, to the end that the Jews and other people oppressed by certain backward governments may be given full civic and religious freedom.

The Order of B'nai B'rith was instrumental in eliminating the differences that threatened to block the whole congress movement, and has assumed a leading part in the preliminaries.

In the evening all of the delegates and officers were guests at the various homes of the local members and afterwards, accompanied by the officers of the lodge, they attended a concert given by Alma Gluck.

Tuesday Sessions.

The concluding session of the convention was held on Tuesday morning, and after prayer was offered, the consideration of various reports was resumed. Propaganda within the District was one of the main topics of discussion, and the incoming administration was authorized to utilize all the means at its command with a view of increasing the numerical strength of the District.

An invitation was presented from Charleston, S. C., to hold next year's convention in that city. The invitation was referred to the incoming General Committee with the recommendation to give the same favorable consideration.

The election of officers was declared the final order of business. The following are the officers elected to serve for the ensuing term:

President—Edwin L. Levy, Richmond, Virginia.

First Vice-President—B. Wildauer, Atlanta, Ga.

Second Vice-President—Sol Herzog, Washington, D. C.

Secretary—Dr. George Solomon, Savannah, Ga.

Treasurer—H. Sternberg, Greensboro, N. C.

Members of the General Committee—H. S. Bloomberg, Richmond, Va.; S. H. Feibelson, Savannah, Ga.; Lionel Weil, Goldsboro, N. C.

The convention was attended by over one hundred delegates, representing lodges in the states of Maryland, North Carolina, South Carolina, Virginia, Georgia, Florida and the District of Columbia.

After prayer by Rabbi Frank Rosenthal, the meeting adjourned sine die.

THE NEW AUSTRIAN EMPEROR AND THE JEWS OF AUSTRIA.

The new Austrian Emperor, Karl, received, in the presence of his wife, a large deputation of Jewish communities who had come to pay homage to him. The leaders were the president of the Vienna religious community, Dr. Alfred Stern, and the chief Rabbi, Dr. Gudemann. After Dr. Gudemann had blessed the young imperial pair in the Hebraic and Yiddish languages, Dr. Stern made a patriotic speech, to which the emperor replied as follows:

"The homage paid the empress and myself by the representatives of the Israelitish religious communities in the name of all co-religionists, we accept with real gratitude.

"The Jewish people have always shown love and attachment to my house and the fatherland; they have helped, by willingly sacrificing life and property, and with God's merciful assistance, in the successes of the present important time.

"Just as I am convinced of the steadfastness of this patriotic sentiment, your co-religionists may be assured that in my land they will be able to enjoy without any restriction the rights granted to all citizens.

"Moved by the benedictions which you ask God to send down on me and mine, in your places of worship, we pay you, also for these pious evidences of your sincere feelings, our warmest thanks."

HONORS FOR JEWISH OFFICERS.

The new list of honors distributed by the King of England includes several Jewish names. Among these are those of Brigadier General Seligman, Lieutenant Colonel Harold A. Cohen, Lieutenant Colonel F. D. Samuel and Captain Dr. Myer Coplans, all of whom have been awarded the Distinguished Service Order. The military grades of the recipients are in themselves a remarkable testimony to the large part which the Jews of England are taking in the present war. Captain T. H. Sebag-Montefiore and Lieutenant Herbert H. Marks won the Military Cross.

B'NAI B'RITH OF PHILADELPHIA.

Anniversary Celebration By Lincoln Lodge.

Lincoln Lodge No. 780 celebrated its first anniversary with a banquet at Hotel Walton on Thursday evening, January 4th, 1917. Although organized but a year ago by the efforts of Brothers David Phillips and Joseph Kuhn, the lodge now numbers over 150 members. The banquet room was artistically decorated and on one of its walls "Lincoln Lodge" glowed in large electric lights. The banquet was graced by the presence of ladies and there were seated at individual tables upwards of 225 persons. A number of guests, officers of the District Grand Lodge and out-of-town members, were present. Among those present were Mr. Abe Weil, Past President of the District, and Mrs. Weil; Mr. Meyerhoff, Treasurer of the District, and Mrs. Meyerhoff; Mr. David Bortin, First Vice-President of the District, and Mrs. Bortin; Mr. Joseph W. Salus of Atlantic City, Past President of the District, and Mrs. Salus, and Harry S. Platofsky, member of the General Committee.

Prior to the toasts, a number of musical selections were rendered by members of the Philadelphia Orchestra.

Mr. David Bortin responded to the toast, "Our Order;" Rabbi Martin Nathan to the toast, "Our Jewish Ideals," and Joseph W. Salus, in a witty vein, to the toast, "Our Ladies." The toastmaster was Mr. David Phillips.

The affair was one of the most enjoyable held under the auspices of the lodge, and it was announced that several events of interest would be held in the near future. The banquet was followed by a dance.

Annual Meeting of Joshua Lodge.

With an attendance of over 150 members, Joshua Lodge No. 23, closed a successful year with its annual meeting held on December 20. During the year the membership of the lodge was increased over 100 per cent, the lodge now having a membership of over 700.

Special order of business was election of officers.

Installation of officers was held at the meeting of the lodge on January 17 at the Y. M. H. A. Building. Preceding the meeting a conference of the officers and trustees was held at which plans were discussed for the current year. These included consideration of Social Service work, including prison aid, and big brother movement, which are well under way.

B'nai B'rith Charity Ball.

Under the auspices of Joshua, Har Sinai and Lincoln Lodges, of Philadelphia, a meeting was held on Monday evening, January 15, at which arrangements were made for the holding of a charity ball on Monday evening, April 2, at the Horticultural Hall, Philadelphia.

This is the first joint affair to be given under the auspices of the Philadelphia lodges. The purpose is to make this an annual event, the proceeds to be devoted to charitable purposes. The meeting was well attended and preparations were immediately begun for a most elaborate affair. Various sub-committees were named, which are to be augmented from time to time as occasion may require.

The enthusiasm manifested by those present and the interest shown by the men who are among the leaders of Jewish affairs of the city, make it apparent that the coming event will be an unqualified success. The committee decided to open permanent headquarters where the various sub-committees can meet and transact their business. The chairman of the General Committee is Mr. David Bortin.

Joshua Lodge, No. 23.

A meeting of Joshua Lodge was held at the Y. M. H. A. Hall on Wednesday, January 17th, at which business of exceptional importance was transacted. The officers for the ensuing year were installed and various standing committees were appointed. The committees on B'nai B'rith Ball, Prison Aid, and Membership Campaign, made extended reports.

The project for the erection of a B'nai B'rith building met with an enthusiastic reception. The new administration, headed by Mr. Jay Solis Cohen, has promised to use its best efforts to further the interests of the lodge and the Order by live-wire policies.

TUCSON, ARIZ.

At a regular meeting of Tucson Lodge No. 763 of Tucson, Ariz., the officers for the ensuing year were elected. The sum of $132.00 was collected during the meeting for the benefit of the European war sufferers. Through the effort of President S. B. Goodman and a committee of the lodge a mortgage on the Temple amounting to $2,000.00 was paid. The lodge is doing good work among the Jewish people in the community, and considering the number of Jewish inhabitants the lodge has proven a valuable factor in the shaping of the affairs of Jewish interest.

B'NAI B'RITH OF CLEVELAND.

Several hundred members and their ladies were present at the B'nai B'rith Building Sunday evening, January 14, 1917, to celebrate the 53rd anniversary of Cleveland Lodge No. 16 and to dedicate the Martin A. Marks Memorial Library. Mr. George I. Wirple presented the Martin A. Marks Memorial Library to the lodge in behalf of the Committee and Dr. Daniel Huebsch accepted it for the lodge and also on behalf of the family of Mr. Marks.

The speakers present on the occasion were Karl Vetsburg of St. Louis, President of District Grand Lodge No. 2; Sidney Kusworm of Dayton, member of the General Committee of the District Grand Lodge; A. B. Seelenfreund, Secretary of the Order, and Jacob Furth of St. Louis, member of the Executive Committee of the Order, who delivered the principal address and installed the officers of the lodge. Other visitors from out of town were William Ornstein, Victor Abraham and J. J. Levy of Cincinnati, all officers of the Grand Lodge; L. Bornstein of Indianapolis, First Vice-President of the District Grand Lodge, and Joseph Stampfer of St. Louis, member of the General Committee.

Cleveland Lodge was organized 53 years ago and of the original charter members there are but two living at the present time, of which one, Brother A. Wiener, was present and recited some of the earlier happenings in the history of the lodge. After the formal ceremony of installation, dancing was indulged in.

On Thursday evening, January 25, 1917, Dr. Aaron Hahn lectured on the subject, "The Influence of the Jew Upon the Civilization of War". A musical program was also rendered.

On Saturday evening, January 20, the B'nai B'rith Juniors gave a sleigh ride party.

The House Warming Party held on Saturday, January 13, 1917, by the B'nai B'rith Juniors, was well attended and proved an artistic success. Refreshments and dancing concluded a most enjoyable evening.

The I. O. B. B. Bowling Team has been reorganized for the remainder of the season with four teams. A special Bowling series was held on Wednesday evening, January 24, between the Cleveland Umpires and the B'nai B'rith All Stars.

A class in salesmanship was successfully formed by the members of the B'nai B'rith at the club building on Thursday, January 25, 1917, under the direction of Mr. Samuel Davis. The class will be open to members as well as non-members and a series of lectures have been arranged for.

As the result of a lecture given by Mr. Mook, Scout Commissioner of Cleveland, a class for scout masters has been formed at a meeting called for that purpose on Tuesday evening, January 9, 1917.

On Sunday afternoon, January 14th, a meeting was held for the purpose of selecting talent for a play to be given in the near future.

Arrangements are being made by members of the lodge as well as B'nai B'rith Juniors for a "Lincoln Dancing Party" to be given on Sunday evening, February 11, 1917.

MISSOURI LODGE, ST. LOUIS, MO.

On Jan. 21, 1917, the officers of Missouri Lodge, No. 22, of St. Louis, were installed at a public meeting held at Moolah Temple The program was as follows:

1. Introductory Remarks, Abraham B. Frey.
2. Missouri Lodge, No. 22, During 1916, Samuel I. Siff.
3. District No 2, I. O. B. B., Karl M. Vetsburg.
   Installation of officers.
4. Missouri Lodge, No. 22, in 1917, Abraham L. Levi.
5. A Retrospective View of District No. 2, Emil Mayer.

Immediately following the program, dancing was indulged in and refreshments were served during the evening.

CINCINNATI, OHIO.

At a meeting of Cincinnati Lodge No. 4, held on Jan. 22, a reference to President Wilson's address to the Senate evoked enthusiastic and long continued applause.

The lodge is planning elaborate entertainments for the delegates of the District Grand Lodge which will be held in that city in May.

A feature of the meeting was an interesting talk by Robert Marx, describing his month of service as a volunteer in the U. S. Navy, closing with an eloquent appeal to the patriotism of his hearers to give their support to all plans for a greater navy. Judging from the nature of the applause with which the remarks were received, the speaker expressed the views of practically every one of his hearers.

GIDEON LODGE, NO. 140, OF ALBANY, N. Y.

The annual dinner of Gideon Lodge took place at the Adelphi Club, Jan. 14. 1917. The Hon. Charles M. Stern, Judge of the Court of Appeals of the Order, and past president of District No. 1, presided and made a very graceful toastmaster. After outlining the working of Gideon Lodge for the past year, calling attention at the same time to the general progress of District No. 1, he called upon Judge A. K. Cohen, of Boston, the president of the District, who reviewed in detail the many activities of the past year and thanked all the devoted brothers for the assistance they rendered him. Other speakers at the banquet were Bro. Herman Asher, of New York, past president of District No. 1, Rabbi Samuel H. Goldensohn, Rabbi of Temple Beth Emeth, of Albany, and Bro. Maurice P. Davidson, vice-president of District No. 1. The officers of the lodge were installed by the Hon. A. K. Cohen, president of the District. The officers installed were:

President, Robert C. Poskanzer.
Vice-President, Samuel E. Aronowitz.
Secretary, Lewis Stern.
Treasurer, Franklin B. Fuld.
Warden, Louis W. Oppenheim.
Guardian, Henry Heyman.
Trustees, Henry Hirschfeld and Abe N. Hess.
Monitor, William L. Oppenheim.
Assistant Monitor, Rabbi Samuel H. Goldenson.

President Poskanzer appointed the following to the intellectual advancement committee: M. Blatner, Henry Chalmers, Dr. Ellis Kellert and Henry B. Barnett. The committee will arrange a B'nai B'rith anniversary evening in March to be open to the entire Jewish community of Albany.

ADULLAM LODGE, NO. 326, PITTSFIELD, MASS.

At the regular monthly meeting of Adullam Lodge, Independent Order B'nai B'rith, Monday evening, many applications for membership were received. Ten applications were passed upon, and consideration of the remainder postponed until the next meeting.

Plans were announced of a patriotic meeting under the joint auspices of the Intellectual Advancement and Entertainment Committees to be held in the afternoon of Washington's Birthday.

The entertainment and dance on Feb. 1, at Osceola Hall, under the auspices of Adullam Lodge, I. O. B. B., promises to be a very pleasant and enjoyable one. Myles W. Illingworth will entertain with original character impersonations—juggling, magic art and humorous readings. The entertainment will open at 8 p.m.; dancing about 9:30.

Bro. Leo Zander, District deputy and president of Adullam Lodge, has complete charge of all arrangements and there is no question that the entertainment will be a great success.

IRON RANGE LODGE, CHISHOLM, MINN.

In response to an invitation of Iron Range Lodge, No. 793, Bro. Milton P. Firestone, of St. Paul, Minn., officially visited the lodge at its meeting held in Hibbing, Mich., on Sunday, Jan. 14, 1917, and attended its B'nai B'rith Day celebration.

During the afternoon a regular meeting of the lodge was held at which initiation of candidates took place.

The attendance was good, almost every member of the lodge being present, and Brother Firestone addressed the members of the lodge on "The Work of the Order."

In the evening a banquet was held, at which Bro. Charles D. Oreckovsky, of Duluth, acted as toastmaster. Brother Firestone again addressed the audience on the "Higher Aims of the Order and Its Future Work." After the close of the banquet the officers were installed by Brother Oreckovsky and the program was brought to a close with a dance.

During the day Brother Firestone offered his services to the lodge to visit prospective members and was to his surprise informed that there was only one man the lodge would like to secure but who has repeatedly declined the invitation to join the lodge. Nevertheless at the banquet this particular gentleman was in attendance and voluntarily signed a petition to become a member of the lodge.

At the suggestion of Brother Firestone, the lodge appointed a committee to assist in the fight in the passage of the bill before the Legislature, to prevent the reading of the bible in the public schools.

B'NAI B'RITH DAY.

The coming month of January will be signalized throughout the southern districts of the Independent Order of B'nai B'rith by stimulating celebrations of B'nai B'rith Day, and the communities which give themselves whole-heartedly to such observance not only give impetus to activities on the high plane of service and brotherhood, but honor themselves. There are two distinct influences in the life of the Order. One is the influence of altruism which makes it the highest boast of the true Ben B'rith that the Order does not appeal to any selfish need, but gives its membership the fine opportunity to be helpful to others. The other influence leads to Jewish self-expression and to the high hope that the Order shall grow into a stronger Jewish brotherhood, with a deeper Jewish consciousness and an exalted Jewish aim.

It is to be hoped that the orators who, throughout the southern communities, shall stir the latent loyalty of the members of the Order, shall emphasize this two-fold interest. To say that the aim of the B'nai B'rith is only altrustic is to utter a half truth. To say that it is only a Jewish brotherhood for the sake of self-defense or self-expression is to narow the broad appeal the Order can make. To put squarely before the men of Israel the strength and unity of an inclusive brotherhood devoted at the same time to the high principles of social serving is to express a truth of which the bare statement should be an irresistible appeal.—E. W. L., in "Jewish Spectator".

SACRAMENTO, CAL.

On Dec. 12, Etham Lodge, No. 37, of Sacramento, held an interesting open meeting under the auspices of the Intellectual Advancement Committee. The special feature of the occasion was the visit of Bro. Henry Neuburgh, of San Francisco, president of the District Grand Lodge, accompanied by Bro. Dr. Jacob Neito. Inspiring addresses were delivered by the Grand Lodge officers. Various musical numbers were rendered and refreshments were served after the meeting and dancing concluded the evening's program.

Under the auspices of the lodge, a dance was given on Tuesday evening, Jan. 16, which proved a great success. The entire proceeds are to be devoted to the Jewish Relief Fund for European Sufferers.

NOAH LODGE WICHITA FALLS, TEXAS.

A large crowd greeted Dr. M. Faber, of Tyler, Texas, on the occasion of the B'nai B'rith Day celebration, under the auspices of the lodge, held on Jan. 21, 1917.

Dr. Faber spoke on "Purpose of B'nai B'rith Day" and in eloquent terms told of the achievements of the Order and the purpose of the day in remembering the Order and its accomplishments. The oration was a splendid exposition of the ideals of B'nai B'rithism. Mr. Philip Kleinman presided and in a becoming manner introduced the speaker of the evening. Resolutions of thanks were passed thanking Dr. Faber for his services, as well as Dr. Fox, the chairman of the Cultural Advancement Committee, for sending him.

HOREB LODGE, NEW HAVEN, CONNECTICUT.

The officers of Horeb Lodge No. 25 have issued their Sixtieth Annual Report of the lodge covering its activities for the year 1916.

During the year the lodge has as usual taken the leading part in all the activities and movements for the betterment of the Jewish people as a whole and especially of those of New Haven. No communal work is begun until it has the co-operation and support of the lodge, and when this is obtained success is assured.

The membership of the lodge at the beginning of the year was 598 and at the close of the year it numbered 676, showing a healthy gain for the period. The lodge expended during the year for charitable and educational purposes the sum of $4,420.43. The lodge funds amount to $7,613.79.

B'NAI B'RITH DAY OBSERVANCE BY MILWAUKEE LODGES.

The annual observance of B'nai B'rith Day was held by Gilead Lodge No. 41 and Isaac Lodge No. 87, on Thursday evening, February 1st, 1917, at Hotel Pfister. The affair was under the auspices of the Milwaukee B'nai B'rith Council representing the two lodges. The celebration consisted of a dinner at which several hundred members and their ladies were in attendance, also a number of special guests, among them Hon. E. L. Phillips, Governor of the State of Wisconsin; Dr. H. I. Davis of Chicago, President of District Grand Lodge No. 6, and Mr. Hugo Sonnenschein of Chicago.

Mr. Charles L. Aarons, Past President of the Grand Lodge, acted as toastmaster and addresses were delivered by the guests of honor. The formal exercises were closed with a reception and ball

B'NAI B'RITH DAY CELEBRATION BY DACOTAH LODGE, GRAND FORKS, N. D.

The fourth annual commemoration of B'nai B'rith Day and installation of officers of Dacotah Lodge, No. 731, at Grand Forks, N. D., took place on Sunday, Jan. 21.

The day was ushered in by the arrival of the Grand Lodge representative, Bro. Hiram D. Frankel, of St. Paul, Minn. The forenoon of the day was spent in informal conference between the local brethren and the Grand Lodge representative. The prospective work to be undertaken by the lodge locally was considered from different points of view.

The afternoon session began with the general meeting of the lodge, Bro. Geo. Papermaster presiding. As the work of the term of office now drawing to a close was reviewed by the reports of the standing committees and retiring officers, Brother Frankel took occasion to comment upon the ways and methods that were used by those in charge to cope with the problems before the lodge. His suggestions will prove of great value to the lodge in the future. Bro. Max Rabinovitch, at present State Deputy for North Dakota, submitted his report and pointed out how the work of B'nai B'rithdom has progressed during the past year.

At 6 o'clock a banquet was arranged for the members and their ladies in the Frederick Hotel in honor of the visitors and the guest of the lodge, Bro. H. D. Frankel. After a delicious repast all present repaired to a merry feast of wit and humor. Bro. George Papermaster, the retiring president of the lodge, acting toastmaster lead the happy jesters.

The following program of toasts followed the announcement by Bro. Max Rabinovitch that the orators should be given a time limit:

1. The Founders—Our Past. Bro. Selig Wolff
2. The State of North Dokota—Our Present......Bro. Max Rabinovitch
3. The Outlook—Our Future. Bro. Sam Friedman
4. The Visitors—Our Welcome. Bro. K. V. Brooks
5. The Ladies—Our Friends. Bro. Wm. Brooks
6. Our Guest........Bro. H. D. Frankel
7. Auf Wiedersehn. Bro. Geo. Papermaster

"The winds of Heaven never fanned;
The circling sunlight never spanned
The borders of a fairer land
Than our own U. S. A."

After the banquet all retired once more to the lodge rooms, where a public installation of officers was held. Upon assuming his duties, Bro. Pres. Sam Friedman called upon Bro. Max Rabinovitch for an address. Brother Rabinovitch took this occasion to present in behalf of the members of the lodge to Bro. George Papermaster, the retiring president of the lodge, with a handsome goldheaded umbrella bearing the inscriptions of the lodge as a token of the high esteem and sincere appreciation entertained by all the brethren of the lodge for his untiring efforts in behalf of our Order. In accepting the gift, Brother Papermaster thanked the brethren for their sincere co-operation in the past and appealed for a continued union of efforts for the attainment of the ideals of the Order.

After appointing the Standing Committees for the ensuing term, Bro. Sam Friedman caled upon Bro. Hiram D. Frankel who responded with a lecture upon the subject entitled "The Simplest Faith." During the course of his address Bro. Frankel pointed out from a comparative and analytical viewpoint wherein Judaism is the simplest faith on earth. He went further to show that the principles of the B'nai B'rith are such that every Jew should practice because they are as broad as the faith itself.

Following the address the remaining hours of the evening were devoted to informal dancing, while refreshments were served in the intervals.

TACOMA LODGE, TACOMA, WASH.

One of the largest Jewish gatherings assembled in Tacoma witnessed a public installation of the officers of Tacoma Lodge No. 741, held in the Masonic Temple on Jan. 11, 1917.

The ceremonies were conducted by Past President Bro. Julius Shafer, District Deputy for Seattle, and the close attention of the audience indicated the impressiveness of the work. The principal participants in the ceremony, all appearing in evening dress, added much solemnity and dignity to the occasion. A number of officers and members of the lodges of Seattle accompanied Deputy [illegible] on his trip to Tacoma.

[illegible] and appropriate remarks [illegible] officers and members [illegible]. The entire event was [illegible] from every stand[illegible]

GALA DAY FOR DISTRICT NO. 3, I. O. B. B.—THE ENDOWMENT DUE EACH MEMBER PAID IN FULL, PLUS A DIVIDEND.

The final meeting of the Commissioners of The Widow and Orphan Endowment Fund was held on Sunday, Jan. 21, 1917, when 237 checks for $400 each were issued to the surviving members of this Fund, according to the law enacted at a special meeting in Atlantic City in May, 1902, which read:

"When said Fund reaches the sum of four hundred dollars for each living member, it shall be apportioned, and cease to exist."

In addition to this, there remained a surplus of $3,850, which was divided equally among the surviving members, amounting to $16.55 as a dividend to each.

After the adjournment of the Commissioners, the Treasurer, M. S. Myerhoff, tendered them, as also the officers of the District (who had been invited for this memorable event), a farewell supper, his guests being the following:

Frederick Jay, President of the District.

Marcus Feuchtwanger, First Vice-President.

David Bortin, Second Vice-President.

Louis Sulzbacher, Secretary.

E. A. Marcus, Chairman, Endowment Commissioners.

Adolph Platowsky.

Moses Hecht.

S. Moskowitz.

Jacob Gellert.

The occasion marked the most wonderful result of any fraternal insurance organization ever experienced; its members paid but eighteen dollars annual contribution; this very favorable closing can only be attributed to the great care and constant attention of the Treasurer, M. S. Myerhoff, who for the past 13 years gave his entire time to attain this end.

This also is an epoch in the history of District No. 3, in that it is the first occurrence where a death benefit was paid during the life of insured, and in addition thereto, receiving a dividend.

Addresses complimenting the successful efforts of Brother Myerhoff, in the management of the trust confided to his care, were made by those signally honored as witnesses to this remarkable occurrence.

Letters of congratulation and complimentary to Brother Myerhoff were read from Past Presidents of the District, and a number of lodges. After enjoying a bountiful repast, the guests departed for their homes, happy in the knowledge that henceforth District No. 3 will carry into practice the unselfish principles and the life of sacrifice which are idealistic of the INDEPENDENT ORDER B'NAI B'RITH.

JULIUS HOUSEMAN LODGE, GRAND RAPIDS, MICH.

A regular meeting of Julius Houseman Lodge, No. 238, was held on Monday, Jan. 15, in the Vestry of Temple Emanuel. After disposing of the routine business, the lodge turned its attention to the installation of the officers for the ensuing year.

With Bro. Gustave A. Wolf as installing officer, the following newly elected officers took their offices:

President, Theodore Collat.
Vice-President, Erwin M. Treusch.
Secretary, Jacob Ely.
Treasurer, Joseph Siegel.
Warden, Herman Stern.
Outside Guardian, G. Howard Gutmann.
Trustees: Louis Grombacher, Morris Levy, Gustave A. Wolf.
Delegates to District Grand Lodge: Jacob Ely, U. S. Ulber.

Following the installation, the Entertainment Committee, under Bro. Henry A. Ely, served an elaborate luncheon, after which the newly installed officers and some of the members in short addresses expressed their faith in the lodge and pledged their support for the coming year.

PUEBLO, COLO.

Pueblo Lodge No. 524, of Pueblo, Colo., celebrated B'nai B'rith Day on [illegible] 31st in an auspicious manner. Bro. A. L. Levy, of St. Louis, was the guest of honor and the principal speaker at the celebration held at the Congress Hotel. The affair consisted of a banquet at which addresses were delivered, and this was followed by a dance. Bro. Benjamin I. Koperlik acted as toastmaster.

As a result of the affair a number of new members were secured.

At a regular meeting of the lodge, held on Jan 7th election of officers and their installation took place.

The lodge gave a dance on Jan 21st, which was well attended.

McKEESPORT LODGE, McKEESPORT, PA.

In response to a pledge of the delegates of McKeesport Lodge, No. 573, made at the convention of District Grand Lodge No. 3, held last August in the city of Erie, Pa., Brother Henry Friedman, Eugene Krow and F. R. S. Kaplan addressed the lodge at a well-attended meeting on Sunday, December 17th, regarding the pledge to contribute $500 to the Erie Orphanage. As a result of their joint appeal, a sum exceeding $700 was secured within a short time during the meeting of the lodge and this amount was forwarded to the Erie Orphanage.

On Sunday, January 7th, 1917, Brother Mark Alexander of Pittsburgh, a member of the General Committee of the District Grand Lodge, installed the officers of the lodge.

On Sunday, January 21st, 1917, at a meeting of the lodge, the President thereof, Brother Jacob L. Nayhouse, presented to the lodge a beautiful cover for the altar, which is an artistic and costly piece of work and was much appreciated by the members of the lodge.

McKeesport Lodge No. 573, was organized in the spring of 1904, mainly through the efforts of Mr. Louis Sulzbacher, of Braddock, Secretary of the District Grand Lodge, and the lodge was duly instituted on April 24th of that year. Its membership at that time numbered 52.

Prior to the organization of Temple B'nai Israel, the lodge for a number of years maintained a Sabbath School of over one hundred children. With the inauguration of the Social Service work of the Order, the members of the lodge have become "Big Brothers" to many of the young Jewish boys of the community. Club rooms are being maintained by the lodge for the benefit of its members as well as other organizations and the club rooms are entirely operated and are in charge of members of the lodge. Under the auspices of the lodge a number of noted Jewish leaders delivered messages to the people of McKeesport; among them Professor Gotthard Hard of the Hebrew Union College of Cincinnati, Rabbi A. H. Silver of Wheeling, W. Va., and Dr. Rudolph I. Coffee, Social Service Director of the Order, and many others.

The membership of the lodge has almost increased fourfold, numbering now over 175.

MASSACHUSETTS LODGE, BOSTON, MASS.

During the year 1916, Massachusetts Lodge, No. 27, of Boston, Mass., as a result of the concerted efforts of its officers and members, is in a position to show a gain of over five hundred per cent in its membership. At the annual meeting of the lodge, Bro. Richard Herman, retiring president of the lodge, submitted a report as to the lodge's activity during the year. We quote from his report as follows:

"It must indeed be gratifying to you, as it is to me, to compare the present number of our membership with that number as it stood a year ago.

"Even the spirit of our organization has gained in volume and in intensity, until now it animates and inspires every one of us. I venture to say that there is not within hearing of my voice a single man who feels indifferent to the aims and purpose of the B'nai B'rith. On the contrary we are all anxious and willing to co-operate in the taxing and praiseworthy work of the Order. When we enter the lodge room there is apparent to each of us an atmosphere not only of cordiality but of real deep-rooted friendship, yet seriousness of purpose. True democracy rules in our midst. The young men feel at home with the old and vice-versa. Good-fellowship has come among us to stay, but I must remind you, Brethren, that our aims as an organization are serious ones. It is not enough that we come here and enjoy each other's society socially, we must adopt a progressive constructive platform to the end that we may not only be able to talk about the things that we are going to do; but so that we may in fact point to accomplishments actually achieved."

SAN BERNARDINO, CAL.

Paradise Lodge, No. 237, held an unusually well attended meeting on Sunday evening, Jan. 14, 1917, on which occasion the officers for the ensuing term were installed by District Deputy, Bro. L. Kubelsky J. S. Jonas, who acted as master of ceremonies, presented the retiring president, Herbert Anker, with a past master's jewel, showing the warm sentiment the lodge accorded the retiring officer. Short talks were made by the new officers and many of the members of the lodge. At the close of the meeting, dancing was enjoyed and refreshments were served during the evening.

INSTITUTION OF B'NAI B'RITH LODGE AT CONNELLSVILLE, PENNSYLVANIA.

Connellsville Lodge No. 801 was formally instituted on Sunday afternoon, Jan. 14, 1917. The exercises were in charge of Frederick Jay of Newark, N. J., President of the District Grand Lodge; Marcus Feuchtwanger of New Castle, First Vice-President, and Edward Hemple of Pittsburg, Chairman of the Propaganda Committee.

The officers of the lodge elected at the preliminary meeting held on December 22, 1916, were duly installed. Messages of congratulations were received from numerous lodges in various parts of the district.

In the evening a banquet was served by the Jewish ladies to about 100 members of the Order and guests.

Dr. Rudolph I. Coffee of Chicago, Social Service Director of the Order, was the principal speaker, addressing the gathering on the subject, "New B'nai B'rith Work."

Doctor Coffee, in his remraks, spoke in a general way of the new movements which are sweeping over Judaism in this and other countries. He emphasized the bond of democracy in our Order, which is found in the first word "Independent." Every member of our Order is independent and free to carry out his religious practices. We ask no questions about his synagogue affiliation. All our members may think along lines of independence, but within our ranks there must be "Order." Whatever our private opinions, we must stand in the lodge room as a united body, working for the betterment of Israel. As members of the B'nai B'rith, we must emphasize our Jewishness. The Jewish citizens of Connellsville owe a great debt to the city wherein they live. They are free and can rear their children under a blessed form of government. In return, they must give the city the finest citizenship they possess. In closing, emphasis was laid upon the Social Service Department and the Anti-Defamation League. The men were told just how, in their community they could assist in these national movements.

B'NAI B'RITH OF SEATTLE.

Hildesheimer Lodge, No. 503, and Emma Lazarus Auxiliary, held a joint installation of officers on Wednesday evening, Jan. 10, 1917. District Deputy Julius Shafer officiated and delivered an eloquent address. The past presidents of the two organizations were presented with gifts in appreciation of their faithful services.

After the ceremonies dancing and refreshments ended a pleasant evening.

The meeting of Hildesheimer Lodge, No. 503, and Emma Lazarus Auxiliary held on Wednesday evening, Jan. 10, 1917, at the Odd Fellows Temple, was open to the public and was well attended, and the attractive program was much enjoyed by all present. The gathering was seated around tables, at which refreshments were served, and listened to appropriate speeches. The special feature of the meeting was the installation of officers by Deputies Julius Shafer and Abe Hurwitz.

A regular meeting of Rainier Lodge, No. 625, was held on Jan. 9, 1917. The attendance was gratifying, and among those present was a large number of members initiated at the recent jubilee of the lodge.

The meeting, beside the usual routine of business, presented very pleasing features, among which was the cutting of a 50-pound cake presented by Hazen Titus, of the Northern Pacific Dining Car Service on the occasion of the recent jubilee of the lodge. The next pleasing function was the presentation of tokens to Mr. Max A. Silver and Mr. Philip Cohen in recognition of their services rendered during the membership campaign.

Appropriate talks were made by Messrs. Max Hardman, Julius Shafer and David Lipman.

At a meeting of the lodge held on Jan. 24, installation of officers for the ensuing term was held.

VICTORIA, B. C.

Installation of officers of Victoria Lodge, No. 758, and its Ladies' Auxiliary, Regina Philo, was held on Saturday evening, Jan. 13, 1917. Officers were installed by District Deputy I. Waxstock and M. L. Platmaen acted as Master of Ceremonies. After the installation, the District Deputy presented the retiring president with a beautiful jewel.

The installation of the Ladies' Auxiliary then followed, with Deputy Jacob Dobrin in charge. Mrs. H. E. Levi acted as Master of Ceremonies. After the installation dancing followed. During intervals musical numbers were rendered. At a late hour a banquet was served.

B'nai B'rith of Chicago

Class Initiation.

On Saturday evening, Jan. 20, 1917, the monster class initiation, under the auspices of the Central B'nai B'rith Council was held at the Hotel La Salle. A membership campaign was waged for one month, during which 597 candidates were secured. Of this number 334 were present at the class initiation. It was very gratifying that 211 members participated in the campaign, and although the number secured does not compare favorably with the result of the campaign of the preceding year, the Committee feels satisfied, for the reason that at the same time while this campaign was in operation, a similar campaign was conducted by the Associated Jewish Charities of this city to secure members for that organization.

Initiation ceremonies were conducted by the Degree Team of the Central B'nai B'rith Council, consisting of Bros. Edward Sonnenschein, A. D. Weiner, Harry Okin and A. B. Seelenfreund.

At the close of the ceremonies, Bro. Sigmund Livingston of Bloomington, Ill., past president of the District Grand Lodge and chairman of the Anti-Defamation League, was presented. He addressed the audience on the subject, "The Jew in Public Opinion." His address, although lasting more than an hour, held the audience in rapt attention and he was given an ovation at the close.

The class initiation was graced by the presence of the president of the Order, Mr. Adolf Kraus, the president of the District, Dr. H. I. Davis, and a number of officers and members of the Grand Lodge. Altogether there were more than 1500 members and candidates present, and it was a remarkable sight when that body of men rose to welcome the new class of members initiated.

After the meeting was formally closed, a varied program of vaudeville entertainments were carried out and refreshments and cigars were served.

Ramah Lodge.

A meeting of Ramah Lodge, No. 33, was held at the Red Room, Hotel La Salle, on Monday evening, Jan. 8, with more than 250 members and visitors in attendance. Special feature of the meeting was the election of a large class of candidates, the installation of officers by Bro. Benjamin J. Samuels, past president of the District Grand Lodge, and address by Bro. Judge Hugo Pam, on the subject, "The Jewish Congress." In his address Judge Pam reviewed the origin and growth of the Congress movement, and paid a special tribute to the I.O.B.B. for having given the movement its support. He dwelt at length on the doings of the recent meeting of the Executive Committee charged with the duty of calling the Congress and paid a warm tribute to the manner in which Brother Adolf Kraus, president of the Order, conducted the affairs of the meeting while serving as temporary chairman.

David Fish Lodge.

At the meeting of David Fish Lodge, No. 130, held at the Morrison Hotel on Jan. 15, 1917, the officers of the lodge were installed by the president of the District, Bro. Dr. H. I. Davis. The principal feature of the meeting was an address by Rabbi S. G. Boettigheimer, of Peoria, Ill., on the subject, "B'nai B'rith Achievements—Fundamental and Monumental." Brother Boettigheimer reviewed the history of the Order from its inception and in eloquent words descried the various monuments erected by the Order as a result of its philanthropic and charitable endeavors. At the close of his address short talks were delivered by Bros. Dr. H. I. Davis, A. B. Seelenfreund and others.

At the next meeting of the lodge, which will be held on Feb. 19, at the Morrison Hotel, Rabbi David Alexander, of Toledo, will deliver an address on the subject, "A Spiritual Alliance—Israel and America."

Oriental-Hillel Lodge.

On Jan. 23, 1917, at Hotel Morrison, Oriental-Hillel Lodge, No. 72, held a well-attended meeting. The officers of the lodge for the ensuing year were installed by the president of the District, Bro. Dr. H. I. Davis, and this was followed by an address by Rabbi Samuel S. Cohon, of Chicago, on the subject, "The Talmud—The Fortress and Storm Center of Ancient Judaism."

The next meeting or the lodge will take place on Feb. 27, and the Committee on Intellectual Advancement has arranged for an address by Prof. Dr. Gotthard Deutsch, of Cincinnati, on the subject, "Humor and Pathos in Jewish Folklore."

Central B'nai B'rith Council.

The monthly meeting of the Central B'nai B'rith Council, representing the Chicago lodges, was held at the Hotel La Salle on Jan. 5, 1917. Various standing committees submitted their reports.

The committee on Vacation Colony reported that it has secured a free site at Long Lake, Ill., for the use of the summer camp and that the Chicago, Milwaukee & St. Paul Railroad has graciously consented to grant free transportation to all the children to be taken during the summer for an outing to the camp.

The committee on Social Service submitted its monthly report, showing intense activity in that direction.

The Entertainment Committee announced that on Feb. 17, a dramatic reading with vocal and violin solos will take place at Hotel La Salle with the following program:

Violin Solo .... Reuben Davis
(1) Preislied "Meistersinger" .. Wagner
(2) Pantomime .... Mozart
(3) Humoreske .... Tor Rulin
Vocal Solo .... Olga Kargau
(1) "As Through the Streets,"
"La Boheme" .... Puccini
(2) The Star .... Rogers
(3) Vici D'Arte, "La Tosca" .. Puccini
Violin Solo .... Reuben Davis
(1) Meditation, "Thais" ...... Massenet
(2) Serenade Espagnole ...... Kreisler
(3) Gavotte and Mussett ... Randegger
Dramatic Reading .... Olga Kargau
Romance .... Sheldon

A number of standing committees were appointed to serve for the ensuing year and the committee on Summer Camp received special instructions to have all arrangements completed for the opening of the camp in time to utilize it during the coming summer season.

CALUMET LODGE, HOUGHTON, MICH.

The newly elected officers of Calumet Lodge, No. 502, of Houghton, Mich., were installed at a special meeting held in Odd Fellows Hall, Houghton, Mich., on Sunday evening, Jan. 28, 1917. The ceremonies were witnessed by a large number of members of the lodge, their ladies and friends. Bro. Hiram D. Frankel, of St. Paul, second vice-president of the District Grand Lodge, acted as installing officer.

Special feature of the evening was the address given by Brother Frankel on the subject, "The Simplest Faith."

Bro. A. Albion, president of the lodge, acted as master of ceremonies, and in his introductory remarks, reviewed the work of the lodge during the year 1916. The president-elect, B. Arne, made a short talk outlining the policies to be pursued during the coming year.

Dancing was indulged in after the program was concluded, and at its close refreshments were served.

GADSDEN, ALA.

Coosa Lodge, No. 734, of Gadzden, Ala., held an open meeting on Sunday afternoon, Jan. 21, 1917, which was attended by a number of Gentiles, as well as by the members of the lodge and their families.

Messrs. B. J. Gross, of Birmingham, and C. H. Blum, of Gadzden, were the principal speakers, giving interesting accounts of the work and the mission of the Order.

HARDENBERG LODGE, FRANKFURT ON ODER.

Hardenberg Lodge of Frankfort on the Oder reports that the meeting of the lodge held Oct. 26, 1916, was honored by the visit of the Brother Grand President of District No. 8, brethren from neighboring towns and a number of sisters from the Ladies' Auxiliary Lodge.

The meeting took place in the rooms owned by the lodge, which were acquired by the board of officers during the year 1914, the first year of the war.

Most of the work, in the field of benevolence, the lodge has naturally done in connection with the war. The lodge has participated in the outfitting of the Hospital Train, in the relief of the Jews in East Prussia and Alsacia, in alleviating the distress in Poland and Galicia and the distress in Poland and Galicia and in rendering aid in Palestine and Minor Asia.

It often sent friendly gifts to brethren in the field, and has entertained, especially in the beginning of the war, Jewish soldiers of the Frankfort garrison during the holidays.

A great number of lectures and reports were arranged and communication with the brethren of the neighboring towns was maintained. The lodge places its meeting rooms at the disposal of Youth's Union and the Jewish Literary Society.

It has added eight new members to the first sixty and has lost two—a father and his son—by death, so that the present member of the lodge is 67. Eighteen of these are serving in the war, 7 are at the front, one is a prisoner of war, one fell on the field of honor, 23 sons and 4 sons-in-law of the members are in the war service.

ANNUAL BANQUET BY OAKLAND LODGE, OF OAKLAND, CAL.

The annual banquet and installation of officers of Oakland Lodge No. 252, of Oakland, Cal., was held on Tuesday evening, Jan. 9, 1917.

Mr. Morris Mazor, retiring president, officiated as Master of Ceremonies, presiding at the banquet and introducing the various speakers with appropriate remarks. During the evening the new officers were formally installed. This was followed by the appointment of committees, transaction of necessary routine business and presentation of a testimonial to the outgoing president by the lodge members in token of his good work on behalf of the Order during the past year. Among the speakers of the evening were Judge George Samuels, Judge Isadore F. Golden, Past President of the District Grand Lodge, I. J. Ascheim, Secretary of the Grand Lodge, Gus Ringolsky, Past President of the Grand Lodge, and Benjamin Shapiro. The principal address was delivered by Judge Golden who, in his remarks, declared that the European war was exterminating the Jewish people and appealed to the Jews of America to conserve their energies and finances for the rehabilitation process which will follow the ending of the great struggle.

Judge Golden, in his address, said:

"Sometimes a man gets impressions from the surroundings in which he finds himself. Personally I am very keenly alive to impressionistic surroundings. Here I find a wonderful transformation in the Oakland lodge—an exemplification of that something which is eternal in Judaism. This lodge in its work, is a true reflex of the Jew as he is.

"We are the oldest people in the world with the oldest civilization in the world, yet today we are the youngest people with the youngest civilization. We were here when the dawning sunlight first cast its radiance upon the peoples of the earth, and we will be here when the curtain is finally rung down.

"Israel is today undergoing a tremendous transformation. We are experimenting along racial and economic lines. We are reviving and recreating Jewish civilization in a land that has been a desert, reviving the pioneer spirit that has made the Jewish people one of the greatest in the world. In Europe today more than 80 per cent of Judaism is facing annihilation and extermination. The Jews are fighting with the English, with the French, the Russians and the Germans. As a race they are losing numbers in all directions. Nothing in the whole history of the world has so threatened the whole existence of the Jewish race as the terrors of this great world conflict.

"There can be no peace, for the present, because there can be no negotiations for peace—no middle ground upon which the warring nations can stand. It is a fight to a finish on all sides. But let me warn you, that as sure as there is an Almighty power presiding over the destinies of all mankind, just so certainly must the men who started the war render an accounting for that which they have done.

Fighting for Thrones.

"Right now, the reigning families of Europe are fighting, not for territorial acquisitions, but for their jobs, for their very existences. When peace has been declared and the people have asked who is responsible for the slaughter that has taken place, it means the downfall of the monarchies of the world, and there will be no real peace until something is shown in return for the havoc they have wrought.

"No country needs money to make war. All it needs is to impound its natural resources and make war with these resources. The time is not far distant, in Europe today, when the women and children will be serving their time on the battlefront—an impounded resource. As long as there is military autocracy men and women and children can be compelled to fight.

"In the world struggle there are more than 700,000 Jews under arms, in the various contending countries, and they are desolating each other. The efforts of forty centuries of struggle to keep together as a unit the Jewish peoples of the earth are being wiped out in less than two years. As a matter of fact, the only Jews in the world left untouched are the Jews of America. If the warring nations, for self protection of waning resources, are compelled to disregard the lines of international right, we too may find outselves entangled in the titanic struggle, for we are coming more and more to realize that an ignoble peace is worse than war—a thousand times.

"There do come periods in the history of a people, when war is perferable to peace. For 5,000 years the Jew has been willing to offer his life when such an occasion arose. Europe is going to be bankrupt after this war is over and the Jew is going to be worse than bankrupt. In the United States 2,000,000 Jews are going to face the problem of being called upon to meet and discharge the obligation of maintaining for an indefinite period the Jews of Europe and Palestine who will be left.

Big Fund is Needed.

"Tens of millions of dollars will be needed for the work. Yours is the obligation if you would be true to the principles of Judaism and are not hypocrites, for Judaism has always meant to the race and the world the ultimate in sacrifice. The world's coming Jewish problem is so universal and so colossal that it must be borne by the Jews of America.

"You will have to pay by the voluntary income tax. Month by month and year by year you will have to pay as a voluntary donation a tax similar to that imposed by the United States government. In New York the word has gone forth that $10,0000,000 is needed for the immediate future, to enable the Jews of this country to pay for the relief and existence of their own kith and kin in the war zone. There will be no exemptions in this income tax—each must bear his proportion. It should be recognized as a holy opportunity.

"This, today, is the situation that we must face—to resolve, out of our abundance, to pay some modicum for the benefit of the world Jews who are fighting for the world existence of the race. This should be the dominant note of your activities in the immediate future."

Judge Golden was followed by Secretary I. J. Ascheim, who, in his brief address on "The Jew of Today", touched upon prohibitiion as follows:

"Prohibition, while it may fit some people, does not fit the Jew. The Jew is supposed to enjoy the good things of the earth as they are afforded by the Almighty. He consecrates his religion and receives his Sabbaths with a cup of wine in his hand; he bids adieu with a cup of wine in his hand. In no phase of prohibition is there anything consonant with the Jew. One of our problems of today is not to be misled by the clamor which is in existence in this country at the present time."

The affair was one of the largest of its kind ever held by the lodge and was attended by many persons prominent on both sides of the Bay. It was the principal social function of the lodge, and partook of the nature of a big Jewish reunion. Members of the Grand Lodge, visiting members from other lodges and guests to the number of more than 200 were present at the joint function. Pledges of good will, closer alliances and unified efforts were made by the assembled members as the keynote of the occasion.

HERZL LODGE, HOUSTON, TEXAS.

Herzl Lodge, No. 608, held its regular monthly meeting, Wednesday evening, Jan. 3, 1917, at which the installation of officers for the ensuing term took place. The installation was presided over by Bro. S. J. Westheimer.

Several members were initiated, and a number of applicants were elected to membership.

Refreshments and cigars were served. The Ball Committee reported that the Chanucka Ball was a social and financial success.

The B'nai B'rith Day Committee reported that the celebration will take place on Sunday, Jan. 21, 1917.

Brother Bernstein, of Shreveport, La., will be the principal speaker.

In spite of the inclement weather there was a large and enthusiastic attendance, and after an enjoyable evening the meeting adjourned.

TULSA, OKLA.

Tulsa Lodge, No. 798, of Tulsa, Okla., was instituted last October and now has a membership of over 75 and hopes to reach the 100 mark in the near future.

The lodge is becoming a factor in the Jewish community in a social and cultural way.

On Dec. 10th, the lodge gave an entertainment and ball which was attended by more than 200 members and their friends. This was the first Jewish affair that was ever held in the city and was considered a great success by all who attended the same.

The lodge is arranging also for a further entertainment around Purim, as these affairs are very much desired by the co-religionists, and create good feeling among the members.

Under the auspices of the lodge, study groups are being founded under the supervision of the manager of the lodge, Bro. Rabbi M. Teller.

What Our Lodges Are Doing

FLINT, MICH.

Although the community of Flint had a splendid B'nai B'rith day on Sunday, Jan. 7, they were prepared two weeks later for another and most impressive celebration. Despite the stormy weather, a most enthusiastic lodge meeting was held during the afternoon. Nine men were initiated as members and Bro. Albert F. Mecklenburger delivered a most telling address. Speaking as a Jew, as well as a Ben B'rith, he urged the people to organize such institutions as a well organized Jewish community should possess. There are enough Jewish families in Flint to have a synagogue holding regular services. It will be the duty of the B'nai B'rith Lodge to encourage the organization of a congregation to work for the founding of a well equipped religious school and to emphasize the need for a philanthropic society. Encouraging these lines of activity, the B'nai B'rith will be doing splendid pioneer work in Flint.

At the evening meeting the largest outpouring of Jewish people which ever took place in Flint, was witnessed. President Benjamin F. Wiener called the meeting to order and introduced Dr. Rudolph I. Coffee, Social Service Director, from Chicago, who was called upon to install the elected officers for the ensuing term. With appropriate words Doctor Coffee in turn inducted into office Benjamin F. Wiener as president, William Hauser as vice-president, Samuel Jaffe as secretary and Phillip Catsman as treasurer. A splendid musical program was then carried out by the wives of members of the lodge. The concluding speaker of the evening was Doctor Coffee, whose subject was "Judaism and Social Service." In the course of his remarks he said that Flint, so he had been told, is among the fastest growing towns in America. Evidences abound on every side of a remarkable business growth. Jewish people are settling in Flint in increasing numbers. It is not sufficient that they make money. They must add spiritually and morally to the wealth of the city. Through the B'nai B'rith Lodge they should accomplish excellent results. In this city there will be many opportunities for assisting Jewish boys whose parents will not exercise supervision over them. The Big Brother Movement should be organized and everything done to strengthen its growth. The B'nai B'rith is taking a leading part in striving that equal rights be granted to all Jews in the war zone. We can best accomplish results by strengthening the membership of our Order and thus becoming a stronger and more efficient power for good. Every Jew in Flint should become a member of the Order for the great and fine work we are doing. Witness the splendid work of our Order to overcome religious prejudice, which unfortunately is not decreasing in our beloved country. During the past few days the bill restricting immigration passed both houses of Congress and unless there is a Presidential veto, the broad policy of encouraging immigration to enter our hospitable shores will cease. The best method whereby we can prevent this misfortune is to prove to America that Jewish immigrants are a rich asset to this country. Therefore, a holy duty rests upon us to lead righteous lives and become respected members of the community wherein we live. To the Jewish citizens of Flint the Independent Order of B'nai B'rith looks with deep interest and urges the lodge members to stand loyally together to assist one another and banish every form of strife and indifference. May you be among the leading progressive and public spirited citizens of this city. May your lives interpret the finest ideals of Judaism. Then Flint will rejoice and welcome more Jewish immigrants into this growing community.

LASKER LODGE, SAN DIEGO, CAL.

One of the best attended and most interesting meetings held by Lasker Lodge No. [illegible] of San Diego, Cal., was held on Monday evening, Jan. 15, 1917. A class of candidates was initiated and this was followed by the installation of officers by District Deputy Dr. H. L. [illegible]. When the installation ceremonies, which were interesting and impressive, were over, Bro. [illegible], the past president of the lodge presented the retiring president, I. T. Davidson, with a jewel as a token of the esteem in which he is held by the members of the lodge. Brother Davidson in accepting the token, made a very happy address. Refreshments were served and a social hour brought the evening to a close.

B'NAI B'RITH DAY CELEBRATED IN HOUSTON.

B'nai B'rith Day was celebrated in Houston on Jan. 21, when the three lodges invited their relatives and friends to a joint celebration at the Jewish Literary Hall.

The platform was beautifully decorated with palms, in the center of which gleamed the lighted Menorah overhung by a great American flag.

At eight o'clock the seating capacity of the hall was taxed and it was then that Mr. Sol Schoenman, second vice-president of District No. 7, called the meeting to order and introduced a pair of musical prodigies, Daniel Lubowski, age nine, and his sister, aged eleven, who rendered an overture of patriotic airs and responded to the vociferous applause with "The Serenade".

Mr. Schaenman then introduced the speaker of the evening, Mr. Ernest R. Bernstein, of Shreveport, president ot District No. 7.

"Our faith is born of inspiration, while that of others was founded either on commerce or conquest, and the command of Abraham has been the guiding star of our existence," said Mr. Bernstein, in outlining the principles of the Order and explaining the intense love the Jew has for his religion.

"Our Order has been much misunderstood", the speaker declared. "It is philanthropic", he said, as he went on to enumerate the institutions maintained by the Order, such as that of Hot Springs, Ark., where the afflicted of all races of creeds receive treatment; the institution at Denver for those suffering from tuberculosis, as well as others in different cities where the orphaned boys and girls of Jewish parentage are educated and sent out into the world a credit to their race.

"When a Jewish boy is arrested, charged with a crime and perhaps sent to jail, you will see headlines in many newspaper that it was a 'Jew'. How often when the boy arrested is of some other race or religious faith, do you read in the papers what his faith is?" said the speaker.

Mr. Bernstein then went on to say that the order provides homes for such boys who may be Jews. "To relieve this condition is one of our mottoes. We don't want the finger of scorn pointed at a man just because he is a Jew", he declared.

"Our order wants to inspire the Jew with noble precepts. There are some of our young men who have no idea of Jewish history or tradition or what our order stands for. It stands for culture and sociability."

He spoke in praise of the "back to the soil" movement, now gaining headway among the Jews. "Persecution drove the Jews into commercial lines", he said. "We were originally an agricultural people. There are now 40,000 Jewish farmers in the United States and the number is increasing. The farm loan bank, which is going to be a great help to farmers generally, had its inception in New York by Jews".

In conclusion Mr. Bernstein described the work the Order is undertaking among the Jews, of making them worthy in every way of the great traditions of that race. "Piety is the secret of immortality and this is the substance of our order and our religion", he declared.

Following the address a short reception was held, when many present greeted Mr. Bernstein.

A dance which taxed the hall's capacity concluded the evening's festivities.

EDWARD LASKER LODGE, TYLER, TEXAS.

Owing to local conditions, Edward Lasker Lodge, No. 247, celebrated B'nai B'rith Day on Dec. 25th. A large and enthusiastic audience assembled and listened attentively to the forceful address of Bro. Rabbi W. Willner, of Houston Texas. President B. Wadel presided, stating the object of the meeting, and urged all of those not members—and they are but few—to join and aid in the noble work of the I. O. B. B.

A musical program rendered by the Misses Wadel, Bruck and Fleshner was well received. Rabbi M. Faber introduced the speaker in a few well chosen words. Dr. Willner spoke on "Enlightenment." The well chosen and timely subject was well handled and impressed very favorably those present. Refreshments were then served to those assembled.

KANSAS CITY LODGE, KANSAS CITY, MO.

On Monday evening, Jan. 29, Kansas City Lodge, No. 184, held a regular cultural meeting at the Temple Vestry Rooms. There was an unusually large attendance of members and President Alvin E. Block called the meeting to order and in a brief speech introduced Dr. Rudolph I. Coffee, Social Service Director, who spoke on "Judaism and Social Service." In opening his address, the Director paid a special tribute to Bro. Jacob Billikopf, whose labors had done so much toward starting this new B'nai B'rith activity. He called upon the brethren of Kansas City to undertake in their own community the very ideals for which the Department stands. Judaism has always emphasized Social Service. Ours is not a religion of dogma which lays the greatest stress on belief. The Bible is constantly emphasizing the thought of deeds and action in life and our Talmudic writings further emphasize this viewpoint. Our war is along the line sof peace. We fight, not with a bayonet and gun to kill our neighbor, but through the means of social service to uplift and strengthen our weaker brethren. The biblical reading for this week tells of the departure of the children of Israel from Egypt. This was the first step in the age-long war which will only cease when poverty will be abolished and "every man will dwell under his own vine and fig tree." In the determined effort to assist in this uplift crusade, the B'nai B'rith offers its splendid membership. Our first undertaking will be through the Big Brother Movement, and this aims to save Jewish lads and keep them morally pure and true to Judaism. The work has been going on now for slightly more than a year and excellent results prove the wisdom of entering this field of Social Service. Kansas City should appoint at once a strong Social Service Committee, look after the news boys of this city, most of whom are Jewish lads, investigate each case of truancy on the part of a Jewish child and appoint a Big Brother where the parents are ill or unable to supervise the wants of their children. In the next place, we would stress the care of released prisoners. Within an hour of this city are two National prisons and the few Jews who are there, should, when released, understand that the hand of a brethren faith is ready to give him another start. Kansas City is the key, in railroad terms, to the large southwestern part of America. This lodge should encourage such movements as aim to take Jews out of the crowded sections of the large cities and transfer them to the farms. In the past, Kansas City has been an aggressive force in our Order. With the new work we are undertaking, we look for increased effort in this splendid community.

This address was followed by a violin solo rendered by Mr. Reuben Josephson, accompanied on the piano by Mr. Archie Josephson. Bros. Jacob Lorie and A. C. Wurmser spoke on the work of our Order and urged the members to remember the war sufferers. In order to strengthen the Social Service work in Kansas City, a special meeting was held on Monday afternoon. A very large attendance of all the men were invited to undertake this work. Doctor Coffee outlined the general plans and steps were at once taken to provide volunteer workers for looking after the Jewish boys of this city. As Chairman of this Committee, Mr. Jack C. Reefer was appointed.

REBECCA LODGE, ALEXANDRIA, LA.

On Sunday, Jan. 7, Rebecca Lodge, No. 240, I.O.B.B. held its annual B'nai B'rith Day celebration. The guest of the occasion was Bro. E. R. Bernstein, president of D. G. L. No. 7. The day's activities consisted of the following:

At 2:30 p.m.—The annual meeting of the lodge, initiation of candidates and election of officers.

At 3:30 p.m.—Installation of officers, brief talks by Pres. Bernstein and others, followed by a social hour and refreshments.

At 8:00 p.m.—Formal program, consisting of the following:

Organ Prelude—Mrs. J. G. Thompson.
Vocal Solo—Mrs. Ben Weil.
Introductory Remarks—Bro. L. J. Rothstein.
Address—Bro. E. R. Bernstein.
Vocal Solo—Mrs. W. B. Nachman.

At 9:00 p.m.—Banquet at Hotel Bentley, complimentary to Pres. Bernstein.

BETH HORON LODGE, KANSAS CITY, KAN.

Sunday afternoon, Jan. 28, the annual celebration of B'nai B'rith Day was held by Beth Horon Lodge, No. 599. The occasion was honored by the presence of Dr. Rudolph I. Coffee, of Chicago, National Director of the Social Service Department; Rabbi H. H. Mayer, of Kansas City, and Mr. Alvin E. Block, president of Kansas City Lodge, No. 184. The meeting, which was open to the Jewish community of the city, was opened by President Julius J. Levin. Doctor Coffee was introduced and chose as his theme "Jewish Ideals." In America we have a wonderful opportunity to reciprocate the great blessings of liberty and freedom which our beloved land grants us. The best way in which we can return our appreciation is to live high-minded, noble lives and thus enrich our country. According to biblical law, we may not charge interest in business. Since it is practically impossible for a merchant to obey this mandate, the Jew joins the Hebrew Free Loan Society. Throughout America last year, hundreds and thousands of dollars were loaned to worthy poor people, thus lifting them from the life of poverty to become self-supporting and independent. Our beloved Order is doing all within its power to assist worthy Israelites. This is the function of the Big Brother work which plans not only to save boys in the Juvenile Court, but rather to prevent Jewish lads from leaving the straight path of duty. We are further interested in enlarging this idea of the Big Brother Movement by providing a friend to every Jew who, on his release from prison, desires to lead an upright and clean life.

Dr. Mayer conducted Memorial Services and referred very feelingly to the three brethren who had departed this life during the past year. He mentioned by name, Bros. A. J. Holzmark, S. Bielsker and M. Drews. At the conclusion of the meeting, a Social Service Committee was at once appointed and the men promised to undertake the work at once. The Committee consists of Harry Levin, chairman, Harry Broud and Julius J. Levin. Addresses were also delivered by President Alvin E. Block, of Kansas City, Mo., and S. Katzenberg, former president.

B'NAI B'RITH OF SAN FRANCISCO.

An earnest appeal for concerted effort in continuing and expanding social service activities in District No. 4 of the B'nai B'rith, embracing the Western slope, will be one of the predominant features of the annual message to the District Grand Lodge of Grand President Henry Newburgh.

Social service work was authorized at the last convention of the grand lodge and Harry K. Wolff, past grand president, was appointed as social service director of the District, with Dr. Alvin E. Cerf in charge of the work in California.

Splendid results have been achieved throughout the District and the continuation of this work, with its expansion along divers lines, is to be recommended by the grand president before he retires from office.

Columbia Lodge, No. 126, and Columbia Auxiliary, Daughters of the Covenant, held an elaborate joint installation of officers. Harry K. Wolff, past grand president, was installing officer, and Miss Esther Solomon took charge of the program.

Second Grand Vice-President Richard E. Gutstadt installed the officers of Occidental Lodge, No. 345. Wilfred Fleisher was installed as president. Canton Reuben R. Rinder, a member of the lodge, rendered several vocal selections.

PITTSBURGH, PA.

At the January meeting of Jericho Lodge, No. 44, A. L. Solomon, past president of the District, installed the officers of the lodge. The gathering at that meeting which was unusually large augurs well for the success of the lodge during the ensuing year, and the members feel that this will be a banner year for Jericho Lodge.

One of the pleasing features of the meeting was the presentation of a card by Dr. J. Leonard Levy for affiliation with the lodge. The Doctor has been a member of the Order in California for many years and Jericho Lodge is proud to have him affiliated with the lodge.

On Sunday, Feb. 13, Bro. B. M. Goldsmith, superintendent of the Gusky Hebrew Orphanage, will address the members on the subject, "Our Home."

What Our Lodges Are Doing

FREDA LARGMAN BENEFICIAL SOCIETY.

At the request of Mr. A. Weil, of Philadelphia, we publish herewith a short sketch of the above named society:

The Freda Largman Beneficial Society was organized in February, 1913, with a membership of twenty-six. The motive which prompted its organiaztion was the desire of the sons of Freda Largman to perpetuate her name through work which would be commensurate with her ideals in life.

The organization was created for the purpose of aiding and assisting its members by the payment of sick and death benefits, and of fostering and furthering education and benevolence.

On March 7, 1916, the Society was granted a charter for these purposes by Common Pleas Court No. 2 of Philadelphia County.

It has only partly carried out its purposes because of the fact that during the four years of its existence it has never paid one cent in sick or death benefits. This failure was not due to the fact that its members all remained well during its existence, but because they are a set of men whose position in life does not require assistance of this nature. During the past year this condition became so manifest that the members realized that they were existing for the wrong purpose, and a movement was started with the idea in view of ascertaining whether it was possible for the organization to become a lodge enrolled under the banner of the Independent Order of B'nai B'rith, because its members felt that the work which the I. O. B. B. was accomplishing would be a fitting purpose for the motive which prompted this organization.

The Society has fostered intelligence and benevolence through the medium of lectures, debates and discussion upon topics affecting the political, social and economic welfare of the community at large. It has contributed also to various local charities during its existence.

It now has a total of sixty-five good standing members.

The Society has made formal application for a charter for a lodge to be instituted in Philadelphia to be composed of present existing members of the Society. The charter has been granted by District Grand Lodge, No. 3, and the institution of the new lodge will soon take place.

SAGINAW, MICH.

On Sunday, Jan. 21, Saginaw Lodge No. 636, held two meetings in honor of distinguished guests and earnest workers from Chicago. That afternoon a regular meeting of the lodge was held, at which Bro. Dr. Rudolph I. Coffee, Social Service Director, delivered a stimulating address to the assembled members on "The Next Step in B'nai B'rith Work." During the past years our Order has done splendid work along the lines of caring for the orphan, healing the sick and housing the aged among us. The additional work of our Order is to work along preventive lines. Unfortunately, the number of Jewish boys who come before the Juvenile Court is increasing. Our aim is to look after these lads when in trouble and also through the Big Brother Movement, to lead Jewish boys, through friendly guidance, in such a way that only the smallest number will become delinquent. Our Order is not a charitable organization in the sense of alms-giving and rendering temporary help. We rather aim, through volunteer workers, to assist our people toward economic independence and right living Too frequently many of the smaller towns boast that they have no poor people. Our invariable. answer is that they should have poor people. If there are opportunities for earnest Jewish men in Saginaw the local people should encourage newcomers to settle there.

That evening Bro. Albert F. Mecklenburger, member of the General Committee of District No. 6, delivered a most beneficial address before a very well attended open meeting. This talk was a powerful plea for the members of Sagi new to get in close touch with the current of Jewish events. History is rapidly being written for our people. The B'nai B'rith is very active in doing everything within its power to fight the growing wave of prejudice in America and to work for equal rights to Jews in all European lands. These wonderful opportunities urge every Jew to do his utmost. Saginaw can best help by building up a strong, earnest lodge which will always give heed to Israel's call.

B'NAI B'RITH OF PORTLAND.

Theo. Herzl Lodge, No. 314, held a well attended meeting on Tuesday evening, Jan. 23, 1917, at which time various standing committees were appointed to serve for the ensuing year.

The Daughters of the Covenant Auxiliary to the Portland Lodge held a regular meeting on Jan. 23, 1917. The following standing committees were appointed: Social, literary and musical, Big Sisters, membership, visiting of sick, and finance.

On Sunday, Jan. 7, 1917, the B'nai B'rith Bowling Team defeated the Social Turn Verein Team by winning three straight games. The team averaged 790 points. On Sunday, Jan. 14, in a return match, the B'nai B'rith Team again won three straight games, averaging 800.

On Jan. 10, the first B'nai B'rith Basket Ball Team defeated the Jefferson High School Team, while the second B'nai B'rith Team defeated the Commercial High.

The B'nai B'rith Basket Ball Team gave a most successful dance on Thursday evening, Jan. 11. More than 200 couples attended.

A joint social session of Theo. Herzl Lodge, No. 314, and Oregon Auxiliary Daughters of the Covenant, was held on Tuesday, Jan. 16, 1917. Card prizes and refreshments were features of the evening. This was the first of a series of socials for the members.

The first meeting of Theo. Herzl Lodge, No. 314, with the new officers in charge, was held on Tuesday evening, Jan. 9, 1917. The meeting proved most interesting and a large attendance greeted the new officers. Various innovations were introduced which aroused discussion. The lodge made a handsome contribution toward the "Penny Sick Fund" of the Daughters of the Covenant. Much enthusiasm was aroused by the announcement that a doubling in the membership of the lodge is one of the goals of the present administration.

A record-breaking attendance, the initiation of a class of new members and the presentation of a gift to the retiring president, Mr. M. Wax, were features of a delightful meeting of Oregon Auxiliary, No. 2, Daughters of the Covenant, on Tuesday evening, Jan. 9, 1917. Short talks were made by Mr. David N. Mosessohn, first vice-president of the Grand Lodge, and Dr. A. Tilzer, ladies' deputy.

B'NAI B'RITH DAY CELEBRATION, BY DEBORAH LODGE, GREENVILLE, MISS.

An excellent program arranged by Deborah Lodge, No. 161, for the celebration of B'nai B'rith Day, was brilliantly presented at the Temple on Sunday evening, Jan. 21, 1917.

In spite of the inclement weather a large audience assembled and all enjoyed splendid music and eloquent addresses. The invocation by Rabbi Merfeld was impressive, the introductory remarks by President Schlessinger were bright and well delivered and the addresses of the evening by Mr. Peres were eloquent, interesting and instructive. The program was as follows:

Organ Voluntary, Miss Stella Strauss.
Vocal Solo, selected, Mr. R. H. O'Neill.
Invocation, Rabbi H. A. Merfeld.
Violin Solo, Adagio from "Moonlight Sonata" (Beethoven), Miss Ernestine Holtermann.
Introductory Remarks, President M. P. Schlessinger.
Address, Hon. Israel H. Peres, of Memphis Lodge No. 35.
Vocal Solo, "God Be Merciful" (Bartlett), Mrs. J. M. Robertshaw.
Benediction.

During the past year the lodge has increased its membership from 56 to 64 and the new year begins under very favorable auspices.

VANCOUVER, B. C.

Samuel Lodge, No. 668, and its Ladies' Auxiliary, of Vancouver, B. C., held their joint installation of officers on Saturday evening, Jan. 6, 1917, before a large gathering. Mr. Max Grosman acted as installing officer and delivered an eloquent address, at the conclusion of which he presented the retiring president, Arthur H. Fleischman, with a past president's jewel. Following the installation ceremonies a number of musical numbers were rendered. At the close of the ceremonies dancing was enjoyed and a social time was spent. Refreshments were served in the evening. The affair proved a decided success.

EZEKIEL LODGE, NEWARK, N. J.

A gala meeting of Ezekiel Lodge, No. 90, I. O. B. B., was held on the evening of Jan. 24, 1917, for the purpose of paying out to the Endowment members their checks for their portion of the District Endowment Fund which was dissolved and discontinued. Each surviving member of the Fund received a check of about $400, and also an additional check for $135 from Ezekiel Lodge Endowment Fund. Owing to the illness of Grand Treasurer M. S. Meyerhoff, who was prevented from presenting these checks, Grand President Frederick Jay did the honor.

A large gathering of the Old Guard was present and reminiscences of the past were indulged in. Past Grand President B. S. Pollock installed the newly elected officers and also addressed the lodge. Final arrangements are now completed for the celebrating of the Golden Jubilee of the lodge, which will be held on Sunday evening, Feb. 25, 1917, at the Progress Club, and will be in the form of a banquet. Prominent speakers will deliver addresses and it is intended to make this event one of the great epochs of the lodge.

In conjunction with the banquet, Bro. Rabbi Chas. Hoffman has set aside Friday evening, Feb. 23, 1917, for a special service for B'nai B'rith and Ezekiel Lodge.

The Ladies' Auxiliary of the lodge elected new officers for the ensuing year as follows:

President, Mrs. L. C. Schwartz.
Vice-President, Mrs. Morris Herbst.
Treasurer, Mrs. Philip Schotland.
Financial Sec'y, Mrs. Louis Barnett.
Recording Sec'y, Mrs. Bernard Lewis.

MAGIC CITY LODGE, NO. 725, BIRMINGHAM, ALA.

The regular monthly meeting of Magic City Lodge, held on Sunday afternoon, Feb. 4, was rather brief, but very interesting. As usual, the members displayed enthusiasm and eagerness to assist in the activities of B'nai B'rithism.

In the evening of the same day, Magic City Lodge, No. 725, and Birmingham Lodge, No. 368, jointly celebrated B'nai B'rith Day at the beautiful auditorium of Temple Emanu-El. While Bro. A. Leo Oberdorfer made a few brief remarks about the fundamental principles of the Independent Order of B'nai B'rith, especially in relation to religious toleration, the principal speaker of the occasion was Bro. Charles N. Feidelson, Judge of Juvenile Court, of Savannah, Ga.

Brother Feidelson's theme was "Our Spiritual Famine", and he treated same with great care, deep study and sincere feeling towards the everlasting progress of his Jewish people. The speaker emphasized the fact that, owing to our economies and intellectual emancipation, the Jewish spiritual interests within the hearts of our Jewish youth does not find the necessary nourishment for a successful perpetuation of Judaism. He suggested several remedies, the most important of which are a better understanding of our Jewish faith and a deeper knowledge of our Jewish history.

Bro. Isadore Shapiro was chairman of the meeting. Miss Jean Adler and Miss Rose Fabian rendered organ and violin selection respectively.

B'NAI B'RITH DAY OBSERVANCE BY JOHN HAY LODGE, FARGO, N. D.

John Hay Lodge, No. 634, celebrated the eighth annual B'nai B'rith Day on Sunday, Jan. 14. The event was marked by a delegation from Dakota Lodge from Grand Forks being present.

In the afternoon a well attended meeting was held in the lodge rooms, during which a class of candidates was initiated into the Order. The annual reports of the lodge and various committees were read, and short talks by a number of the brethren under the Good and Welfare of the Order closed the meeting.

In the evening the lodge rooms were opened to the members and their friends to witness the annual installation of officers. Brother Hugo Stern, past president of the lodge installed the officers, and Bro. George Papermaster, president of Dakota Lodge, Grand Forks, delivered an address. His subject was "The Americanization of the Immigrant," and he called attention to the problems of immigration and the good work the B'nai B'rith is doing to assist the stranger of our faith to adapt himself to his new surroundings.

A card party followed by refreshments ended the celebration.

SHOLEM LODGE, LEAVENWORTH, KAN.

On Tuesday, Jan. 30, Dr. Rudolph I. Coffee paid a visit to our community and was met by a committee consisting of Brothers Ettenson, Rosenfield, Abeles and Goldstein. Doctor Coffee was at once driven out to the United States Disciplinary Barracks, the largest institution of its kind in the country, where soldiers are sent for minor infringements of discipline. The officers very kindly called the few Jewish boys into the Chapel and they were informed as to the new work of our Order. Two of these boys are to be released within the next month and arrangements will be made for looking after their welfare. Brother Abeles visits them every second Sabbath afternoon and is their warm and consistent friend. Directly thereafter, the committee drove over to the Federal Penitentiary, which is also the largest of its kind in our land. The Jewish men were brought into the Warden's office directly after luncheon and the committee held a private talk with each man. Brother Abeles visits this institution every second Sabbath and is friendly with all the men. Our Order refuses to interfere in the punishment of a man because he is of our faith, but when he has completed his term, we are prepared to assist him toward right living. The men were greatly heartened by this visit from outside friends and Chaplain Soldan assured his visitors that this trip had by no means been in vain. Later in the day Doctor Coffee was introduced to a number of Leavenworth B'nai B'rith Lodge members.

WORCESTER LODGE, WORCESTER, MASS.

On Jan. 9, 1917, officers for the ensuing term were installed by Worcester Lodge No. 600, of Worcester, Mass. Judge A. K. Cohen, President of the District Grand Lodge, acted as installing officer.

Six new members were initiated by the junior degree team. The exemplification of the ritual by the junior degree team was also in competition for prizes offered by District No. 1. The judges were Judge A. K. Cohen and Henry Lasker, member of the general committee of District No 1.

Retiring President Adolph Hirsch was given a gold watch fob and Albert Beeber, recording secretary, was given a fountain pen. Both of these officers have been very diligent in their duties and it was in recognition of their activities that the lodge made these gifts. The term just passed shows an increase of 64 in the membership of the lodge, making a total membership on Jan. 1, 1917, of 168.

This meeting was well attended, about 100 of the members being present. After the installation, addresses were delivered by Judge A. K. Cohen, Bro. Henry Lasker and Bro. A. M. Hillman, recently elected to membership in the general committee.

Bro. Jacob Asher, recently appointed by Governor McCall to a justiceship of the Central District Court of Worcester, also spoke after receiving the congratulations of the lodge.

PITTSBURGH, PA.

On Sunday, Jan. 14, Dr. Rudolph I. Coffee, Social Service Director, occupied the pulpit of Dr. J. Leonard Levy and remained an additional day to discuss B'nai B'rith activities with the Social Service Committee. A splendid luncheon gathering had been arranged, at which practically every member of the Social Service Committee was in attendance, with Bro. Leonard S. Levin, chairman in charge. Bro. Charles I. Cooper, secretary of the Pittsburgh Committee, told of the manner in which the Big Brother Movement is spreading. Doctor Coffee laid great stress on the need for educating Jewish immigrants in Pittsburgh along the lines of Americanization. While Pittsburgh has a good night-school system, a campaign should be conducted to encourage as many Jewish men and women as possible to attend night school, and also to take out citizenship papers. The local committee is doing splendid work and received warm praise from the speaker. That night, Ibn Gabirol, No. 114, had its regular monthly meeting, and Doctor Coffee, who is a member of this lodge, attended the session. He addressed his friends along very practical lines, giving concrete instances of the constructive work which was being accomplished in cities throughout the land. The beneficial work our Order is doing with released prisoners was also touched upon in the course of the address.

What Our Lodges Are Doing

(Continued from page 15)

DISTRICT NO. 1.

Zion Lodge No. 2 and Mount Sinai Lodge No. 270, amalgamated under the name of Mount Sinai No. 2. Mount Sinai No. 2 had on its roster some of the most prominent Jews in New York City, such as Jacob H. Schiff and others. Zion Lodge No. 2 numbers among its members Bro. Sol Sulzberger, the venerable Treasurer of District No. 1; Bro. Charles Hartman, member of the Executive Committee, and others prominent in B'nai B'rith matters. The two amalgamated lodges are now strong in quality and in numbers. Brother Myron Sulzberger was elected President, Brother Edward Sander Vice-President, Brother Hugo Taussig Secretary.

A most interesting event was witnessed at the installation of the officers of Washington Lodge No. 19, on Thursday evening, January 11, 1917, when Brother Maurice P. Davidson installed his father, Brother Phillip Davidson, as President of the Lodge. Brother Davidson was assisted in the ceremony by the District Secretary, Brother Bernard M. Kaplan. Others who addressed the Lodge on that occasion were Brother Dr. Mayer M. Stark and the out-going President, Harry Adams. Other prominent brothers were present on that occasion.

The officers of New York Isaiah Lodge No. 1 were installed by Brother Charles Hartman, member of the Executive Committee. Brother Hartman commended the efforts of Brother Meyer L. Victorius, who, together with several other active brothers, is making the Lodge one of the most active lodges in the District. The Lodge was also addressed by the Secretary of the District, Brother Victorius, in his annual report stated that the revival of the Lodge was largely due to Brother Kaplan, the Secretary of the District, who co-operated most heartily with him and the other officers in the work of the Lodge.

Maccabee and Kishon Lodges amalgamated under the name of Macabee Lodge No. 71. Brother Joseph Rosenzweig conducted the ceremony of amalgamation. Edwin Everett Lodge elected as its President, Brother Louis Osterweiss, a prominent young attorney, who, it is expected, will make Edward Everett Lodge one of the strongest lodges in the District. Edward Everett Lodge was the first lodge to introduce the vernacular on the floor of the lodge room. This lodge has on its membership roll a number of literary men, among whom is the well known poet, Morris Rosenfeld.

Jordan Lodge No. 15 plans to have some fine literary meetings during the coming year.

Chananiah Lodge No. 165 held a most interesting meeting Sunday, January 7. Brother Emanuel Stern, the grand old man of the Lodge, delighted the audience with a most interesting talk on B'nai B'rith matters. The officers were installed by the District Secretary, Brother Bernard M. Kaplan. The President of the Lodge is Brother Albert Weiss, a public spirited man and a very fine type of the ideal Jew.

Past President of the District, Morris Adler, installed the officers of Samuel Lodge No. 63. Brother Adler, notwithstanding his advanced age, continues to take a great interest in the work of the Order.

Brother Dr. M. M. Stark, Past President of Washington Lodge No. 19, installed the officers of Canaan Lodge No. 29, Ber' Schebha Lodge No. 11, Past President Herman Asher installed the officers of Macabee Lodge No. 71. The officers of Asariah Lodge No. 164 were installed by Brother Henry Gutenstein.

Brother Rabbi Herbert S. Goldstein installed the officers of Henry Jones Lodge No. 79. Past President Abraham Anhalt, who served the Lodge for upwards of eighteen years as its most devoted President, received a beautiful gift from the Lodge, accompanied by expressions of deep gratitude on behalf of all the members. Brother Anhalt has so endeared himself to the members that he is popularly known as "Father Abraham Anhalt of Henry Jones Lodge."

Brother William Asher installed the officers of Akiba Lodge No. 173. On that same evening a distinguished co-religionist, Dr. [illegible], brother-in-law of Bro. Otto Irving Wise, and Rabbi Stephen S. Wise was initiated as a member of the lodge. The District Secretary Brother Bernard M. Kaplan, doing the honors on that occasion. The officers of Hillel Lodge No. 23 were installed by Brother Meyer L. Victorius, President of New York Isaiah Lodge No 1. Brother Myron Sulzberger installed the officers of Zion Lodge No 2. The officers of [illegible] Lodge No. 5 were installed by Brother David Kraus.

New York Isaiah Lodge No. 1, held a most interesting meeting on January 22, at which a number of candidates were initiated, Brother Joseph Rosenzweig being the orator on the occasion. Addresses were also delivered by Brother Meyer L. Victorius, Brother Charles Katzenstein and the District Secretary, Brother Bernard M. Kaplan. The ritual was most beautifully exemplified by the New York Isaiah Degree Team, assisted by Brother Lorence of Akiba Lodge.

Brother Isaac Moss of Harmony Lodge, Bridgeport, Conn., was appointed a member on the Board of Charities by Mayor Wilson. Brother Moss is one of the Governors of the Home for the Aged at Yonkers.

Mrs. Louis Meyers, wife of our late Brother Louis Meyers, one of the founders of Washington Lodge No. 19, on the occasion of her 80th birthday, remembered the Home for the Aged by a very gracious gift. Brother Henry Meyers, one of the most active Governors of the Home, has been indisposed lately. All who knew the good work of Brother Meyers are sincerely praying for his speedy recovery. Bro. Meyers will be 75 years old April 3, 1917.

Tuesday night, which is "good fellowship night" at the B'nai B'rith Headquarters, draws a number of the finest young men of the Metropolitan Lodges to the Headquarters, where an informal talk is given by some prominent brother in the district. The informal talk is usually followed by a fine musical program. The brothers who have thus far favored the Tuesday evening gatherings, are Brothers Maurice P. Davidson, Brother Eugene Lehman and Brother Charles Hartman.

Akiba Lodge No. 173 will celebrate its 45th anniversary by an elaborate banquet at Elsmere Hall, 80 West 126th Street, New York City, on March 10, 1917. Brother William Silk, Brother Landau, the President of the Lodge, and Brother Schmerl, the Secretary, are busy making arrangements for the forthcoming event.

Brother Maurice M. Israel, of Worcester Lodge No. 600, who was the installing officer of the youngest lodge of the District, Israel Lodge No. 793, reports that the Brothers of Israel Lodge are very much interested in social work and other B'nai B'rith activities. The President of the Lodge is Brother Dr. Elias Caplan, one of the prominent physicians in Portland, Me.

Adullam Lodge, of Pittsfield, Mass., has a very enthusiastic and instructive meeting on January 8. The newly elected officers were installed by Joseph Rosenzweig of New York, now President Elect of the District. Later on the members and a number of guests tendered a banquet to the distinguished visitor at the American House. Brother Leo Zander, President of the Lodge, acted as Toastmaster and addresses were made by Brothers Geo. A. Newman, Benj. England and James Rosenthal, and the speaker of the evening, Brother Joseph Rosenzweig. Brother Rosenzweig kept the party very much interested for an hour, speaking of the activities of the Order, its aims and what it stands for. Numerous matters of great interest were taken up by the officers. A number of applications for membership were handed in during the evening.

Henry Jones-Lebanon Lodge No. 79, on Sunday evening, January 7, held its first open meeting of the year at the Headquarters of the B'nai B'rith in New York City. The meeting was followed by a public installation of the officers and a dance.

Brother Abraham Anhalt, who retired from the Presidency after eighteen years of service in that position, was presented by the members with a magnificent silver service, in expressing to him in some small measure their esteem and appreciation for the splendid services rendered to the cause of Benevolence, Brotherly Love and Harmony.

Refreshments were served to the young ladies, members and friends; a very pleasant and enjoyable evening was spent. The attendance was over one hundred.

Brother Emanuel Stern, President of Chananiah Lodge, celebrated his 50th (golden) wedding anniversary, Feb. 18, at Hotel Astor. Brother and Mrs. Stern were surrounded by their devoted family and loving friends. His son, Brother Monroe Stern, of Ramah Lodge No. 30, was one of the out-of-town members of the family present.

DISTRICT NO. 2.

At a meeting of the General Committee of the District Grand Lodge, held in Cleveland on Jan. 14, 1917, a charter was granted for the institution of a B'nai B'rith Lodge at Middleton, Ohio.

Joseph Lodge, No. 73, of St. Joseph, Mo. held a public installation of officers on Jan 4, 1917. Mr. L. Levy, of St. Louis was the guest of honor and delivered the principal address. A dance was held after the close of the exercises and refreshments were served.

Under the auspices of the Social Service Committtee of the District Grand Lodge, Jewish services were held at the Ohio Penitentiary in Columbus, Ohio, on Sunday, Jan. 14, 1917, by Brothers Rabbis Joshenofski and Myers. Several visitors were present, among them Mr. L. H. Hirsch, of New York City, who made an interesting talk touching briefly on his traveling experiences.

Louisville Lodge, No. 14, of Louisville, Ky., is making plans to conduct a campaign for membership during the coming month and the officers hope to materially increase the membership of the lodge.

DISTRICT NO. 3.

A number of young men of Philadelphia. who were heretofore organized as a beneficial organization under the name of "Freda Largman Beneficial Association," have resolved to file an application for a charter for a lodge of the Order to be known as "Freda Largman Lodge."

Huntington Lodge, No. 795, of Huntington, W. V., is now located in its new lodge and club rooms. The dedication services were held on Jan. 9, 1917, and were followed by a dance. Officers of the Grand Lodge were present and many prominent members of the Order participated.

The lodge is now conducting a membership campaign and hopes to materially increase its present enrollment.

The newly instituted lodge at Connellsville, Pa., arranged for permanent headquarters with club facilities.

At the suggestion of Mr. Enoch Rauh and other members of the Order, a bill will be introduced in the Pennsylvania Legislature to change the election date, which will fall on Sept. 18th this year, which is the Jewish New Year, so as to not deprive Jews from exercising their franchise. The bill has been introduced by Representative Isadore Stern, of Philadelphia.

DISTRICT NO. 4.

The first business meeting of the year 1917, held by Samuel Auxiliary of Vancouver, B. C., took place on Jan. 11, 1917. The meeting was well attended and was very interesting.

Hanukah services were held in San Bernardino, Cal. under the auspices of Paradise Lodge, No. 237, in which almost the entire Jewish community participated. Mr. Sam Robinson delivered an address on the occasion which was timely and appropriate.

Baron de Hirsch Lodge, No. 420, of Butte, Mont., passed through a very prosperous year. The net gain in members show 19, and more than double its financial resources. The most prosperous year is looked forward to 1917.

DISTRICT NO. 5.

An interesting meeting of Gate City Lodge, No. 144, of Atlanta, Ga., was held on the evening of Jan. 9, 1917.

Bro. Milton Klein, president of the District, installed the officers of the lodge for the ensuing year. Several talks on the Work of the Order were made by various members, among them Bros. Milton Klein, N Goldstein, Dr. B. Hildauer and Simon Selig.

A new lodge was instituted in Jackson, Fla., at an enthusiastic meeting held on Sunday, Jan. 21, 1917. Mr. Hyman Jacobs, a member of the Grand Lodge, acted as the installing officer.

DISTRICT NO. 6.

Wm. McKinley Lodge, No. 521, Omaha, Neb., held a meeting on Jan. 18, 1917, at which a class of eight candidates was initiated. The lodge initiates from one to four candidates every Thursday night, at its weekly meetings. Its meetings are full of vigor and are attended by an unusually large number of members. At the meeting on Jan. 18, 125 members were present. On the evening of Jan. 25, the lodge held an open meeting at which the status of the Jew after the war was discussed.

Bro. Charles D. Oreckovsky, of Duluth, Minn., a member of the General Committee of the District Grand Lodge, installed the officers of Iron Range Lodge, No. 793, of Chisholm, Minn., at a well attended meeting held on Jan. 14, 1917. Brother Oreckovsky was aided in his work by Bro. Milton P. Firestone, of St. Paul, who addressed the lodge at its meeting in the afternoon and also at the banquet in the evening. At the banquet Brother Oreckovsky presided and in well chosen words introduced a number of members who addressed the gathering.

Superior Lodge No. 775, of Marquette, Mich., held a well attended meeting on Sunday, Jan. 21, 1917, at which the officers for the ensuing term were installed.

Julius Houseman Lodge, No. 238, of Grand Rapids, Mich., is issuing a monthly bulletin which is meeting with the approval of the members of the lodge. The bulletin contains a number of interesting items and also serves as a medium to announce to the members the activities of the lodge.

The lodge is making arrangements through its Intellectual Advancement and Entertainment Committe for an interesting meeting to be held on Feb. 19 which will assume the nature of a social evening. A "Hat Talk" will be the event of the evening, with humorous and serious questions intermingled.

At the meeting of the lodge, held on Feb. 5, a discussion was held on the subject, "Why Should Grand Rapids Jews Join the Lodge?" and Bro. Louis Grombacher, chairman of the Membership committee led in the discussion.

The Anti-Defamation and Vigilance Committee of the lodge are attentive to their duties and alert, as evidenced by the fact that recently there appeared in one of the daily papers of Grand Rapids an article with reference to certain Jewish characteristics, which, while intended to be of a witty nature, were not so considered by the Anti-Defamation League Committee and its chairman, Bro. Henry L. Houseman, who filed a protest.

DISTRICT NO. 7.

More than 300 people attended the B'nai B'rith Day celebration held at the Hebrew Institute under the auspices of the B'nai B'rith of Fort Worth, Texas, on Sunday evening, Jan. 21, 1917, and listened to a splendid address of Judge Tannenbaum, of Houston, Texas, made in the interest of the Jews suffering in war-torn countries in Europe. A musical program was successfully carried out.

On Sunday, Jan. 7, 1917, Rabbi Samuel Rosinger organized a new lodge with 23 charter members at Port Arthur, Texas. The lodge will be known as Solomon Schechter Lodge.

Herzl Lodge, No. 608, of Houston, Texas, held one of the best attended meetings on Wednesday evening, Jan. 10, 1917, in the history of its existence. The officers for the ensuing term were installed and a number of new members were initiated. At the close of the meeting refreshments were served.

Amarillo Lodge recently organized at Amarillo, Texas is in a flourishing condition. Practically every co-religionist in the community is affiliated with the lodge. The lodge celebrated B'nai B'rith Day on Jan. 28, at which time Rabbi Blumenthal of Fort Worth was the guest of honor and principal speaker.

On Sunday, Jan. 14, 1917, the officers of Calcasieu Lodge, No. 506, of Lake Charles, La., were installed at a well attended meeting held at Temple Sinai.

At a meeting of Barnett Lodge, No. 754, held on Jan. 5, 1917, the officers for the ensuing term were elected. The installation took place at a well attended meeting of the lodge held on Sunday, Jan. 21, 1917. Barnett Lodge is in good condition and is constantly growing in membership and influence.

Texarkana Lodge, No. 520, of Texarkana, Texas, held its B'nai B'rith Day celebration on Sunday, Jan. 21, 1917. Bro. Ernest R. Bernstein, of Shreveport, La., president of the District Grand Lodge, was the principal speaker of the evening. Brother Bernstein delivered a forceful address, awakening in his hearers new enthusiasm.

DISTRICT NO. 8.

Up to the present time Lessing Lodge, of Breslau, Germany, has collected over 61,000 marks for war relief work.

Maximilian Stein, of Berlin, has tendered 5,000 marks to the German Grand Lodge as a nucleus for a Maximilian Stein foundation, the interest of which shall be applied to the benefit of the Jewish youth, according to the discretion of the Grand Lodge.

THE B'NAI B'RITH.

The Independent Order B'nai B'rith takes its place in the Congress movement as one of the democratic forces. The Order is to be congratulated upon its decision. For many years the B'nai B'rith has maintained a democratic organization, strongly disciplined, organized for philanthropic purposes, but wavering as to the larger interests of the Jewish people. It maintained its international character, and rested upon its laurels, leaving to other forces with more energy to acquire a predominating influence in Jewish life. With the acquisition of new elements, the B'nai B'rith has with difficulty held to a neutral attitude on many of the pressing questions of the day. One thing was clear. If it wished to hold its own, and prevent its own submergence as an important deciding factor, it would have to abandon its neutrality. At the Hotel Savoy conference, Mr. Kraus made his decision. He cast the lot of the B'nai B'rith with the democratic, nationalistic elements. He thus aided materially in the overthrow of the erstwhile Eastern leaders, and reestablished his own organization in the good opinion and esteem of many of its friends.—The Maccabean.

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JEWISH LEADERS

A Series of Historical Portraits

By RABBI SAMUEL S. COHON, *Chicago*

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6. EZEKIEL, THE LEADER, AS PRIEST-PROPHET.

By the side of the kings and prophets of ancient Israel, the priests of the sanctuary asserted the power of leadership. The origin of the established priesthood lies in deep obscurity. Late Biblical tradition regards Aaron as the father of this institution; but this title should rather be reserved to Moses, the Founder of Israel, to whom the priesthood as well as prophecy probably owes its origin. One passage in the Book of Exodus (XXXIII:7-11), speaks of him rather than of Aaron as the priest of the Tent of Meeting, whither the people turned to consult the will of God. Tradition claims that Moses sprang from the tribe of Levi. A careful study leads one to suspect the reverse; that Levi first formed itself about the person of Moses. "The pick of those faithful to Yahweh," from all tribes, who hastened, at a critical moment, to his aid, lending their arm even against their own kinsmen in defense of the pure religion (Exodus XXXII:26-28), remained from that time on united, and formed a new tribe, "Levi," (in all likelihood, derived from the Hebrew root Lawa—"to attach oneself to another"), which was subsequently reckoned together with all the other tribes among the sons of Jacob. As the "body guard" of Moses, forming, as it were, his wider family, the Levites could rightly claim to be initiated in the mysteries of Yahweh worship. Therefore, they failed—in company with the tribe of Simeon—to gain a foothold in Canaan, and were almost annihilated in the process (Genesis XXXIV and XLIX:5-7), their remnants scattered all over the land where their services as priests were at a premium. While at first any man might have discharged the priestly duties, during the period of the Monarchy the Levites gained the exclusive right to the Yahweh priesthood, so that every priest had to be a Levite. (See K. Budde, Religion of Israel to the Exile, pages 79-87.)

Just as prophecy in Israel rose to new power in conjunction with the political state, so was the priesthood raised to new prominence with the formation of the Monarchy. Zadok, appointed as head minister by Solomon, became the founder of a long line of priests that held a dominant place in the life of the Jewish people from the construction of the First Temple to the destruction of the Second Temple, for a period of more than a thousand years—outliving kingship and prophecy. With the elevation of the house of Zadok, the priestly prerogative was not taken away from the other Levitical families. In the Blessing of Moses which pictures the religious and social conditions of Israel immediately after the completion of the Temple, no distinction is made between Levites and priests. The whole tribe of Levi without exception is entrusted with the maintenance of the service of the altar, and with the care of the Urim and Thumin or the sacred oracle, by the direction of which the will of God was divined for man. "They (the whole tribe), show Jacob Thy judgments, and Israel Thy instruction—"direction" or "law"—they set incense in Thy nostril, and whole offerings upon Thine altar." (Deuteronomy XXXIII:10. See Driver's Commentary to the Book of Deuteronomy). Nevertheless, it was but natural that the Zadokites, ministering at the royal sanctuary at Jerusalem, should have gained greater prestige than those Levites that were connected with the village shrines. Their importance further grew with the promulgation of the Deuteronomic Law (of which they may have been partly the authors), by King Josiah in the year 621 B. C. E., which suppressed all the outlying places of worship, and concentrated all the religious life of the nation in the Temple of Jerusalem. The Book of Deuteronomy expressly secured to both classes of Levites the right of exercising priestly functions (Deuteronomy XVIII:6-8). It was left to Ezekiel, himself of the House of Zadok, by virtue of authority as prophet, to limit the priestly prerogative to the sons of Zadok, and to turn the other Levites into subordinate officials of the Temple. Thus the established Levitical priesthood, began with Moses, found its culmination in the teaching of Ezekiel.

As the authoritative interpreters and even framers of the Law, and as ministers and guardians of the traditional worship, the priests often came into conflict with the prophets who represented the more progressive force in the religion of Israel, whose gaze was ever directed forward and upward, and who ever championed the new revelation of God. Finding themselves impeded by the conservative power of the priests, the prophets often condemned them for their spiritual blindness, and for their overemphasis of ceremonialism, at the expense of morality and the religion of the heart. The prophets were the radicals and revolutionaries of their day,—not reckless iconoclasts who (in Nordau's figure), are to civilization what innundations or cyclones would be as street sweepers, clearing the ground without any conscious aim but blindly destroying. They were "clear-minded innovators, true revolutionaries, who are reformers, leading suffering and stagnating humanity from time to time by toilsome paths, into a new Canaan" If they tore down old foundations it was only to build up newer and stronger ones. Hence their conflicts with the priests were, at times, put aside; and, as in the case of the composition of the Book of Deuteronomy, the two joined forces. The priestly and prophetic tendencies were united in Moses and in Samuel. And they were most harmoniously blended in the first great leader of the period of the Exile, who appears in the double role, as priest-prophet—Ezekiel of Babylon.

As a prophet he championed God's universal dominion on earth, and His reign of righteousness. With his prophetic predecessors, he insisted that what religion demands of man is that he do justice, love kindness, and walk humbly before God. And as a loyal priest, he understood the full value of ritual. A pure ritual is as essential to religion as sounds are to music, as words to thought, as pictures to painting. The ritual becomes dangerous when the Spirit of God no longer permeates the worshippers; and it thus turns into a lifeless mass of ceremonies. What is then needed is not the total abrogation but the reformation of the ritual and, above all, the reformation of the hearts of the worshippers. Thus combining the ideals of the great preachers of righteousness with the traditions of the ministers of the Temple, Ezekiel became one of the most important constructive leaders of the religion of Israel, perhaps second only to Moses.

As a member of the leading priestly family of Zadok, Ezekiel, when still a young man, was deported from Palestine by Babylonia, by King Nebuchadnezzar, together with the prominent members of the priesthood, aristocracy and royalty, in the year 597, eleven years before the destruction of Jerusalem (586 B. C. E.). The body of "patrician" captives was taken to Tel-Abib, a spot within easy communication with most of the important cities of the land, and not far south of the capital, Babylon. There, they were permitted to carry on their trades, to own land, and even to maintain some form of self-government. Ezekiel lived with his wife among the captives, preaching the message of contrition, repentance and salvation for over twenty years (592-570 B. C. E.). The sorrows, hopes and dreams of his people during that period of national probation, were entwined about his personality.

His prophetic activity is reflected in his book which stands third in the group of Major Prophets. As no other prophetic book in the Bible, that of Ezekiel is free from amplifications and additions. Throughout, it forms an "articulated whole," distinguished in all its parts, by "a strongly individualized style," and set in a framework of supernatural visions. With the exception of but few passages, the book is written in rhetorical prose. (Gray, Critical Introduction to the Old Testament, chapter XXII). Though in places his style rises to a high pitch of eloquence and even poetry, it is, as Professor Moore remarks, "generally pedestrian and sometimes clumsy." His sentiments are poetic, but they are often marred by copious repetitions and by their profuse and even verbose forms of expression. If his book lacks the vigor and terseness of Isaiah's and the grace and lyricism of Jeremiah's, as a whole it exhibits decided marks of superior artistry of arrangement and conception, and gives him a commanding place among the great authors of the world. He was an accomplished scholar, thoroughly acquainted wtih the history, laws, wisdom and literature of his people, and with the religious and political ideas of the surrounding nations. As a painter of verbal pictures, he has had few rivals in the domain of letters. Attempts to present his symbolism and his imagery on the canvas, taxed the minds of Raphael, Albrecht and Durer. Herder spoke of him as "the Aeschylus and the Shakespeare of the Hebrews"; Schiller wished to study Hebrew in order to read Ezekiel's writings in the original; and Victor Hugo exhausted his vocabulary in praising this man of inexhaustible religious depth and literary skill.

Like the other prophets, Ezekiel rebuked, threatened and warned his people; and he also taught and comforted them. He indulged in symbolic action or dramatic presentation of his message, more than any other prophet. We see him seated lowly, despondent and grief-stricken over the guilt of Judah; then we behold him standing firmly on his feet, justifying to the elders of the people the ways of God and man. Here he stands as a watchman on a high tower, sounding the alarm; and there he moves in the valley with his eyes uplifted, dreaming the dream of Israel's regeneration. It was due in no small degree to his sharp perception of the needs and problems of his day that the history of the Jews did not come to an end with the collapse of the Jewish state.

His consecration to the prophetic mission, which took place five years after his arrival in Babylon, Ezekiel describes in a vision which bears a strong resemblance to Isaiah's. The Rabbis noted the striking contrast of Ezekiel's copiousness and Isaiah's terseness. They said that while the prophet of Jerusalem speaks of God in the manner in which a person living at the capital speaks of the king's train, Ezekiel describes God's appearance very much as a villager talks about his first sight of the king. In veiled pictures—in which the Phoenician symbolism of the Temple in Jerusalem mingles with Babylonian religious art, Ezekiel presents his vision of God. As he stood by the river Chebar in Tel-Abib, he beheld a storm cloud bursting forth from the way of Jerusalem. Out of the midst of the cloud interfused with fire and surrounded by brightness, gleamed something like shining metal. Looking more intently into this splendor, he distinguished four creatures of human form, facing in four directions, each making one side of the fiery cherub-chariot. Each had four faces, four wings and the arms of a man. Their legs were straight, and the soles of their feet were like the soles of a calf's feet. Every one had the face of a man in the front, that of a lion on the right, of a bull on the left, and of an eagle behind. On each creature, two wings covered the body; and two, extending sidewise, touched those on either side. Beside and between them, at each corner of this living chariot, were two wheels set at right angles, within one another. The frames of the wheels are full of eyes, and the wheels turned not as they went. Over the chariot and above the heads of the four creatures rested a sapphire-like firmament whereon stood a throne, and on the throne was a form of a man, surrounded by a dazzling brightness. "It was the appearance of the likeness of God's glory", departing from the Temple of Jerusalem to dwell with the exiles of Babylonia. (C. H. Toy, The Book of the Prophet Ezekiel, notes to Chapter 1.) The prophet fell on his face and heard the Divine Voice commanding him to rise and go to the rebellious people. A book of lamentation, mourning, and woe, was placed in his mouth, and God commanded him: "Eat this book and go and speak to the House of Israel." Like Jeremiah, he found even the threatening words of God as sweet as honey. Then the spirit of God lifted him up and carried him off to his people; and there was a great noise of the rustling of the wings of the four creatures and of the revolving wheels beside them. He was deeply stirred, for "the hand of God", he says, "was strong upon him". Henceforth, he regarded himself as a watchman of the House of Israel, whose duty it was to warn the wicked and to encourage the righteous. All through his prophetic career, he was guided by this and similar visions. In his free and "winged fancy", he saw "the likeness of a man, from the loins downward like fire, and from the loins upward like the gleam of shining metal", which seized him by the locks of his hair and carried him through the air to Jerusalem into the presence of the Divine glory. (Ezekiel VIII:2-4.) Professor J. Morgenstern observes that "the prophet refused to conceive the Kebbod Yahweh (Divine Glory) as descending to such mechanical, and in itself unimportant work, as bringing the prophet from Babylon to Jerusalem; and so this task was delegated to the mediator of Mal'ak (messenger or angel) of the Kebbod Yahweh" (Biblical Theophamies, Chapter XII). The same figure appeared in Ezekiel's imagination as a man clad in linen and with an ink-horn on his hip, leading six other supernatural beings through Jerusalem on their mission of destroying the faithless men and women (Ezekiel IX). These pictorial illustrations of the supernatural, probably used in the first place as purely literary devices, have caused endless confusion in the religious thought of Jew and Christian.

The prophets before Ezekiel who were active during the existence of the Jewish state, addressed themselves to the whole nation, to its princes and kings. This produced the erroneous impression that the prophets were essentially statesmen. With Ezekiel there is no room for misunderstanding. He confronted not a national government, but a religious congregation. Though he spoke of the nation's destiny, he addressed himself primarily to the individual. He spoke of himself as a pastor of the flock, and regarded the care and cure of the individual soul as his chief concern. God himself appeared, in the eyes of Ezekiel, as the great Good Shepherd, and Israel the flock which He leads. Torn away from organized religious life, his followers made his house the meeting place for instruction and probably also for prayer. This was the small beginning of the great democratic institution of the Synagog, the institution which has preserved Jewish life to this day.

The burden of Ezekiel's preaching, during the first six years of his ministry, was contrition and repentance. His fellow captives were urged by certain prophets to believe in the indestructability of Jerusalem and in their speedy return from captivity. Against this false optimism Jeremiah protested in his letter to the xiles (Jeremiah XXIX), counseling them to settle down into the life of Babylon

(Continued on page 2

Ezekiel, too, consistently pointed out that the sinful city of Jerusalem will be destroyed. Its wickedness exceeds that of Sodom and Samaria, which God uprooted in His anger. It is a city of injustice and corruption. The very sanctuary of the living God is defiled with the images of idols which the elders of Israel as well as the common folk openly worship. (Ezekiel VIII.) This apostasy and lewdness of Israel was not of recent date. Israel always was rebellious. Unlike Hosea and Jeremiah, Ezekiel cannot find a single period in the people's past when they were truly devoted to God. God found Israel in the desert in a helpless and degraded position, and in His mercy He cared for her and wedded her; but as a faithless spouse, the nation corrupted itself. But what can be expected from a people descended from a low idolatrous stock, whose father was an Amorite and whose mother a Hittite? (Ezekiel XVI.)

Ezekiel looked upon himself not only as the watchman of the House of Israel, but also as the defender of Israel's God. Those among the captives who were not conscious of any apostasy of their own inferred that they suffered either for the faithlessness of their fathers or for that of their neighbors. This appeared to them as highly unjust. "The fathers are sour grapes", they complained, "and the teeth of the children are set on edge". In opposition to this saying which was flung into his teeth, Ezekiel asserted the principle that every soul "sustains its own independent relation" to God. "The soul that sinneth, it shall die"! (Ezekiel XVIII.) Carried away by his zeal for the idea of personal responsibility, which Jeremiah had already advocated, Ezekiel apparently broke away from the old conception of the solidarity of the family, and passed over "to the opposite extreme of an individualism of the most atomistic type—atomistic not only from the point of view of social ethics and life, but even from the point of view of the individual itself. The fact of the essential unity and continuity of each life is ignored; life is considered from the point of view of actions, not character. The ties of heredity and environment which link a man to his fellowmen, and often involve the innocent with the guilty in temporal disaster, are not given due consideration" J. M. P. Smith, The Prophet and his Problem, p. 203-4.) Fortunately, Ezekiel contradicts himself. Though emphasizing the idea of individualism, "he never loosened his hold upon the thought of Yahweh as fundamentally in union with Israel's land", though His glory is present everywhere. (Ibid.) And he retained his belief in the unity of God and Israel. "When Israel, through its sinfulness, compelled Yahweh to leave His earthly dwelling-place and expel His people from its land, it disturbed a relation which for God's sake, as well as for Israel's, must ultimately be restored. The world exists for the glory of Yahweh, and the goal of history is not reached till, in Ezekiel's favorite words, it is known of Gentile as well as Jew . . . that 'I am Yahweh'" (C. G. Montefiore, Hibbert Lectures, p. 248.) This national mysticism enabled Ezekiel to guard his fellow captives against the danger of assimilation with their heathen neighbors of Babylonia, to refine their religious ideas, and to prepare them for the world-wide mission that awaited them.

A grave difficulty of a practical nature presented itself to the faithful ones among the captives. In a strange land away from altar and sanctuary, how shall God be worshipped? This difficulty was aggravated by the belief of the times that religion is inseparable from country and nationality. "A nation's country was the home and dwelling place of its national deity; to be torn away from one's native soil was equivalent to being torn away from Him; ;and thus was destroyed the strongest bond and the deepest source of nationality". (H. Cornill, Prophets of Israel p. 198-9.) Ezekiel, too, shared their belief that every country outside Palestine was unclean, but in his deeper conception of God he realized that even in a foreign land worship can be offered Him. While away from Jerusalem, sacrifices could not be brought upon the altar, other forms of divine service remained. There was the Sabbath, which could be observed even in the land of captivity no less than in their native land. This institution Ezekiel regarded as fundamental to Judaism. It is "a sign between God and Israel", he declared. "by which they shall know that it is God that sanctified them". On the other six days of the week, too Israel must feel itself a holy nation. Their dealings with their fellowmen must be just, their family life must be distinguished by purity and chastity. And they must, above all, keep away from the defilement of idolatrous practices. "I have sent them far off among the nations, and scattered them over the lands", says the prophet in God's name, "but I shall be their sanctuary a while (usually rendered: 'a little sanctuary') in the lands whither they are gone". God's "presence will be to them all that the Temple was". (C. H. Toy, Ezekiel, note to Ezekiel XI:16.) Should the hearts of the people be purged of all idolatry, God will take them back to their land. (Ezekiel XX.)

In this strain Ezekiel preached during the first part of his ministry, warning the people of the impending doom of Jerusalem, and calling them to whole-hearted repentance. At last the fatal day arrived. The land of Judah was devastated, Jerusalem destroyed, and the Temple of God turned into a heap of ruins. The final crash of their glory came like a paralyzing shock to the Jews. When the sad news reached the prophet his hard words disappeared. Tears overpowered him. His tones grew gentler. The cords of his heart rang with compassion for his sorrowing people. "My flock are ye", he announced in the name of the Divine Shepherd, "the flock that I tend; and I am your God, says the Lord". (XXXIV: 31.) God does not punish in order to crush the sinner, but to reform him that he may live. Thus Ezekiel took his nation to his heart; and his love which had earlier spoken through his chastisement, now showered upon them the tenderest comfort.

The tales of woe that the captives brought about the tragic fate that befell Judah and the cruelties of the neighboring nations, especially of Edom, aroused the prophet's indignation. In his oracles against the wicked nations he predicted their destruction: "The nations round about you shall bear their own shame! But ye, O mountains of Israel, shall shoot forth your branches and yield your fruit to my people Israel, for shortly shall they come . . . The cities shall be reinhabited, and the waste places built". (XXXVI:7ff.) God will restore Israel not because of the people's righteousness, but on account of His own good name, that through Israel His glory may be revealed to all the nations. God will then create in the people a new spirit that will have utter contempt for idolatry and impurity. "I will sprinkle pure water on you, and you shall be pure from all your impurities; from all your idols I will purify you; I will give you a new heart and put within you a new spirit. I will take the heart of stone out of your bosom and give you a heart of flesh; my own spirit I will put in you; I will cause you to follow my statutes and observe and perform my ordinances. Ye shall dwell in the land which I gave to your fathers; ye shall be my people and I shall be your God. . . . On that day men shall say: This land which was desolate is become a garden of Eden; and the waste and abandoned and ruined cities are become fortified and inhabited". (XXXVI:22-38.)

In the first six years of his preaching Ezekiel had to fight the people's overweaning self-confidence and pride; during the remainder of his career he was forced to dispell the clouds of despair from their hearts. Having seen so much sorrow, they could not believe that there was hope for them. To his downcast brethren, Ezekiel brought this vision of sublimest grandeur: He was carried away by the spirit of God—so he tells them—into a valley which was full of dry bones, and was asked: "Can these bones live"? Knowing the greatness of God's power, he answered hesitatingly: "O Lord God, Thou alone knowest". Then he was commanded to prophecy to the dry bones, in the name of God: "Behold, . . . I will put sinews on you, and clothe you with flesh, and lay skin on you, and put breath into you, and ye shall live, and shall understand that I am God". As the prophet spoke there was a rattling of the bones; they came together bone to bone; there were sinews on them; flesh covered them, and skin clothed them; but there was still no life in them. Again he was ordered to prophecy, saying: "From the four winds come, O spirit, and breathe into these dead bones that they may live"! And the spirit of God came into them and revived them, and they stood upon their feet. Even as these bones—exclaimed the prophet—so are the people of Israel. They say "our bones are dry, our hope is gone, we are ruined". But God will take them out of the land of their exile (their national grave), fill them with His spirit and place them in their own land. In the regenerated Israel there shall not be one struggling kingdom in the North, and another feeble monarchy in the South. Judah and Israel shall be reunited under one righteous king—another King David; and shall prosper through the grace and the presence of God.

Ezekiel had witnessed the corruption and had seen the abominations in Jerusalem and in the very Temple before the Exile. He had gone through the Inferno of degradation, and now, dreaming of a new order of things, he resolved to create a Paradise of sanctity and of Godliness for his people. In order to bring this dream into actuality, he devised a practical scheme for the political and religious reconstruction of the nation. His proposed constitution aims at the establishment of a complete kingdom of God, in all its details, wherein the rule of holiness, in its moral and ritual sense, is applied to every phase of national and personal life. In a vision, he is carried to the land of Israel and set on a high mountain where a heavenly being with "a flaxen plumb line and measuring rod in his hand" sketches for him the Temple of the future. And he beholds the return of the glory of God, in the cherub-chariot, to Zion, to re-inhabit the sanctuary. And a voice proclaims: "Son of man, this is the place of my throne; the place for the soles of my feet, where I will dwell in the midst of the children of Israel forever". The old Temple had been virtually the king's chapel. The palace had adjoined it, and the sepulchres of the kings had been in close proximity. These and other offensive features shall be removed from the new Temple. It shall be consecrated solely to God. Non-Jews shall not serve in it. And those Levites that had ministered in rural sanctuaries (which were declared illegitimate and closed by the Deuteronomic law) shall not serve as priests there. They shall perform only the menial tasks. Only the Levites of the House of Zadok, "who kept the charge of the true sanctuary when the Israelites went astray", shall be the priests of the new Temple. Ezekiel's ruling (on this as on many other matters) was embodied in the Priestly Code; and thus arose the distinction between the **Levi'im** and the **Kohanim**. And a tradition was created tracing this distinction to the very birth of the religion of Israel, and assigning the hereditary priesthood to the House of Aaron.

In Ezekiel's plan, the Temple forms the center of the nation. The territory around is assigned to the Levites and priests, that both their material well being and the proper care of the sanctuary may be secured. The lands to the east and west of the sacred territory are set aside for the ruling prince. The country to the north and to the south of the Temple is apportioned between all the tribes of Israel. The sanctuary shall form the central place not alone in the land, but in the life of the nation. Stated and regular sacrifices shall be offered there on the Sabbaths, New Moons and Festivals. These sacrifices shall be provided by the prince. Great prominence is given to the sin offering and to the atoning ritual, which is to take place twice yearly, at the beginning of the first and of the seventh months. "This", writes W. R. Smith, "is the first appearance outside of the Levitical Code, of anything corresponding to the great day of Atonement in the seventh month". It is therefore possible that from the simple service in Ezekiel grew the solemn ceremonial of Yom Kippur. (W. R. Smith, The Old Testament in the Jewish Church, p. 376-7; and C. H. Toy, Ezekiel, p. 199.)

The prince of the land, in Ezekiel's scheme, is to be the chief patrons of the Temple, and also the administrator of justice. He shall put away violence and oppression, promote equity and justice, and relieve the people from unlawful exactions of tribute. He shall also enforce the use of right weights and measures and of an equitable currency. (Ezekiel XLV.) While he shall rule the people, their true King shall be God Himself. As a nation governed by God, Israel shall be the representative of God in the eyes of the whole world. Thus the prophet who, at the beginning of his career, stressed the principle of individual responsibility to the extreme, "finds the highest expression of religion not in the isolated life of the individual, but in the group life of the community. His community is, of course, composed of individual members, all of whom sustain right relations to God; they live, however, not for individual ends, but for the furtherance of the purpose of the community, which is the revelation of God's glory to the world". (J. M. P. Smith, The Prophet and His Problem, p. 205-6.) The New Jerusalem of Ezekiel's vision, in which the spirit of sanctity pervades all hearts, rightly deserves the name which he gave it: "Yahweh Shammah—God is here"!

Ezekiel gave Judaism a new lease of life. Though like the rest of the prophets, he experienced the spiritual apathy of the people, and he even complained that the people gathered to hear him because they enjoyed his musical voice, his eloquence and his beautiful delivery, and turned a deaf ear to his instruction, yet his message took deep root in the heart of Israel. Though not realized in full, his hopes of the future yielded an abundant harvest. The external side of his Utopia took shape, in the restored Israel, in the form of the Theocratic state, which played so prominent a part in the history of the Jews, and later on in the life of the Christian Church. His visions of the restored splendor of Israel and of the revival of the dry bones, gave rise to fantastic creations and dreams which have soothed the hearts of the Jews in anguish, and given them strength to endure hardship and wait for the unfailing help of God. Thus Ezekiel takes his place among the dominant figures of Israel who, as a pillar of the Torah, as priest, and as prophet, has moulded our people into a kingdom of priests and a holy nation.

THE POLISH PERFIDY IN THE DEMAND FOR LIBERTY AND INDEPENDENCE.

By Dr. S. Emes in the "Echo de Russie."

As was to be expected, the Papal encyclical letter denouncing the persecutions of the Jews, has had no effect whatsoever and these sorrowful affairs continue with the same intense hatred and upon the identical false pretenses as before.

What is the most surprising is, that the "Temps," which up to the present has not printed one word of commiseration on behalf of the persecuted Jews of Russia and Poland, has now thrown open its columns to a disgraceful campaign against the unfortunate victims of those atrocities.

In a telegram which the "Temps" had sent to it, the Poles inform the Entente powers, that as between themselves and Germany they will prefer the former and these are the most important reasons advanced to justify that minor event: The Jews, they say, have opened two crimes with German complicity; they have opened many schools and, horrible to say, they teach in their own language; furthermore, they have built synagogs "alongside" of Catholic churches.

As to the schools, the case may be stated correctly, although it is in no wise in accordance with information we have received from Russia and which does all honor to the Jews, who despite this storm of suffering and all their misfortunes have not ceased to provide the means for the instruction of their children and one need be a Polish anti-Semite in order to find fault therewith. Besides, according to the same source of information, the Poles have themselves opened quite a number of schools "in their own language" since the German invasion of Poland.

As to the second crime of the Jews, which drives the Poles into the arms of the Entente powers, that charge of having built synagogs alongside of Catholic churches is equally ludicrous and false.

Anti-Semitism in Poland, as elsewhere, is based mainly upon economic grounds. It is the competition of the Jews in the industrial, commercial and other activities that has created a dire hatred both against the Poles and against the Jews; if Poland has gained a considerable development in all lines of trade, it is due to a great extent to the efficient activities of the Jews. But the competition which has penetrated the entire contemporaneous life and which has led Europe into the present bloody struggle, is a crime in the eyes of the Poles when that competition is caused by the Jews in Poland.

What is most ridiculous is that the Poles also are jealous of the competition caused by the erection of synagogs alongside of their churches, in the same way as the hawker at a country fair, having secured a good location, would hate to see a competitor installed in the vicinity.

Do these Poles fear that the prayers of the Jews, recited in Hebrew, the only language of God the Father of God the Son during Biblical times, might prove acceptable to the Deity before their own Latin prayers, so little understood by themselves, could be heard?

That question should be answered by the Polish political agents and by the "Temps".

As to those millions of Polish Jews, those "Poles of Mosaic faith" of 1863, those unfortunates accused of being Russian spies, who without any transition stage have since the declaration of the war been denounced as "pro-German" agents and spies, they will continue, as they did in the past, to remain steadfast adherents of the Polish democracy and to struggle for their own freedom as well as for the liberty of Poland.

RUSSIAN MINISTER ON JEWISH LAWYERS.

The new Minister of Justice, M. Dobrovolsky, has expressed himself openly in favor of a policy of tolerance towards the subject of nationalities. He has also criticised the present abnormal condition of barring Jewish lawyers from becoming Advocates. He describes this state of affairs as an injustice to the cause of justice.

THE PROBLEM OF AMERICAN JUDAISM

By DR. MAX L. MARGOLIS

Written for the B'nai B'rith News

Under the above caption there has appeared in the February number of the "Atlantic Monthly" a paper by Ralph Philip Boas, associate professor of English at Whitman College, in the state of Washington. The paper, written in a simple style, will unquestionably cause resentment in Jewish circles, as may be judged by the temper of one rejoinder which has come to my notice. Our theologians and semi-theologians will be nettled at the daring of a layman to challenge positions regarded as established. For it is the quality of the lay mind to place itself out of range by the very manner in which it puts questions. Even the man untrained to theological thinking will perceive that there is a flaw somewhere in the arguments presented by Mr. Boas. But somehow it is difficult to lay one's hand on the sore spot. For the writer deals with facts, and facts are irrefutable.

The facts are, of course, as the professor sees them. His angle of view is not difficult to comprehend. Men who have undergone experiences similar to those which Mr. Boas has been through, who have resided for a long period in a Christian community and whose associations have been largely with cultured Christians, may perhaps recollect how the Jewish question was the topic of discussion with many a colleague, how it feels to be excluded from the "Christian" club or perhaps to be the only Jew admitted to membership, how the philosophers will din into your ears that Judaism is but an arrested development, sterile, of no moment in the spiritual development of mankind, and the founder of Christianity was the flower and fruition of Julaism, how the atheist physiologist will seek to convert you to a mechanistic conception of the universe and dispose of Houston Stewart Chamberlain as a trifler; how college presidents will tell you that anti-Semitism without and the Jewish organization within, make for social segregation, and that those Jewish families who are lukewarm in their adherence to Judaism, "Hellenists," as they call them, command the respect of the community at large. The Christian estimate of Judaism may go against one's grain, but when day in and day out it is thrust at you the result is that you come to believe it yourself. It is the saddest thing in the life of any alien minority that it settles down to that opinion concerning it which is held by the ruling majority.

Yet the outstanding fact is incontrovertible that, as I wrote some twelve years ago myself, we have with us a large body of nominal Jews, who neither live nor think as Jews, forming in every community a compact society apart held together by the sheer force of the social ban, an ethnic aggregate of Jews according to the flesh, a prey to every fad and religious vagary ("Christian Science," for instance), as well as to every disintegrating influence, themselves a disintegrating factor in the larger community of which they are a part. I wrote then further: "If the state is, perhaps, constructed on economic lines, society is not. Unreasoned and unreasonable emotions wield a tremendous power for the very reason that they well up from the depths of the soul. Instinct, not reason, governs society. And instinct inexorably decrees fusion. It laughs at assimilation, which is never a perfect imitation, and therefore ludicrous. It tolerates least of all a vulgarity which has not the native stamp. It cares little for morals, and a great deal for manners. The Christian (?) clubman is not concerned with fine and hair-splitting theological distinctions. He sees in the Jewish organization, in spite of all its latitudinarianism, an alien body. He will here and there recognize the individual Jew as an exception, and he will demand, not in so many words, but clearly enough to him who has ears to hear, that that Jew sever his social connections with his Jewish brethren, in other words, renounce his Judaism. What baptism does for the Jew on the continent, mere renunciation of Judaism will accomplish in the anglo-Saxon countries, although affiliation with a Christian religious body will facilitate matters, and is being resorted to by the ultra-fashionables. For where, within Jewry itself, the various synagogues of a community are so many rungs on the social ladder, with the 'Temple' on the top, communion in the Unitatrian or Episcopalian church confers vastly superior social prestige."

Where Mr. Boas and I part company, however, is in the first place the historical perspective. We are wont to speak in high terms of the Spanish period in our history. It is well known, however, that great as the number was of those who suffered martyrdom and exile, a very large body of Jews preferred the comfort that goes with wealth and station in one's habitual surroundings at the cost of apostasy. Jewish blood flows in the veins of many a Spanish grandee. The persecutions that we hear of and which were attended by all the horrors of the inquisitions, were directed against those who recanted or who practiced Judaism in secret. With the faithful it went well. But farther back in biblical times there were those that were at ease in Zion and showed no concern with the breach of Joseph. And in the wilderness our forefathers lusted for the fleshpots of Egypt. If I read our history aright, there has been a constant conflict between the large mass of the people who were given to enjoyment like the rest of the peoples, and the righteous remnant gathered about the prophets and teachers who built up the conviction that Israel must not be like others, that he must forswear the flesh to gain the spirit. At all times the allurements of foreign modes of life were too strong to be resisted by the multitude. The Maccabees were but a small band. There were always those who withdrew from the sordid present into the idealized past and into the ideal future. But this glorification of the past and the future served as a stimulus, and many were won back to God. All religions look upon the present or earthly existence as a preparation for something nobler. What buoyed up the Jew was the hope of the new order of things to which the present was the prelude, the antechamber. There is further in every religious body a distinction between passive and active members, between the serious-minded and the lukewarm. Nothing but the overt act of apostasy unmakes the Jew, but even then he may recant and be received back. So long as a Jew passively remains within the pale, he may not be the model Jew, but a Jew he is and feels himself to be nevertheless. There is many a man who obtains his world in one hour. When the crucial test comes, the Jew asserts himself, the Jew who is at one with his God and his people. We may make light of the Jew who is a casual visitor in the synagogue, the high holidays Jew. But it indicates that the thread, slender though it may sometimes be, has not snapped altogether. And lastly, before I take up a much more important point, it is incorrect that Zionism "is essentially a movement to help some one else." Not for some one else, but for the Jewish people do the Zionists labor. The Zionist appraisal of conditions in the dispersion is rightly or wrongly akin to Mr. Boas' own diagnosis. And because the Zionist does not cherish any hope for the maintenance of Jewry in non-Jewish environments, because he foresees the extinction of the Jewish race through slow but inevitable attrition, he would betimes create a center where the remnant of Judah may continue to exist and carry on the traditions of our history. And here again the appeal may be made to history. A small band only returned under Zerubbabel and Ezra. The majority remained behind. And yet the culture that was built up anew on Mount Zion was powerful enough to check the centrifugal forces of dispersed Jewry. The enthusiasm enkindled in the homeland spread eastward and westward. Palestinian Jewry dominated the diaspora.

The chief point, however, is the writer's misrepresentation of the party slogans in Jewry. He ought to know that to the Christian all Jews are orthodox. Chamberlain calls Claude Montefiore an orthodox Jew. We have our differences. But the reformer will rightly maintain that he is far from being an agnostic. What individual Jews may choose to be matters little. The reform synagogue is a conservative force. It has kept the Jew within the ranks. Moreover, as I have pointed out again and again, the reform synagogue, by its very affirmation that though it has liberalized itself in conformity to the spirit of the age, perhape sometimes yielding too much and going in the line of least resistance, it refuses to concede that salvation lies only in the church, stands as a challenge to Christianity that the truth cannot be there where it places it. And this stubborn resistance to the opinions of the majority is a profound lesson in the freedom of conscience which the world needs. Neither by persecutions nor by the blandishments of ease can the synagogue be swayed from its course. It is immortal to yield to the majority. Minorities have their right of existence. Most of all in religious matters. We shall not give way in being hypnotized into the majority's opinion that we have persisted for naught, just merely by the momentum of the past. That momentum is not to be gainsaid. So long as Christianity maintains that it is the true heir of ancient Israel, the Jew will persist to demonstrate that the Jewish truth has been perverted abroad and that the Jewish people is the vessel of the ancient truth. In this conviction orthodox and reformers share alike. Both the orthodox of the old stamp and the reformer believe that they can maintain themselves against all the corroding influences of the diaspora. Both look for surcease in the future which both place in the Messianic period, differ as they may in their conception of the nature of the surcease. They admit that conditions at present are rather difficult. So they call for sacrifices. We all know that it is not easy to live the Jewish life. No ideal is easy to uphold. But upheld it must be at all hazards. Our various organizations all have for their aim the strengthening of the Jewish consciousness. Every Jewish home is an island in the sea of humanity. Every Jewish house of worship is a center of the Jewish culture. Therein indeed lies the supreme difficulty. But when the Christian enters the church he is not quite wholly on his own domain either. He sings of Jerusalem and Zion, not of Washington and the Capital. Religion is bound up with other wordliness, that is with an order of things, be it past or future or both, which is not of the present order of things. If the Christian must look for his inspiration in the distant hills of Judea, surely the Jew may. In the synagogue the Jewish soul is liberated. There alone the humdrum Jew, torn amidst so many conflicts, becomes idealized into the full Jew, to whom nothing Jewish is alien. Judaism is not vague by any manner of means. There have been Jewish creeds, though they have not exhausted the whole wealth of content. The shortest creed, as I have said elsewhere, is found in the Book of Prayer. "All this is everlastingly true and established with us, that He is the Lord our God, and there is none beside Him, and we are Israel His people." And I may conclude in the words of my former paper: "The Roman Catholic Church answered the hostile movements of the nineteenth century with the dogma of the infallibility of her head. Israel, with equal firmness, must meet the Anti-Semitism of the day with the unequivocal reaffirmation of her divine election."

THE B'NAI B'RITH AND SOCIAL SERVICE.

Social workers who have had professional training are fond of carping at the meager results of the Social Service Department in the B'nai B'rith. They speak of the want of program and of the lack of concentration, of the dangers of the volunteer system of social work, with something of a sneer. Perhaps their facts are correct. Their interpretation of them is distinctly unfriendly.

Even the friends of this work which the Order has undertaken realize the difficulty of bringing into play a definite program of service with only volunteers to command. They understand that there are bound to be some different thoughts, a great deal of waste in human effort, and not a few mistakes. The Big Brother movement, the Free Employment Center, though they represent definite attempts to concentrate social effort, are still subject to the limitations under which personal service must be tendered when undertaken by men, many of whom are just beginning to think socially or communally.

The great thing this movement has meant, and this lost sight of by the critics of the Order's work, is the popularization of certain social concepts. The advancement of a certain sympathy and interest in the right, and organized way of dealing with honesty and its miseries. In a time when, in spite of all the educational forces that have been generated to popularize the social point of view, the great majority of even enlightened men and women like to weep upon the shoulders of the poor and to feel the personal afterglow of self-satisfaction which comes from doling alms. The interest, discussion, as well as the practical work of such a department as that of the B'nai B'rith becomes another mighty educational force, operating often in virgin fields.

There are great groups of people who believe that organized philanthropy is extravagant, cold, far from humane, machine-made. To have the contrasting gospel come through an Order devoted to benevolence, brotherly love and harmony is to break down these unfortunate preconceptions.—E. W. Leipziger, in Jewish Spectator.

WHAT IS TO BECOME OF THE POLISH JEWS?

The "Juedische Rundschau" (issue No. 46) is devoting a special editorial to the needs of the Polish Jews, under the caption, "What Is to Become of the Polish Jews?"

The paper points out that at the beginning of the war, lofty promises were made to the Polish Jews, but states that what the German authorities in the Occupied Territory have done in behalf of the Polish Jews, and what they have left undone, gives ample reason for protest.

A feeling of utmost uneasiness took hold of the Jews, when after the proclamation of the Polish Autonomy, the General Governor published the first most important measures connected with it, viz: the establishment of a "State Council" (Staatsrat) and a "United Diet" (Vereinigter Landtag). This decision, although promising the Poles self-government to a certain degree, seems to exclude the Jews from taking active part in the new government affairs. The proportional vote was introduced for Warsaw, Lodz, and ten other districts only. Thus, at the best, but one-third of the one and a half million Jews of the Warsaw district will be represented in the "Landtag." According to existing conditions, it is impossible for a Jew to secure a seat in the State Council, which consists of twelve members. Therefore, only the General Governor can select one Jew out of the four members he is to appoint himself. "Nobody will say," writes the paper, "that such prospects reflect a proper state of affairs, but everyone familiar with the situation must admit that under these circumstances the position of the Jews in Poland is soon bound to become intolerable."

The last events in the Warsaw Town Council, considered by the Poles as a sort of temporary Polish "Reichstag" in session till the election of a general parliamentary body, might be looked at as a characteristic prelude. The best efforts of this institution in such a fateful hour are devoted to the invention of new laws against Jews which are "as stupid as they are shameful and degrading." The right to sell salt is to be taken away from the Jewish dealers; in the market-halls the Jewish dealers are cut off from their Christian neighbors, put into the back rows of the market-hall, into a kind of new ghetto, the medieval form of the modern boycott Such humiliating measures are numberless. The Polish speakers of the Town Council are showing a most brutal contempt for the Jews, a contempt hitherto found only in pogrom proclamations.

The Poles are behaving as though the most urgent task of the hour was the fighting out of the Polish-Jewish issue at once. Hygienic and social conditions of Warsaw, its finances as well as the question of food supply are neglected. The Town Council has on its mind instead, the matter of keeping the Jewish people within bounds and of causing them injury and harm. That is the problem to be solved immediately.

"It is clear," goes on the paper, "that the Poles have set out to crush the Jewish people. It seems incompatible with the Poles that a population of two millions, not of their own blood, should live with them. As there is no shadow of likelihood that the Jews ever will become part of the Polish nation (a possibility, furthermore, the Poles would never agree to see realized), the only way of settling with the Jews is to crush them, have them enslaved, force them to emigrate. . . . The Poles have no mercy for the Jews, and unless clear guarantees are obtained and measures taken at the very beginning, there is no hope at all for the Jewish people in Poland!"

It was hoped that efficient measures for safeguarding of the rights of national minorities against the Polish nationalism would be taken simultaneously at the new formation of things. It is not a question of Jews only. No wonder that the Ruthenes in Galicia struggle desperately against being handed over to Polish justice and sympathy! The proclamation of a "State Council" and a "United Diet" in the Polish Kingdom contains no hint regarding guarantees. We dare not believe that it is intended by the German authorities to neglect such protective measure. We hope, we expect, and we urge that without any further delay guarantees be secured, safeguarding for the national minorities in Poland their rights—the possibility of their very existence.

It is a good and safe rule to sojourn in every place as if you meant to spend your life there, never omitting an opportunity of doing a kindness or speaking a true word or making a friend.—John Ruskin.

Why Every Jew Should be a Member of the B'nai B'rith

By Mr. Moses M. Schwarz

If some imaginary power were to suddenly stretch forth an invisible hand and strip Judaism of its robes of ceremony, were to suddenly divest it of the veil of symbolism woven about it, and efface from its outward form, every distinguishing feature, its spiritual potency would remain unimpaired by the defacement, for Judaism does not derive its sustenance from these external superficial sources. Idealism is the fountain head that nourishes Judaism's vitality, the ailment which enriches its life blood and stimulates its organic action. The fire of idealism throughout the ages has illumined the pathway of Judaism, and its beneficent warmth has generated the inspiration which has propelled Israel in its march, ever forward, despite the countless obstacles it has encountered in its course.

Because the Independent Order of B'nai B'rith in its various benevolent activities provides a medium for practical expression of Jewish Idealism is the paramount reason why every Jew, within whose breast there burns a spark of racial pride or love for the traditions of his ancesters, should be a member of this altruistic organization. Inasmuch as the B'nai B'rith is fundamentally a Jewish fraternity, it is quite natural that it should appeal more strongly to the Jew who is most loyal to the faith of the Fathers than to the Israelite in whose composition the racial instinct is a negligible element. However, there is no reason why the Jew, whose emotions are apathetic to the glory of the ancestral traditions of his race, should not be just as enthusiastic in support of the Order as his more ardent brother, for while the B'nai B'rith stands for the perpetuity of Judaism, its broad humanitarianism contains the essence of religion without narrowness of creed. In the splendid Temple which the B'nai B'rith has reared upon the firm foundation of the brotherhood of men, all Israelites of every degree of religious intensity,—Orthodok and Reform, Radical and Conservative, Liberal and Bigoted, — can gather in harmonious accord to make sacrifices on the altar of benevolence.

Some seventy years ago, a small number of unselfish Jews, actuated by the lofty motives of philanthropy, formed in the City of New York an organization which had for its purpose the more efficient distribution of local charity. From the seeds of altruism thus sown there has germinated the great benevolent Order, B'nai B'rith, which, not content with confining its humanitarian activities to the Western Hemisphere, has crossed the broad Atlantic and invaded Great Brittain, Continental Europe and Palestine with its banner of Benevolence, Brotherly Love and Harmony. The extent of the B'nai B'rith beneficence is limited only by the extent of its resources and in the degree that its resources are multiplied, its capacity for service to humanity will be proportionately enhanced. Therefore, it behooves every dweller in the house of Israel to come forth and enlist in the great army of altruists who are ever marching forward to battle with poverty and distress, to struggle with disease and infirmity, to wage war on iniquity and injustice, and to strike in defense of the widow and orphan. To the individual inspired by motives of [illegible] fers little or no attraction, for it holds out to him no promise of direct benefit or reward for his support, and to this undesirable type of the "genus homo" little satisfaction is derived from the consciousness of duty well performed; but to the man, whose heart throbs in sympathetic unison with that of the grief stricken widow, whose ears are not deaf to the piteous appeal of the orphan, and whose emotions are stirred by the sorrows of mankind, the B'nai B'rith stretches forth an irresistible, beckoning hand.

In performing its mission of responding affirmatively to the question of that ancient cynic, "Am I my brother's keeper?" the B'nai B'rith has demonstrated in the highest degree the wisdom and efficiency of systematic organization in philanthropic endeavor over the haphazard method of individual almsgiving, which is always fraught with the grave possibility of innocently, but nevertheless, unjustly withholding aid from deserving applicants and bestowing it upon unworthy ones. These very regrettable instances are eliminated by the wise exercise of discrimination, which regularly organized bodies, created for the purpose of [illegible] charity practice. The Ben B'rith enjoys the satisfaction of knowing that every dollar contributed by him to his organization is so capable and efficiently administered that it produces far more beneficial results than could be obtained by him in individual effort. The many eleemosynary institutions which the B'nai B'rith, in discharging the obligations it has assumed to relieve poverty and distress and alleviate pain and suffering, assists in maintaining, are monumental memorials of its conception of humanitarian duty. The ideals which govern the B'nai B'rith in its unselfish labors, permit of no narrow construction of the law of humanity, therefore its institutions of healing are open to the followers of all faiths and not restricted to the Jew. The applicant who knocks at the door of one of its hospitals is not questioned by the B'nai B'rith as to which of the several paths that lead to the Kingdom of Heaven he is treading, and this disregard of sect in the application of its benefits on suffering mankind has won for it the approbation and esteem of Jew and non-Jew alike.

The best methods to be used in assisting the unfortunate of mankind is a problem that has long engaged the attention of sociologists, economists and welfare workers, for it is realized that tactless and indiscreet distribution of charity is often accompanied by the most baneful consequences. The achievement of a purpose is often frustrated by the manner in which the purpose is sought to be achieved, and this fact is frequently illustrated in the well intentioned but misguided efforts of uninformed and impractical would-be givers of charity. Pauperizing the poor is a paradoxical term, but pregnant with significance, for the unfortunate victim of circumstances on whom it is desired to bestow alms may, by the tactless method employed, be robbed of self-respect, and this impoverishes him immeasurably more than if he were denied the material aid. Helping others to help themselves is a practical mode of social uplift employed by the B'nai B'rith, and has always been found fruitful of desirable results. This system not only preserves this self-respect of the recipient of aid, but inspires him with self-confidence, and animates him with a desire to improve his spiritual and moral as well as his material welfare.

In the procurement of social justice for the outcasts of society, the Social Service Department of the B'nai B'rith is performing service of such a commendable character as to attract widespread attention. Under its auspices, the Big Brother movement has been instituted in many of the cities of the country with gratifying results. Moral delinquents are removed from unwholesome surroundings, and their lives reshaped by being placed in the homes of big brothers, where the criminal instinct is stifled and immoral tendencies eradicated. Emissaries of this department visit prisons and secure releases of victims of unjustifiable sentences, who, after being taken from their degrading surroundings, are placed in environments conducive to proper living, thereby opening the way for them to become good and useful citizens. The scope of the Social Service Department's labor activities is constantly on the increase, and it promises to be a most valuable adjunct to the work of the Order. No Jew, possessing a knowledge of the benefits conferred on humanity by the B'nai B'rith, can remain callous to the fact that it is his duty to participate in its great uplifting movements. That many are ignorant of the extent and character of its benevolence is undoubtedly the reason why a larger proportion of the Jews in this country are not embraced in its membership. Every Ben B'rith should constitute himself a propaganda committee of one to enlighten his uninformed brethren to the end that they may properly assume the moral obligation which Judaism imposes upon them.

The B'nai B'rith, not content with performing mutifarious duties in the world of philanthropy, has also, through the Anti-Defamation League, become the defender of the name of the Jew against slander and unjust attacks. Before the advent of the league, the Jew was often humiliated in the public press by improper use of the word "Jew" and allusions to the race where only an individual was concerned and on the stage by obnoxious caricatures and grossly exaggerated portrayals of Jewish unrefinement. The work of the league has shown that most of the injustices perpetrated in the press are the result of ignorance, and not attributed to prejudice or willful desire to hurt the Jew. The protests of the league are always made in a dignified manner, and uniformly elicit a courteous response from the editor or writer to whom the protest is made. We have an illustration of the league's excellent work, as well as an indication of the prestige of the B'nai B'rith in a recent incident. The league called the attention of the Washington Government to a passage in a book used in the Army Service Schools which dealt unfairly with the Jew. The protest was referred to the War Department, and after investigation, the injustice of the offending passage was admitted and ordered eliminated from the book.

And so the B'nai B'rith, in its varied activities, presents countless reasons why every Jew should be a member of the Order, and assist in the fulfillment of its mission of uniting Israel and promoting the welfare of humanity. "Be thou a blessing," was God's injunction to Abraham, and that he should become a blessing, not to himself, but to mankind, is the lesson that is inculcated into the mind of the Ben B'rith, the ambition that is instilled into his heart. It is the cloud bv day and the pillar of fire by night that guides him on his journey of life. It is the bugle blast that awakens him from his lethargic slumber of indifference and arouses his consciousness to a clear conception of his duty to God, to man and to himself, and it is the battle hymn which all Israelites should unite in singing as they march forward to battle in the service of humanity under the flag of Benevolence, Brotherly Love and Harmony.

ARE YOU A BIG BROTHER?

Folder Issued by the Social Service Committee of the Central B'nai B'rith Council

In order to keep Jewish boys out of the courts and out of the class of dependents, the B'nai B'rith is calling upon all its members to take an active part in the Jewish Big Brother Movement recently established in the City of Chicago by the Central B'nai B'rith Council.

Boys who lack proper home influences and who are in danger of becoming misled by bad companions, as well as boys who need the help of an older friend, are introduced to members of the Order who are asked to take the same sort of interest in the boys as an older brother would take in his own younger brother: to direct the boys in their recreation, study and religious training, and advise them generally regarding their welfare. In this work, the Big Brothers are directed by the Secretary of the Social Service Committee, who will always be ready to assist them and advise them.

Are you interested in becoming a Big Brother? Do you know of any boys who need Big Brothers? If so, communicate with the Secretary, L. Edward Lashman, 1228 Tribune Building. Telephone, Randolph 1011.

The brethren undertaking this work will find that they derive as much satisfaction from being Big Brothers as the Little Brothers find benefit in being assisted by them.

Suggestions to Big Brothers.

1. Don't take more than one boy.

2. Our aim is to prevent delinquency rather than correct it. Don't ask for a "bad boy." Just help your boy to remain good and you will be doing your share in preventing the appearance of Jewish boys in court.

3. Don't preach to your boy.

4. At no time mention the fact that you are a "Big Brother," or that your boy is a "Little Brother." Let the friendship be a natural one. Just let him feel that you are interested in him—that he has an older and wiser friend.

5. At no time give up your supervision of the boy. The boy's welfare is at stake. If you have difficulty, notify this office.

6. Don't attempt to accomplish too much at the start. First become acquainted with your boy and his surroundings; then plan for his physical, mental and moral improvement.

7, Visit your boy at his home. Become acquainted with his parents.

8. Do not give financial assistance except as a last resort. Before so doing, consult the office.

9. Keep his evening occupied. Find out his interests and participate in them.

10. Keep your boy at school as long as possible. If he works, encourage him to attend night school.

11. Urge him to join a good Boys' Club, or the Boy Scouts. This office has a list of the boys' clubs and the scout troops nearest the home of your boy.

12. Take him to the Public Libary. Sign a library card for him.

13. Help your boy start a bank account. Induce him to make a small deposit each week.

14. Take your boy with you to synagogue. Enroll him in Sabbath School.

15. Meet the Boys' Club leader, teacher, employer.

16. Invite him to your office and occasionally to your home. DON'T introduce him as your Little Brother. Just mention that he is a friend of yours.

17. Look out for the boy's health. If you suspect any physical defects—adenoids, eye trouble, neglected teeth, enlarged tonsils, etc., have him examined by your physician or dentist, or notify this office and we shall provide medical attention.

18. Has your boy a good position which offers advancement and promotion? If not, this office will aid you in securing a better position for your boy. Suggest to the boy the advantages of learning a trade or profession.

19. Attend the Big Brother meetings. Experiences will be exchanged, typical cases discussed and definite methods of work will be outlined. A talk on the "psychology of the boy" will be given at each meeting.

20. Be able to report some progress in the case of each boy—that he has started a bank account, is attending school, has joined a club, or belongs to the library.

21. Get your friends to do what you are doing. Remember, there are hundreds of Jewish boys in Chicago who need Big Brothers.

22. Remember that our office contains a list of all boys' schools, clubs, gymnasiums, employment agencies, etc. We keep a record of every case, some of which information may be helpful to you. The Secretary is there all day to answer inquiries and to help you at all times. Make use of the facilities of our office. We are located in the Tribune Building, Room 1228. 'Phone Randolph 1011.

BIG BROTHER CASES.

LEONARD—This is an interesting case of a boy, who through negligence, developed a deformity which incapacitated him for work. His parents, who are in Russia, sent him over here at an early age and he managed to earn a livelihood. He developed tuberculosis of the spine, but neglected attending to it, and as a result became deformed. Our attention was called to the case while the boy was being treated at a non-Jewish dispensary. We sent him to one of our Jewish hospitals where he received treatment for the disease. One of the members of our Order, a physician, became a Big Brother to this boy. He has been fitted with a brace, which enables him to stand erect and is now in a position to secure employment and so render himself self-supporting.

JOE B.—In a quarrel between his parents, Joe in defending his mother, struck his father, who brought him before the Juvenile Court. He was paroled by the Judge, but on his return home, was refused admittance. He boarded with some non-Jewish companions and after several weeks was joined by his brother, who also left home. Two days after being joined by his brother, he and his brother were arrested in a shooting affray, in which his brother shot and killed another boy. One of the members of our Order, an attorney, interested himself in the boy, defending him at the inquest and at the trial. He secured a position for the boy and also induced an aunt to take the boy into her home. The boy now reports regularly to his Big Brother and feels that he is influencing Joe toward better things.

JULIAN W.—Julian's case was called to the attention of this office by the principal of his school. It appears that he was slow in his work and at times unruly. One of our Big Brothers became interested in the boy and learned the following facts in his case: The boy is the son of a drunken and shiftless father who does not contribute anything to the support of the boy. The boy and his father have been boarding with a non-Jewish woman who has been keeping Julian almost entirely at her own expense. The Big Brother called upon a well-to-do uncle of this boy and after much persuasion induced this uncle to take care of the boy. The boy will now be taken into this man's home and will be put into a special class for boys, where he will receive individual instruction. The Big Brother keeps in constant touch with the boy.

ANNUAL CONVENTION

District Grand Lodge No. 4, I. O. B. B.

The fifty-fourth annual session of District Grand Lodge No. 4, I. O. B. B., convened according to law Sunday, Feb. 18, 1917, with a full representation in attendance.

The Sabbath eve service preceding the session took place at Temple Israel, corner California and Webster. A large congregation was present and Col. Harris Weinstock, a member of Etham Lodge No. 37, delivered the address of the evening. The services were chanted by the Cantor of the congregation, Bro. B. Liederman. The Rabbi, Bro. Jacob Nieto, deliver the invocation.

Immediately after the opening Sunday morning, President Henry Newburgh delivered his annual address which was conspicuous for its directness, business tone and terseness in the handling of the individual subjects. It was received with genuine esteem.

At 2 p. m. a memorial service was held in honor of the memory of Rabbi Jacob Bloch of Portland, Ore., and Past Grand Presidents Rabbi M. S. Levy and Herman Gutstadt. Brother Dr. A. Tilzer of Portland read a biographical sketch of Brother Bloch, showing the deceased in all his loyalty to the Order.

Past Grand President, Bro. I. M. Golden, eulogized Brother Levy in most eloquent terms as a lover of his people and God's messenger to the suffering and the downcast.

Past Grand President, Bro. Otto Irving Wise, in a masterly address held the Grand Lodge spellbound as he unrolled the good qualities of the man he took for his theme; namely, brother Gutstadt. He knew the deceased intimately.

Monday evening, February 19, there was a reception to the delegates and visiting ladies at the St. Francis Hotel, on which occasion the Grand Orator, Bro. Dr. Martin A. Meyer, delivered the annual oration. A most instructive discourse.

The representatives were put to a tremendous strain by the debates occasioned by the report of the Committee on Legislation. The committee decided affirmatively a lodge query whether a proselyte who failed to have the Abrahamic rite performed on him was eligible for membership in the Order. The debate took a wide range; from an interpretation of the Laws of the Order to learned disquisitions on the Talmud, and the excitement at times became intense. In order that an authoritative decision may finally be reached the report of the committee was approved, but notice of appeal given immediately. The problem will now be up for solution to the Court of Appeals.

At the close of the session the retiring President, Brother Newburgh, was presented with a memento, testifying to the love and high regard in which he is held by the membership at large.

The General Laws of the District were thoroughly revised and every vestige of Endowment Legislation eliminated. Obsolete provisions were removed and the laws were made to conform to present conditions. The most important piece of legislation, considered so by the Grand Lodge, was the reorganization of the General Committee. The Board of Trustees, consisting of three members having become inocuous, was abolished and in its place there were elected five Past Grand Presidents, though the opportunity was open to other aspirants. The General Committee will have charge of all the Social Service and Anti-Defamation work as well as control of the Library. All this, in addition to the duties already devolving upon the committee under the Constitution, will make the body a very active and strenuous one.

A substantial sum was appropriated for Social Service work, but "with the distinct understanding that no portion of it should be applied for local work in any community and that the lodges in each town or city shall finance their own local need". It may be here added that, though the sum appropriated is $1,200.00, the increase of this year's per capita over last year's amounts to only 10c.

The usual greetings from Sister Districts, subordinate lodges and individual members were thankfully received.

The fifty-fifth session of the District Grand Lodge will be held on the third Sunday in February, 1918, in the city of Fresno, Cal.

The following officers of the District will comprise the General Committee for 1917:

David N. Mosessohn, Theo. Herzl 314, Grand President.

Richard E. Gutstadt, Cremieux 325, First Grand Vice-President.

Milton Meyer, Columbia 127, Second Grand Vice-President.

Joseph L. Goldsmith, Golden Gate 129, Treasurer.

I. J. Aschheim, Life Member, Secretary.

Henry Newburgh, Junior Past Grand President.

Members.

Abraham Jonas, P. G. P., '95.
Edmund Tauszky, P. G. P., '09.
Otto Irving Wise, P. G. P., '11.
Isidor Golden, P. G. P., '13.
Harry K. Wolff, P. G. P., '16.

The remaining officers are as follows:

Sergeant-at-Arms — Herman Levy, Ophir 21.

Messenger—Sam. Flyshaker, Modin 42.

District Court.

Henry Schwartz, Pacific 48.
Leon E. Prescott, Occidental 345.
Elliott M. Epstein, California 163.
B. Silverstein, Oakland 252.
Arthur W. Jonas, Ophir 21.

Amendments to General Laws.

In addition to the changes in the General Laws already mentioned in the introductory, amendments were adopted as follows:

A. Abolishing appropriations for the use of the San Francisco Intellectual Advancement Committee and requiring each community to provide the means necessary for conducting such work.

B. Changing the ages of members of the Youths' Auxiliary from thirteen to twenty-one and dividing the membership in two classes.

Resolutions.

A. That no member of a Woman's Auxiliary Lodge may affiliate with a sister auxiliary without permission of the lodge of which she was a member.

B. That a special committee be appointed to investigate the situation in District No. 4 with reference to orphans, who for some reason or other cannot gain admission into existing Jewish orphan asylums in this District.

President David N. Mosessohn.

C. Appealing to the Executive Committee not to adopt any rules on the allottment of propaganda moneys whereby District No. 4 would be deprived of a proper allowance of propaganda support for the year 1916 and the year subsequent thereto as provided for by the General Convention of 1915.

Reports Adopted.

First—The Committee on "Jewish Congress" reported that it favors and approves the Order's activity and participation in the work of the Congress; that it notes with much satisfaction and pride the important part President Kraus took in the preliminary conference; that it unqualifiedly approved and endorses the Jewish congress and pledges to it the Order's enthusiastic support; that it favors a democratic method of selecting representatives.

Second—The special committee on the report of the Commitee on Legislation which embraces the query by one of our subordinate lodges regarding the admission of a proselyte already alluded to in the introduction, reported in favor of approving the decision an appeal from said decision to the Court of Appeals and recommending that some members take the necessary steps to carry out the suggestion. Notice of appeal was at once given.

Third—The Committee on Membership recommended that necessary steps be taken to amend the Constitution of the Order so that the age of admission be lowered to eighteen. The committee expressed its approval of several suggestions made by the President in his report such as "membership committees", "lecture bureaus" and the "abolition of sick benelts to new members".

Fourth—The Committee on Social Service heartily commended the work of the Social Service Committee and approves of the praise bestowed upon it by the President in his report.

The committee recommends the appropriation of $1,200.00 "to be expended under the supervision and direction of the General Commitee, but with the distinct understanding that no part of it should be expended for local work in any community and that the lodges in each community shall finance their own local need".

Fifth—The Committee on Women's Auxiliaries recommends the appointment of a special committee to formulate a ritual for use by the auxiliaries. Also that no dues be exacted from the auxiliaries for Grand Lodge purposes.

Sixth—The Committee on Necrology recommended that memorial pages be set aside one each to the memory of those for whom memorial services were held and one collective page for all other deceased Past Presidents.

Seventh—The Committee on Dormant Lodges recommended that Berkeley Lodge Charter be declared forfeited by the General Committee, but that Helena, Montana, Lodge, who offered its charter, be given an opportunity to demonstrate to the incoming Grand Officers its inability to continue.

Eighth—The Committee on "San Francisco" made several recommendations such as approval of this course of the District Deputies; membership contests, but disapproved of the "entire abolition of sick benefits".

Ninth—The Committe on Lecture Bureau recommended that the Grand Secretary keep a list of brethren available as lecturers and that the lodges who desire their services should make their selection and inform the Grand Secretary of their wishes and also of their intention to defray the expenses in connection therewith.

Tenth—The Committee on State of the Order reported its approval of the following subjects in the President's report. The President's comment on the services of Brother Simon Wolf; on the efforts in connection with the raising of funds for the Jewish War Sufferers; on the condition of the Order in the District; on the importance that he attaches to the office of District Deputy; on the subject of separate meeting places for the lodges; on the manner in which lodge meetings should be conducted; on the benefit the existence of B'nai B'rith Lodges bestow upon smaller communities; on the usefulness of the Committee of Fifty, the Youths' Auxiliary, Kiddies' Day and the Hebrew Sheltering and Immigrant Aid Society; on the worth of the Jewish Orphans' Home in Southern California; on the value of the Anti-Defamation League; on the course pursued by the General Committee regarding certain legislation proposed by the Anti-Defamation League against discriminations in public places and finally on all the Deputy reports submitted to said committee.

Greetings.

Telegrams of greetings were read from President Kraus of Chicago, Secretary Brother Kaplan of District No. 1, Secretary Brother Abraham of District No. 2, from Portland Lodge No. 416, Lasker Lodge No. 370, Social Service Director, Brother Rudolph I. Coffee, Past Grand President Brother Geo. N. Black, from Brother Goldman, Secretary District No. 7; Irving C. Lewis of Seattle, President Weinstein of Baron de Hirsch Lodge No. 420, Secretary Dobrin of Victoria Lodge No. 758, from Secretary Grossman of Samuel Lodge No. 668 and Brother J. Binnard of Butte, Mont.

Revenue.

Despite the liberal appropriation for Social Service work, the extra appropriation for the printing of the General Laws and the special appropriation for the Leo N. Levi Hospital, a total of $1,700.00, the per capita for the year 1917, will exceed that of 1916 by only 10c. The total being $2.25 for the year. Consequently the total revenue to be collected from the membership of the District will be as follows:

District Grand Lodge Dues, payable in four installments	$2.25
Constitution Grand Lodge Dues in two installments	1.50
Emergency Relief Assessment in two installments	.50
	$4.25

The D. G. L. Dues will be levied in the months of January, March, July and October.

The C. G. L. Dues will be levied in the months of February and September.

The Emergency Relief assessment will be levied in the months of May and October.

WARSAW AND JABNEH.

By Rabbi Dr. Friedmann.

The opening of the Polish university Warsaw may justly be pronounced and praised as a prominent and uncommon deed of the present time. In the midst of the war tumult the most important cultural need of the Polish people and not less so of the Polish Jews, was satisfied by the opening of the high schools. It is just as the Rector said at the opening festivity in the aula of the university, the Polish people, who always had at heart education in general and higher education in particular, will know how to properly value this act. The Governor General, his Excellency Von Beseler could also designate the great event as "the beginning of an era of a new spiritual life."

Those of the enemies of and adversaries of the German Empire who perhaps still doubted that Germany will really bring freedom to the Poles, those of them who would still accuse the German Empire of striving to rule the world and of the highest "militarism," will now be of a different mind and will be forced to admit that the German Empire fosters the love of liberty and higher education even during the terribly and grivously earnest war. For only this love could have induced the victorious Germany to grant the wish of the Polish people and to fulfill the promise of the confederates so quickly even before the ending of the terrible world war. Yes, Warsaw has become a new marked leaf and a characterizing sign of the love of the German Empire for freedom and truth, for genuine education.

But this great event of the opening of the Warsaw university reminds one involuntarily of a similar occurrence, 1845 years ago which furnished (also in the midst of the war tumult) special proof of the deeply rooted love of Judaism to freedom and education. While Jerusalem was still besieged by the Romans and all further resistance against the superior power of Rome was recognized by the moderates among the Jews as useless, then the first thing thought of was the preservation of freedom and education for the youth, their transmission to the younger generation. Therefore Johanan Ben Zakkai sought to come before Vespasian and to attain from him, if possible, the granting of his wishes in this regard. And he succeeded in deceiving the watchfulness of the party of zealots to leave the city and to step humbly before Vespasian to whom he stated his three requests, namely the consent to the preservation of the academy in Jabneh, the sparing of the remnant of the house of Hillel and the granting of medical aid to the fellow student, Zadok, who had become frail from fasting and privations. Vespasian granted all the requests to the hoary headed Johanan so that Jabneh (Jamina) became the seat of the Sanhedrim and stepped into part of the rights which were originally due to Jerusalem.

So will a comparison between Warsaw and Jabneh become a new proof of the relation of the German idea with the view of Judaism, the German mind and spirit with the Jewish soul and ideal thought.

PROMINENT MEN TALKED ABOUT.

In Ferrara, Italy, Lustro Ansu, the oldest Jewish rabbi in Italy, died at the age of 88.

Dr. Angelo Sacerdoti, Chief Rabbi of Rome, has had the title of the Cavaliere di Corona di Italia (Cavalier of the Italian Crown) bestowed upon him.

Judge Benjamin N. Cardoza of New York has been appointed by Gov. Whitman as Judge of the Court of Appeals, which is the highest court of the State of New York. His nomination has already been confirmed by the Senate.

Samuel Gompers, president of the American Federation of Labor, was honored with a dinner recently to commemorate his fiftieth anniversary of activity in labor circles, and his seventy-seventh birthday, and also his golden wedding anniversary.

Edward Drumont, the well-known editor and founder of La Libre Parole, the first and only anti-semitic French daily, died recently at the age of 73.

The Chief Rabbi of Leghorn, Sig. Conneo, has had conferred upon him, by special degree of the King, the title of Chevalier of the Italian Crown, in recognition of his literary and philanthropic work.

Prof. Settino Manasse of Livorna, Italy, died in January. Prof. Manasse showed an intimate relationship with Pope Pius IX and was the first Jewish officers in the Italian navy.

Ah! ne'er so dire a thirst of glory boast,
Nor in the critic let the man be lost!
Good nature and good sense must ever
 join:
To err is human; to forgive, divine.
—Pope.

HASIDISM

By PROF. GOTTHARD DEUTSCH, Ph. D.

Philosophy of religion is a very simple subject, complex as it may occasionally appear. All religious controversies are based on the struggle between ritualism and emotionalism, strict dogmatism, and spirituality, hierarchy and democracy. There are great differences in the form of expression, but the principle is always the same.

Applying it to the history of modern Judaism, we can easily understand the Hasidic movement. From the Maccabean period on Judaism developed the minuteness of legal observance. This is based on the strongest force in historic evolution, on contrast. Antiochus, the tyrant, aimed at a complete absorption of the Jews with their neighbors. He found that their religious practices were the strongest impediment in the way of realizing this ambition. He, therefore, prohibited the practice of the law. The effect of the measure was that the Jews, not only adhered to their tradition with greater enthusiasm, but developed the law, now doubly sacred to them, in all details.

This contrast gained in force with the beginning of Christianity. The theological conception, which we call after the Apostle Paul stood for a religion that was one of emotion, and not of ritualistic observance. It declared the law a curse. Its opponents saw in this philosophy a movement, aimed at the complete annihilation of Judaism. They stuck more tenaciously than ever before, to their traditions, and declared that not a jot or a tittle of the law should ever perish. From this time on, which I place in the second century, the legal development of Judaism continued without an interruption. The literature grew to such immense proportions that an attempt had to be made to systematize it, so as to make it accessible. The method of an alphabetical index had not been invented and various authors applied different methods to compile a digest of the Jewish Law. The most successful of all attempts of this kind was the Schulchan Aruk, completed by Joseph Caro, in Safed in 1564. It may appear strange that a textbook which gives us explicit directions for the way in which we shall dress, wash our hands, eat, recite our prayers, keep our holy days, teach our children, show respect to our elders, dispense charity, conduct our business, show our joy and our grief, etc., should be actuated by mystic motives. Yet such was the case. Judaism had gone through a terrible crisis by the end of the fifteenth century, Jews were expelled from Spain and Portugal, from the kingdom of Naples, from numerous districts and individual cities and there was no end of it in sight. Among the various remedies suggested, naturally was the attempt to unite all Israel. Our present era shows a similar experience. In order to unite all Israel, the religious observances should be unified. Joseph Caro, who had left Spain as a child of four years with his parents, and gone through all the terrible experiences of homeless exiles, finally settled in Palestine. Here was the home of the Jewish people. Here the corner-stone for a new united Israel should be laid. The law that would go forth from Zion should unite all Israel.

It is significant that in the same city of Safed, there lived at that time a number of mystics, who had gone there like Joseph Caro, expecting the Messianic age. They were not interested so much in the law, because their religion was more one of emotion. One might compare them to a Salvation Army band, or to some of these movements that we know by the name of God's Bible School, Sons of David etc., as they spring up in America from time to time. Like them these mystics were not negative. They did not attack any of the traditional practices, and in all likelihood were strictly observant, but their worship was characterized by violent physical movements and vague notions about their relation to the divine.

This movement continues as the sufferings of the Jews continue. It received its strongest impetus, when in 1666 Sabbatai Zebi in Smyrna declared himself the Messiah. Mental diseases are more contagious than physical ones. [illegible] from the latter one may attempt to escape, but from the former it is dangerous to do so. You do not have to simulate the symptoms of smallpox, but if you try to be sane, when others are crazy, you are an enemy to public [illegible]. In this way Sabbatai Zebi obtained an immense following. The weak [illegible] wanted to believe in him, and the few who were of sound mind had [illegible]. Fortunately the movement ended in a farce. Sabbatai Zebi was placed by the Sultan before the alternative of having himself roasted alive on a spit, or renouncing Judaism. He chose the line of least resistance. Had he done what other religious enthusiasts did, and had he become a martyr to his cause, the movement would have assumed large proportions, people would have seen him arise from the dead, perform miracles, and continue his teachings in visions. Goethe characterized this farce well when he said: "Als der Prophet nicht geriet, da ward er ein Tuerke zu Stambul; Freund, sei vernuenftig, wie er, werde Du jetzt Philosoph."

The masses of the people are not likely to accept advice from men like Goethe. They did not do it in the seventeenth century. Sabbatai Zebi had turned a Mohammedan and was given a job in the Sultan's palace, but the people still stood in need of a mystic interpretation of life, that would help them forget their troubles, by pointing to a miraculous change that was to come. There would be fewer labor strikes if our masses could be hypnotized by such Messianic teachings. The majority of the Jews, or at any rate a very large fraction of the Jewish people, were then already living in Poland. They were not oppressed by legal disabilities, as were their brethren in western Europe, but they were constantly threatened by acts of violence in this much-disturbed country, they were at the mercy of the nobles and of the mob. How could they reconcile this fact with God's promises to those who would observe this law? The answer was simple enough. They were not good enough, not pious enough, did not devote enough time to the study of God's law, and, which was the main trouble, they did not fully comprehend the will of God, sticking to external practices. Southern Poland was contiguous to Turkey. The province of Podolia was, during the seventeenth century, directly under Turkish rule. Jews driven from place to place had an opportunity of coming in contact with brethren in distant lands, though there were no newspapers and no regular mail connections. People of Podolia heard of the Messiah in Smyrna. The stories, when they reached such distant parts, were changed and so shaped as to kindle the hopes. Rumors were current, that Sabbatai Zebi had never converted to Islam, that the whole story was an invention of his enemies, who were an instrument in the hands of Satan, who always finds some ruse to prevent the coming of the Messiah, and in reality the prophet had, like Moses, retired to the wilderness, or returned to heaven, whence, like Moses, he would come back after 40 years. He was due to arrive in 1706, and in order to be on time, a number of enthusiasts from Podolia and Volhynia went to Palestine in 1700. A few days after their arrival Judah the Pious, the leader of the band, died of the plague, and his dupes scattered in all directions, most of them converting to either Islam, Catholicism or Protestantism. Again a Messianic hope had ended in disappointment, but optimists are not easily disillusioned. The masses still continued to believe that through the knowledge of divine mysteries, which only a few select people are privileged to grasp, the nostrum for all the ills of the Jewish people would be found. In Poland, where in addition to the uncertainty of political conditions, the crowding of the masses created indescribable misery, this optimism was stronger than anywhere else. In addition to outside causes, there was a religious motive for this change. Nowhere in the Jewish world was rabbinic learning more general than in Poland. Even there, however, the masses could not have been scholars. They felt that they were neglected. Rabbinic learning turned about the law. Every scholar, who studied the Schulhan Aruk, wrote marginal notes in his copy. It was the greatest ambition to have invented a new "Din." Yet this legalism was bound to leave a void in the hearts of people. You might study a lifetime and still have overlooked some important authority on the question which Haftarah to read, when the 29th of Kislev happened to be a Sabbath. It made one feel good to know all opinions on the subject, but the cobbler, and carrier of burdens, did not derive from such disputations any compensation on Sabbath for his six days of misery and drudgery. He longed for a spiritual uplift, and this was given to him, not by the learned rabbi, who looked upon him with pity and contempt, but by the revivalist, who spoke to him of God and his promises, of a golden age that was soon to be realized, and of a religion that merely needed sympathy, that merely required an echo in our hearts, but no effort of our untrained mind.

Such a man was a certain Israel, a plain teamster in Podolia, whom people called the "Baal Shem" (the miracle worker). Like all founders of religion, he remains in the dusk of history. We know that he was born somewhere in Podolia, about 1695, and he died in Medziboz, May 21, 1760. His first biography, published about fifty years after his death, is full of the wildest, most silly miracles, and can help us little because even in regard to his teachings there are serious contradictions in the various reports. We can only construe his personality by analogy. We know that all through history, people living a solitary life, close to nature, such as shepherds, trappers, and woodmen, are supposed to know secret remedies for all ills. Israel Bescht, as he was afterwards called, the name being an abbreviation of "Baal Shem" Tob, which might be translated, the kindly miracle worker, lived such a lonely life, as was natural for a teamster, hauling his freight through the dense forests of Poland. It may be supposed that he performed some happy cures, and people began to look to him as one gifted with miraculous powers. Religious teachings, and advice to pray and to perform religious rites, always go hand in hand with such miraculous cures. As a man used to solitary life, Israel probably was glad, when after weeks of loneliness he found good company, which he would entertain by singing, and with whom he would enjoy conviviality. Such a religious leader was more sympathetic than the average rabbi, who was barely seen outside of his study, and who never talked of anything except the problems of rabbinic law.

Like every founder of a religion, Israel had his apostles. One of them, hardly much younger than his master, for he died in 1773 as an old man, was Baer of Mezdzyrzec, which for the sake of protecting our jawbones we usually pronounce Mezritch. He must have been a man of some rabbinical learning. He attracted a large number of disciples, some of them men of high standing in the rabbinical world. They all wanted to learn something of the new interpretation of Judaism. What this consisted of is hard to say. From a contemporary witness, Solomon Maimon, who later on became an infidel, we might judge that this teaching was not a systematic instruction, but occasional remarks on Biblical passages, turned and twisted from their original meaning, and applied to the condition of him to whom they were addressed. They were a sort of oracle. People, however, did not come so much for theoretical instruction as they came for learning the ways to serve God. The rabbi during prayer or when performing religious rites went into various eccentric motions, or chanted, sighed, all of which possessed in the eyes of his admirers a mystic force. Rabbi Baer established a dynasty. His school did not lay down any definite teachings, but it seems that they believed the miraculous power, given to certain elect people which enable them to perform miracles, are hereditary. Yet the descendants of Bescht soon disappeared, while the descendants of Rabbi Baer are even now nearly one hundred and fifty years after his death, believed to possess miraculous gifts.

Two generations elapsed without producing a strong type. Rabbi Baer's son and grandson simply seemed to have been made by their admirers, but in the fourth generation a reincarnated saint appeared again. He was named Israel, for the great founder of the new doctrine, and living in Ruzhin, Padolia, he was called by the Hasidim all over the country the "Ryzhiner." In his case we know a little better how a man succeeded in winning admirers. First he stood up against modernism. All attempts of the government and the progressive Jews to promote secular education, to discard Jewish peculiarities in dress, speech, and social habits, were sin, leading to apostasy, and making it forever impossible that Israel shall come into his own. Let us try to give this phrase in Hasidic verbiage. We would say the Shechinah will forever remain in exile. Let us say that all of us need the annihilation of self, the grasp of truth, and furthermore let these expressions be given in Hebrew, so that they have a power as mystic as the name of a drug has when it is given in Latin. Thus we understand the power exercised by these men. Furthermore, there is a suggestive influence in people sitting together, singing and drinking. In all troubles people desire aid and counsel. The saint would say a word like "God will help." Occasionally God would help, and this established His reputation, so that if God did not help the fault lay not with the Saint. Such plain facts would be exaggerated, as is the case everywhere. We can notice it in the reports of Christian Science healers. Such a healer told me that she cured a broken arm by declaring that it would not hurt. We doubt that either the arm was not broken, or she had not healed it, but her disciples believed so.

This Ryzhiner, born about 1775, lived at the time of Nicholas I, when the attempt was made to modernize the Jews. He naturally opposed this most strongly, and was thrown in prison, where he remained for over two years. On the details of this story we are not informed. Contemporary Jewish papers tell us that the government saw in him the cause of the failure to spread secular education. Two Scotch missionaries, who traveled in Galicia and Rumania in those days—to Russia they were not admitted—report that the progressive Jews had brought charges against Rabbi Israel, declaring that he sent large sums of money to Palestine, and that he taught the Jews that smuggling and other methods of defrauding the government were no sin. He was finally dismissed from prison. His admirers say that the minister came personally to his cell and begged him to leave, because in a dream he had a vision that threatened him with most terrible things if he would not give this saint his freedom.

The fact is that Israel was discharged in 1842 and, feeling that in Russia he would never be safe, he went to Turkey, obtained there a passport as a Turkish subject, then went to Austria, settling in the little town of Sadagora, a few miles from Czernowitz, conveniently located for his admirers in Russia, Galicia, Rumania and Hungary, to come to him for advice and blessing. It is one of the practices of these saints to establish their residence in small towns. There they are not observed by the masses, and local authorities are usually glad to enjoy the advantage derived from the numerous pilgrims. He lived there undisturbed until his death, October 19, 1849, being succeeded by his son, Abraham Jacob, who died September 13, 1883, to be succeeded again by his son Israel, who died in the prime of life, October 1, 1906, to be succeeded by a son, Aaron, who died at the age of thirty-six, September 30, 1912, promptly succeeded by a son, Mottel, sixteen years old, who, compelled to flee before the advancing Russian army in 1914, is now in Vienna, subsisting on charity. Thus it seems that the eighth generation will close the history of the dynasty.

AN OUNCE OF EXPERIENCE WORTH A POUND OF THEORY.

By Adolph Brand.

The lodge which does nothing is doing something that had better not be done.

It is sometimes profitable for a lodge to do a thing that does not pay in the beginning.

It is stimulating to find some brethren that have great convictions and the courage of carrying them out, even if they are expensive.

Laymen can often reach candidates whom preachers cannot touch.

Plans have been laid and sermons preached for the purpose of propaganda, but there is nothing like "personal touch."

More can be accomplished by individual efforts than by any other means. The personal word counts for so much more than the word spoken from the platform.

Personal effort is a form of service that no lodge can afford to omit, if it wants to get proper candidates.

Most of the lodges have discovered its value, and all the other lodges ought to make the same helpful discovery—the sooner the better.

Only sincerity can be certain of success. "Sincerity"—you have heard it ten thousand times. Remember that you have heard it because it is ten thousand times truer than that some have succeeded because of popularity or luck.

A committee on new members—what does it do for the worker in the field besides giving him a list of names? (Excepting one lodge.)

We want the whole lodge to be a welcoming committee whose duty shall be to see to it that every brother in the lodge room is ready with the "glad hand" after a candidate is initiated.

We believe in personal and individaul friendliness. All of us should take notice of every new man who comes into our ranks.

We must try our utmost to make every member feel at home with us.

Open-handed and genuine B. B. hospitality is about as valuable a standard of service as any lodge can have.

If through the efforts of any sincere brother the lodge is growing large, all the more is it under obligation to recognize and aid the worker.

If the meetings are uninteresting the members must none the less attend and help to make it bright and attractive, as the lodge is under obligation to itself, to the D. G. L. and to the Order to get together and start something.

NEWS FROM LONDON

By Our Correspondent Dr. M. Epstein

London, Feb. 19, 1917.

The principal business at the last meeting the First Lodge of England was the election of office bearers for the current year. Hitherto the vice-president usually succeeded to the Chair, but on this occasion the present writer, through the great pressure of government work, was unable to accede to the Council's invitation to accept the presidency, and Bro. S. Gilbert was prevailed upon to undertake the position. In Bro. Gilbert the lodge has a president possessing energy and ability and an acquaintance with the community and its needs second to none in London. The lodge looks forward to a successful year under his leadership, a year that may be fraught with many and serious changes. For vice-president the Council chose and the lodge accepted Bro. Alexander Rubens, who is a past treasurer of the lodge, and who at the Council meetings was always listened to for his sound advice. Bro. Henry Wolff is the new treasurer, and if he deals with the finances of the lodge as he has done with those of the Jewish Hospital the lodge may expect to have a very large balance on the right side when the next treasurer succeeds. Bro. Paul Goodman remains honorary general secretary, to everybody's delight, and for honorary foreign secretary the choice of the lodge fell upon Bro. Benjamin Grad. To the new Council the lodge elected Bros. Dr. Buchler, Dr. M. Epstein, I. Landau, Dayan H. M. Lazarus and Julian Levy. Bro. Israel Feldman, from whom the lodge expects great things, is warden, and Bro. S. Wallach, who has already rendered yeoman service in many capacities, is the guardian.

In the main, new men are to the fore, and the lodge may be heartily congratulated on this success. In other communal bodies in this country, as no doubt elsewhere, too, there is a tendency for the "old gang" to run the organizations in which they are interested. The younger men obtain scant opportunities for co-operating. In the case of the First Lodge of England, the spirit and the letter of the constitution are observed in the gradual calling up of newer members to help in the work of leadership. At the same time. the older members of the lodge continue to show their old interest, and are ever ready to bring their experience and riper judgments to the assistance of the lodge. The prevailing system not only arouses the interest of the individual member in the activities and the standing of the lodge, but is at the same time a training in public work.

At its last meeting the lodge gave some consideration to the reply of the allied powers to President Wilson's note, and unanimously agreed to adopt the following resolution, copies of which have been sent to the Prime Minister and the Secretary of State for Foreign Affairs:

> "That the Independent Order of B'nai B'rith (Sons of the Covenant), First Lodge of England, consisting of public workers in the Anglo-Jewish community, respectfully welcomes the declaration made by the Allies, in their reply to the President of the United States, to the effect that their aims imply 'the reorganization of Europe . . . based at once on respect for nationalities and on the right to full security and liberty of economic development possessed by all peoples, small and great'; that it regards this as a charter of rights for Jews and all other oppressed peoples; and that it desires to convey to the British Government its heartfelt appreciation of same".

It is to be hoped that other Jewish bodies, not only in our own country, but also in neutral countries, will follow the lead of the London lodge. The pronouncement of the Allies is, as it were, a Magna Charta for all oppressed peoples, whether Jews or Armenians, Czechs or Ruthenians; and those Jews in America who have been inclined to be unfriendly to the Allies' cause because of Russia, should not overlook the fact, first, that the declaration referred to binds all the Allies, and, secondly, that hostile countries have not been able to make a similar declaration.

In this country at the present time both the Poles and the Czechs maintain special bodies to keep their respective hopes and claims before public opinion. The Polish Committee, like the Czech Committee, issues literature, arranges for lectures and keeps the press posted, all with a view to keeping alive their expectation of a rejuvenated Poland and Bohemia, respectively. Up till quite recently nothing of the same kind was attempted for Palestine and the Jews. At length a British Palestine Committee has been formed in Manchester, mainly of non-Jews, to urge upon the British Government the importance of including Palestine within the British Empire when the peace settlement is made, and of giving every facility for encouragement to the development in Palestine of a Jewish national life. This movement recalls the work of pioneers like Lawrence Oliphant, who wanted to see a Jewish Palestine as an integral portion of the British Empire. We believe that such a demand would find a re-echo in the hearts of the great mass of Jews who are oppressed in Russia, in Galicia, in Roumania, to say nothing of the educated Jews of Western Europe and America who understand the true inwardness of the British Empire as a free democratic entity, strong enough and wise enough to hold many creeds and races within itself. If there is room for the hundreds of specifically different types of India, if there is room for the Boer and the Frenchman, the Arab and the Chinese, why should there not be room for the Jew? The Jew's worst enemies admit that he has within him in large measure the stuff of which the best citizen is made. Let him, therefore, have a chance to show what he can do politically, even as the Albanian, Montenegrin and Serbian has had his chance.

There is another aspect to this question. After the war the resources of the British Empire will have to be utilized and consolidated. The old prejudices of the past will have gone to the limbo of forgotten things. As an indication of the new awakening, let us but record the fact, the eloquent fact, that India is to be represented at the Imperial Council. That clearly shows that past prejudices have disappeared and the Empire is going to be regarded as a whole, and all its resources will be developed. But resources alone are of no avail without men. Hence all the best powers in the Empire, be they given to white or brown men, to Aryans or Semites, will be harmoniously blended for the benefit of the whole body politic. Therein lies the hope of the Jew. Ever ready to give his gifts to his country, the Jew is only waiting the opportunity to co-operate with his fellow citizens for the welfare of the state. No less a man than the late Lord Cromer, who was a great builder of Empires, was in favor of a Jewish Palestine.

Curiously enough, the Palestine movement referred to coincides with a change that has come over organized Zionism in this country. The internal affairs of the English Zionist Federation have fallen into other hands. English Zionists have been split into two camps; the one may roughly be termed the practical Zionists, the other the intellectuals. The former carried the day for a long time, and the latter rather took up a hostile attitude. At the last conference of the English Zionists, held in London, a compromise between the two sections was arrived at, and the new Council is composed of both elements, determined to work amicably together. Dr. Ch. Weizmann, who, it may be mentioned incidentally, has done some very remarkable war work in chemical research for the government, is the new president, and people in a position to judge are agreed that he is the best man for the post. Under his guidance Zionism in England may expect to do really good work on a large scale and cease from petty bickerings.

In the general Jewish community two schemes are being discussed which augur exceedingly well for the future. The first is a large endowment for religious education. The country as a whole is awakening to the need of providing better education for its citizens; and in the Anglo-Jewry the same opinion has been growing for a decade or two. When the state decides to improve the educational system of the country, the state can draw on public money for the purpose. The state in England is indeed about to do so. But when a private body attempts to improve education it is very often deterred by lack of means. Over and over again has the absolute need of more religious education been insisted upon in Anglo-Jewry. We have board and councils and committees on the subject, and the reports that come in all agree that there is much room for improvement. The problem is vital, more vital than any other, and its solution will necessitate the outlay of money. To obtain this money is the scheme that is now debated. A large sum is contemplated. Someone has advised the people concerned to be bold and think in hundreds of thousands, and the Chief Rabbi may have to constitute himself Chief Beggar for the purpose. At present it is a suggestion. But in the midst of apathy a spark like this is worth much. The scheme, if ever it is carried out, will meet with great understanding and much sympathy in every quarter.

The other scheme alluded to above is likewise dependent on finance. It is one of the vagaries of the war that it threatens to dry up the supply of copies of the Talmud for the greater part of Europe. As is generally known, Wilna is the great center for printing the Talmud, and Wilna in more peaceful days supplied the world. Today Wilna is in German occupation. It is therefore technical enemy territory, and allied countries are precluded from dealing with it. But apart from this, it is doubtful whether the printing presses are still in existence. Wilna was a long time in the war zone, and weapons of war respect neither men nor printing presses. Accordingly, as there is a shortage of copies of the Talmud in England, a suggestion has been made to print an English, which means in effect a London, edition. The scheme has something grand about it. It would at any rate be a permanent monument to the war to have an edition of the Talmud with London on the title-page. Prayer books we print ourselves. Of Hebrew Bibles we have an abundance, thanks to the efforts of the British and Foreign Bible Society. Why not then an English Talmud? Some bold spirits have taken counsel together and are considering ways and means. To reprint the twenty odd tomes will cost a small fortune. How get that fortune together? A Maecenas might indeed come forward and have the special edition called by his name. Some men are immortalized in marble, some in verse; why not in the twentieth century, immortalization through the Talmud? But Maecenases at all times are rare; and most rare now. So there is nothing for it but to collect twenty thousand subscribers at ten pounds (say 40 dollars) each. That, too, appears a little distant. Still it is something to have had the idea broached. Possibly the future may bring it realization.

Last month Anglo-Jewry recalled an historic event of great significance. Seventy-five years ago, on the 27th of January, 1842, the first Reform Synagogue was consecrated. In more peaceful days there would have been great rejoicings; in the serious circumstances of the time the event was celebrated only by a sermon. The three-quarters of a century that have passed since reform first started have witnessed and produced many changes in English Jewry. For one thing, the breach between the two sections of the community has steadily grown smaller, until today it may safely be asserted that it is healed completely. The two wings of English Jews work together in every good cause, and if the people at Berkeley Street prefer an organ, some synagogues in the United Synagogue Trust who desire an organ and cannot have it, are merely envious. But the healing of breaches in social organisms, the greater co-operation between men of differing views, are undoubtedly facts that matter in human life. The Reform Jew and the Orthodox Jew today lay more stress on the second word in the label than on the first. That, indeed, is the ideal of the Jew, who looks more to that which binds than to that which severs, to our common humanity rather than to the national variations; in a word, to the Fatherhood of God and the Brotherhood of Man.

THE IRONY OF JUSTICE

By Stanley Bero, Manager Central Relief Committee

AUTHOR'S NOTE: "The Irony of Justice" was originally written for the purpose of introducing on the screen and thus visualizing for the public the misery and suffering of the Jew in the War Zone. It was hoped that in this way a considerable sum of money would be raised. Unfortunately, the Central Relief Committee has not sufficient means for its production and is, therefore, attempting to portray in a vital fashion in story form the story of the tragedy enacted in Europe. If the story reaches your heart, all we ask is that you be not contented with the mere receipt of profound emotions, but do the more effective thing and send your check for an amount equal with your means to Mr. Harry Fischel, Treasurer of the Central Relief Committee, 63 Park Row, New York City.

Let us journey back to our home in the little Russian Poland town from which we hail. Can you not recall the busy market place, the great big house of the "Poritz"? The Beth Hamedrash, the new Synagogue. Yes, indeed, the old town still remains unchanged in type. One may still see the shopkeepers standing in the doorway awaiting their customers, passing the time between sales, and discussing the latest reports from Warsaw. On the lawns may be seen groups of women, who have gathered together to discuss the significance of a comet which had been seen in those parts the previous night. "What does it mean?" they query. "The Messiah is coming," says one. "Oh, no," says another, "it is a forewarning of the plague." A little old woman in the crowd, irritated at the speculation, ventures in a tragic note to express that it is nothing more nor less than WAR, cruel WAR.

All are excited save some school boys, who in molesting a mad calf find that the calf has in turn decided upon vengeance. They rush through the street, crying at the top of their voices: "Mad dog, mad dog." But not even the cries of mad dog, or the sight of a vicious calf in pursuit of the boys could disturb the village folk in their revery and discussions over the war and its attending misery. While gripped by the great necessity which follows in the wake of war, a light of hope seems suddenly to have entered upon the minds of the miserable inhabitants. "There is America," one says, "surely they will not forget the town of Zlidouwka in its trials."

The sun is beginning to set in a sky red with the impending doom. The working men and working women are returning from their day's labor, anxious to partake of a frugal but satisfying meal. All is quiet, as if something was hanging over the entire town and was about to fall at any moment. All is quiet, save for the light laughter of two lovely girls, who, oblivious of pain or impending sorrow, walk hand in hand through the fields of fragrance, youthful and happy. Rivala, the taller one of the two, is the daughter of a Rabbi, while the other, Debora, is in a very worthwhile sense the village belle.

Suddenly there is a cessation of this rippling laughter of youth. The two girls have become conscious to a man's presence behind them and grip each other's hands in fear that harm is about to befall them. To run now is their only salvation, so they commenced running. They stop, however, when they find that the man who has been following them is Gabriel, a very much liked youth and the brother of Debora. There is an affectionate greeting between the elder brother and his little sister, Debora, and one of subtility between Rivala and Gabriel.

It is necessary to look back a little into the lives of Gabriel and Debora and examine casually the trials and tribulations to which they have ever been heir. In the horrible massacre of Kisheneff, Gabriel's mother and father gave up their lives in order that he and Debora, their children, might live on. After the reign of blood and terror had subsided the two found themselves orphans, with the world of struggle before them. However, through the kindness of some friends in America and some institutional aid extended to them, they scarcely managed to live through the hateful years which followed. Now they were grown up, and a sweeter or more charming pair could not be found anywhere in the community. As children, and now as grown-ups, they were constantly in each other's company. When the inevitable happened and Gabriel, grown to manhood, became anxious to enter upon the world's work, it was no more than natural that he should wish to take his sister with him wherever he should be called to go. Fortunately, he soon found a secretaryship with a well known firm established in Besserabia. To Besserabia both Gabriel and Debora went.

They took up their home in the new town, but it was not to be long before the beloved young man and his sister should be asked to the homes of those who stood well in the city of their adoption. Among these hosts of the pair was the Rabbi of the town, the father of Rivala.

Rivala and Dobera found a mutual opportunity for the development of a friendship of an everlasting nature. While in the heart of Gabriel there was born that supreme passion of the ages which we are wont to look upon and to characterize as love. Of course, it was the charming and delightful Rivala who was the subject of Gabriel's profound devotion.

To return to our trio of friends, whom we have left engaged in a merry meeting on the road, absorbed in each other as youth only can be, oblivious of time and distance, they suddenly become conscious of the fact that they have wandered far beyond the city limits and are within hearing and speaking distance of the military barracks. A sentinel, with

(Continued on page 9)

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JEWISH CALENDAR

5677-1917

Rosh-Chodesch Adar	Fri., Feb. 23
Purim (Feast of Esther)	Thurs., March 8
Rosh-Chodesch Nissan	Sat., March 24
Passover (Pesach)	Sat., Apr.
Passover (Seventh Day)	Fri., Apr. 13
Rosh-Chodesch Iyar	Mon., Apr. 23
Lag-B'Omer	Thurs., May 10
Rosh-Chodesch Sivan	Tues., May 22
Shabuoth (Confirmation Day)	Sun., May 27
Rosh-Chodesch Tammuz	Thurs., June 21
Fast of Tammuz	Sat., July 7
Rosh-Chodesch Ab	Fri., July 20
Fast of Ab	Sun., July 29
Rosh-Chodesch Ellul	Sun., Aug. 19

5678-1917

New Year's Eve	Sun., Sept. 16

PASSOVER REFLECTIONS.

We are once more on the eve of Passover. The "Jewish Eve of Passover" has a character too well known to every Jew who has lived himself through ghetto conditions, or at least has heard of them from father or mother. Those were indeed mother's most busy weeks, a season of house cleaning, of turning the leaven out and bringing in the "bread of affliction". The muddy streets and alleys come to one's mind, as the wintery snow melted away by the touch of the spring sun; the open windows letting in air, the floors scrubbed, the pots and pans scoured, the flour taken to the baker and the unleavened cakes secreted; then the very last day preceding the festival when the remains of the leaven were burned, new glassware submerged in running stream water, when in the afternoon mother set the table and father rehearsed the tractate Passover, telling of the ancient ceremonial at the Temple of bygone days, all culminating in the crowning event of the evening, when cares were forgotten, when the clean house and the spotless table linen and the lights kindled all combined to create that atmosphere of freedom—all these memories are ineradicable. Religion without ceremonies is unthinkable. Life itself is made up of trifles. The small things encompass the greater thoughts, they are their garb and vesture. From time to time we grow impatient of the ceremonials and would rest content with the central lessons. But there cannot be a center without a periphery. The graver things of the law must be founded in the lesser. The soul needs the body to dwell in. Disembodied souls are ghostly. They belong to another sphere and habitat. Here on earth there is no room for such denizens.

Religion, moreover, is bound up with the dramatic instinct. The Jewish service is intensely dramatic. Where it has been shorn of its old-time forms and is reduced to lyric declamation, it remains sober, sterile. It lifts not the soul to the regions on high. It soars not aloft above the things humdrum. On Seder night we enact the exodus. Children are thrilled. The elders narrate, and the narrative so often repeated keeps a fresh charm. And what do we narrate? The events of a far past, which, alas, have repeated themselves through the centuries. We have been enslaved by more than one Pharaoh. We have had more than one exodus. Jewish centers have been constantly shifting. No sooner had we settled down to peace when ruthlessly persecution broke [illegible] and the weary wanderer was [illegible] to move on. We would fain give [illegible] to the joy of freedom which [illegible] the great land of the free. But [illegible] of the sufferings of our brethren in the lands of persecution will not down. Our joy is tempered with the contemplation in mind of the woes of the Jew in certain of the belligerent countries. Still we lose not faith, the faith in humanity. Better days surely will come. Slavery in all its forms must cease some time. Next year, we hope, shall find us all free, the Jew abroad as well.

Passover is a festival of hoary antiquity. It takes us back to the days when our forefathers dwelt securely in their own land, each under his vine and fig tree. The night when the festival was sanctified was one of merriment, of song, of joy. The husbandman had brought in his first sheaf. He brought it to the altar. He gave himself over to sweet reminiscences. He told the young generation of the great deeds of the past. For Passover was the nation's birthday. It was the day upon which Israel followed the Lord into an unknown future. But there was with it the enthusiasm of utter devotion, of trusting love. Those were the halcyon days of youthful affection. The whole nation gave itself then over to an idea. And that idea was centered in the love of liberty and in the love of God. The simplest-minded and the most humble saw the vision of the bared arm which wrought marvelous things. Israel consecrated himself to the ideal of redemption. He did not hoard the ideal, putting it away for his own use only. He was lavish with his treasure. Humanity was not ripe for it. He cherished it against the day when all mankind might share it with him. Time and again it seemed as if the day was near at hand. And again and again disenchantment followed. It was so when the daughter religion separated and placed itself upon the pedestal of the sons of Abraham. Israel was content to suffer and bide his time. No great boon comes into this world without the throes of suffering. And so it was again in the past century when for a moment Israel was intoxicated with the new message of a united humanity. In the wake of liberalism came only ugly visage of anti-semitism. It had been a dream, that thought that the era of final redemption had come. The end of the days is not yet in sight. What we see before us is utter devastation wrought by mighty engines of war. The nations of the world are farther apart than they have ever been. Elemental brutality has been let loose. Hatred has been engendered, deep-seated, pernicious. But still Israel sings the song of redemption. Still the synagogue resounds with the ancient cry that redemption must come to a world held in the bonds of misery. The winter of desolation is upon us. Yet Israel hopes for the spring of love. It will come, though it tarry. Mankind will regain its lost paradise of innocency. Israel and humanity will be free. Then indeed will be celebrated the Passover of the future. Its joy shall be linked to the Passover of Egypt. Israel's career alone is of unbroken continuity. The fresh evils may make the old sufferings forgotten. But the new joys shall be intertwined with those of the past. Fallen, fallen is Babylon, the extractress of the nations! So shall humanity jubilantly sing with Israel. And a kingdom shall be established in love and justice. Nations shall not war upon another. And within the nations themselves there shall not be the cry of subjugation. For all of God's children shall be free. Against that day let us hold ourselves intact. For that day shall we live. And in the continued existence of the Jew there shall come to mankind the assurance that its salvation was of the Jew, the Jew that in loyalty to his ideal kept the faith. On our shoulders has been cast the burden of humanity. Though the earth totter, we stand steadfast. We are freedom's children, freedom's consecrated servant.

SENTIMENTALISM IN RELIGION.

That the world war which is upon us should have caused among those who have borne the brunt of religious questionings is not surprising at all. Though we may tomorrow ourselves take a part in it, so far it has not come home to us at all, we have heard of it only by hearsay. Millions of men have perished or are maimed. There is the pall of mourning all over Europe. Heartrending experiences have come to many a parent or wife or sweetheart. It is true that a common misfortune is more easily borne. But nevertheless the loss of one's offspring, even though it occur on the field of honor for one's country, is a severe blow to the survivors. We can readily understand that doubts arise as to the necessity of it all. Where is the God of justice and compassion? men will be found to query. And if perchance there is to come out of it all a beneficent result, are the sacrifices at all commensurate with the untold sufferings? Must such carnage be the means whereby God's purposes are accomplished?

Mr. Wells, the novelist, has found a new theology. The old "Jew-God" does not suit him in the least. That, of course, is a bit of anti-Semitism, on a level with his denominating the Treaty of Berlin a "Jew-German arrangement". Jews and Germans, anyway, seem to be synonymous in the mind of many an Englishman just now. It is not true a bit. German Jews have stood by their country as was their bounden duty. And so have the Jews fought heroically in all the other countries engaged in this bloody business. Lissauer penned the Hymn of Hatred as a German, not as a Jew, which by the way he is not, for he was baptized. Serious thinkers in England have long ago repudiated their countryman Houston Stewart Chamberlain and his philosophies of race persistence. Race is a factor, but nationality and culture are a far more preponderating influence. We Jews are accustomed to being charged with being the cause of all the calamities that befall mankind. If the plague kills humanity by the thousands, it is the Jew who has poisoned the wells. If the great powers fall out among themselves, we Jews are the cause. And if the English or French or German or Russian youth is exterminated by the millions it is the fault of the "Jew God".

"Jew-God" is, of course, a blasphemous appellation. We Jews acknowledge no special God. Our God is God, the Only One. There is none beside Him. They call Christianity the religion of peace and good-will. The gospel is supposed to inculcate non-resistance. Yet Christians are engaged in a terrible struggle which is born of greed and lust and covetousness. It shows what it means to be sentimental in religion. The founder long ago counselled giving unto God what is God's and unto Caesar what is Caesar's. So God reigns on Sundays and Caesar during the rest of the week. In the churches they sing hymns of peace and abroad the sword is unsheathed. If the Christian finds consolation in the thoughts that it is not man only who suffers, but that the crucified God suffers along with him, it is not our province to cavil. For that matter the rabbis assert that our stern "Jew-God" sympathizes with the suffering of the meanest criminal on the gallows. "Oh, my head! oh, my arms." Still we are far from humanizing the Deity. For the old "Jew-God" after all was close to the realities of things. The pious Jew resigns himself to God's will and God's ways though they be past the human understanding. It is ingrained in us that God's ways are not our ways. We doubt not that His government of the world is for beneficent ends. That He chooses to chasten humanity through feuds and carnage and sin may seem cruel only to the short-sighted. A deep-seated malady cannot be cured by sugared pills. Radical ills require radical measures. The cancer must be cut out by the knife. Yes, let men ask themselves whether religion has been a serious business with them all along before they lay their squabbles at the door of religion. Had the commandments of God been obeyed there would have been no war. "Thou shalt not covet, thou shalt not remove landmarks." Were these commandments heeded?

Yes, the Lord is the God of battles. And with Him alone are the issues. He makes us suffer, when suffering alone will turn us to Him, to the eternal verities. He makes the kingdoms to totter, He causes warfare and death. But He knows that only through the portals of agony may we enter into the bliss of life. God is good. The evil is of our own making largely. He has not created us as automata. If the evil impulse is implanted within us, the good inclination dwells right by. Through the evil to the good, through suffering to surcease, through death to life, these are the ways of God that He may lead mankind to ever higher stages. He has placed us in a world of stern realities. But it is His will and purpose that we shall emerge to behold the gentle ideals. The frost of winter is His, but so is the sunshine of spring. And a universe all of sunshine and spring may suit the sentimentalist, but it might prove a bit too monotonous for common humanity. The sturdy among us will put their trust in the stern vindicator of right, and with pious resignation accept the evil as well as the good at the hands of providence.

CHIEF RABBI GASTER APPROVES ATTITUDE OF THE ORDER IN THE CONGRESS QUESTION.

Office of the Chief Rabbi
of the
Spanish and Portuguese Jews'
Congregations.
"Mizpah" 193 Maida Vale.

London, Jan. 23, 5677, 1917.

My Dear Grand President Kraus:

I have read with great pleasure from the news which have just trickled through of the grand stand which you have taken in the Council of the Jewish nation. By your attitude, by your wisdom, and by your personal example you have made it possible for the best elements in American Jewry to gather around the true principle of emancipation for our people and for the freedom of the masses, the suffering, the toiling, the poor and the downtrodden. If the voice of American Jewry is to be heard in the future Congress of Peace, I am glad to think that by your timely and spirited intervention you have helped the true voice of Israel to ring out free and not muffled, and that your efforts may lead to the only result possible—a lasting peace also for our people.

I have just read with admiration the wonderful speech of President Wilson, the great outlook which is thereby opened for the future of mankind, and the hope that is therein expressed that in the future every nation will be able to take its place and its share in the great work of human progress, human justice and human liberty. It must be a source of profound satisfaction to every lover of our people to know that the congress of Jews whenever it meets will re-echo the same sentiments and will work in unison for the realization of the same ideals, helped, assisted and inspired by your action, and guided by your ripe wisdom and love for our people.

Believe me to remain, dear Mr. Kraus,
Yours sincerely,
M. GASTER.

FERDINAND LABORI.

Ferdinand Labori, who was attorney for Capt. Alfred Dreyfus, died on March 14, after a long and painful illness.

Ferdinand Labori, long prominent at the Paris bar, sprang into international prominence as the result of his activities in the celebrated Dreyfus case in the late '90s.

A conspicuous service in this connection was performed by him in behalf of Emile Zola, when that noted author was accused of libeling the French president and the French army in his defense of Capt. Dreyfus. Later Maitre Labori acted as the defender of Dreyfus at the treason trial at Rennes.

"MERCHANT OF VENICE" ELIMINATED FROM MINNEAPOLIS SCHOOLS.

As a result of the efforts of Director Henry Deutsch, the Board of Education of Minneapolis passed a resolution eliminating the "Merchant of Venice" from the school curriculum.

NEWS FROM BERLIN

By Ex-President Dr. T. Elbogen (Berthold Auerbach Lodge, Berlin)

Berlin, March, 1916.

About a year has elapsed since the Hospital Train which the German Lodges presented to the German Army was completed. When accompanied by District President Timendorfer, she made her first journey to the front, many believing the war would soon be over, thought it hardly worth while setting her in motion. But the war is still going on, and the Hospital Train has already taken her twenty-fifth journey. She has brought thousands of wounded soldiers relief and comfort, and saved many from certain death. It is touching to see what deep interest the lodges of our district take in the Hospital Train. Again and again she is supplied with all that is necessary, with all kinds of presents for the soldiers in the front, the Sister Lodges being most prominent in these works of love, and whenever the train stops at a residence of a Lodge, the members not only consider it their duty, but a special honor to replenish her with all that is wanting. So the train always arrives at the front laden with gifts, warming the hearts of the recipients, ever and anon offering the many wounded men the possibility of being treated in a clinic in their fatherland.

And what a wide field for work has the Jewish Field Minister! How lovingly he cares for our soldiers—for the healthy, sick and dead. His admission is a new institution in this war. Even in 1870 a Jewish Minister was only appointed with great difficulty, and when at last he got to the front, he scarcely had the opportunity of doing anything. But when this campaign began, at the request of the "Verband der Deutschen Juden," the Prussian Minister of War allowed a minister to be appointed for the Jewish soldiers. At first several Rabbis went out with the troops, but their numbers have continually increased, till at present there are seventeen Rabbis ministering to the Jewish men in the field, and ultimately one has been appointed to the Navy. These eighteen are assisted by other Rabbis, who are stationed near the front.

The functions of these ministers are many fold. They hold regular services, they try to animate the troops for an hour or so with cheerful conversation. They also in many cases keep up the intercourse between the soldiers and their relatives by sending them news of their loved ones, especially of the wounded soldiers they find in the Military Hospitals. These Hospital visits form an important part of their functions. It goes without saying that they also visit wounded soldiers of other confessions, looking after their wants and making them presents. They are called to the funerals of fallen soldiers, too. The Jewish soldier considers the presence of the Field Ministers to be a special blessing, for they not only bring him the consolation of religion, for which he feels great necessity in the hard time, but they are for him, at least for a few hours, a portion of home and peace. Moreover the presence and work of the Jewish Field Minister has become very important, because for the first time the Superior Military Staff of Command and the Field Ministers of other confessions are constantly in touch with the Rabbis, and consequently learn to value their personalities and their work. In recognition of their self-sacrificing and blessed work the majority of the Rabbis have been presented with the Iron Cross, and while this is being written the papers report that during the discussion on Ecclesiastical Returns in the Budget Committee of the Prussian Landtag, an orthodox Protestant Field Clergyman, Deputy of the extreme Conservative Party, said he very highly prizes the work of the Jewish Rabbis in the field. The exertions of the Jewish Rabbis, which are exceedingly great, are increased by much necessary traveling. They are on the best of terms with the Field Ministers of other confessions. This opportunity of personal connection and joint work for a long and so eventful a period without question, in certain respects, is a good outlook for the future. We can presume that herefrom in wide circles of the Christian clergy, and political authoritative circles, the Jewish religion and its representatives will be better understood and appreciated and the progress will have been made towards getting equal rights for the Jews.

In fact, an important political victory has been gained in this direction. By a unanimous resolution of the "Reichstag," the "Reichskanzler" has been requested to grant the Jewish Field Ministers the same compensation as the clergymen of other confessions with no fixed appointments. The Bundesrat has seconded this resolution, and thus the Jewish religion has been recognized as a religion for the first time here, and this has already brought fresh concessions with it.

The Field Ministers have a similar recognition and position only in the allied Austria-Hungary. In France and Italy, where they are also admitted, a like appointment is impossible on account of conditions between Religion and State. Also in England, as far as we know, the recognition and the work of the Jewish Ministers are on quite a different scale, but at present we are not in a position to get trustworthy information and therefore say no more on this point.

We are quite aware that these small concessions do not put an end to our struggle for our rights; we know we have very much more to do and are well aware that the anti-semites are trying their best to make the position of the Jews worse after the war. We know we shall have to continue the struggle which has been forced upon us; the organizations which have been working to secure equal rights for the Jews will have to continue their efforts in future with redoubled energy—will have to work and watch. But it is equally clear to us that in this struggle we can get no aid from abroad, that any advice from thence, however well meant it may be, will rather injure than assist us. We have every civil and political right and are in the position to have our wishes and complaints brought before the highest officials. Help from abroad cannot serve us for we alone are in a position to clearly understand the situation; foreigners sometimes get very wrong ideas.

Such a phantom is that of the slighting of the Jews in the Universities, it being made to appear that in Germany, or at least in Prussia, the Jews are not admitted as Professors in Ordinary in the Universities. My dear friend, Dr. Epstein, formerly had a better memory; he surely cannot have forgotten that in Breslau, where he studied, and in Heidelberg, where he doctored, a large number of Jews were Professors in Ordinary. It is true that in Berlin at the time Dr. Epstein was in the University, there were no Jews there as Professors in Ordinary, because for a long time the principle was not to appoint Jews as such, but some years before the war this principle was set aside, and several Jews have also been admitted in Berlin as Professors in Ordinary in the University, and as members in Ordinary in the Academy of Sciences. How little outsiders are in the position to judge of the conditions here can be observed in the case of Professor Barth which has been so fully discussed.

Barth was a Semitic Philologer of world-wide reputation, who nevertheless died a Professor in Extraordinary; but it was just Barth who was several times called as a Professor in Ordinary, and who refused because he had no desire to leave the capital and to give up his work in the Orthodox Rabbi Seminary of Berlin, where a professorship which could have been offered to Barth was not vacant at that time. Similar cases where it appears that Jews have not been promoted, when really they have refused to accept the offer for personal reasons are of frequent occurrence, though they seldom come under public notice.

Still it cannot be denied that there are positions which the Jews are exempted from filling—now and in the future. But to be candid we must not suppress the question: Where is there a country in which the Jews have not to suffer for some slight or other, not to speak of their sometimes having to endure excesses of the worst kind? Even today and with regard to "democratic" countrties, we can say with Lessing: "All are not free who laugh at their chains".

The struggle for the equal rights for the Jews is a part of the inward political struggle that we in Germany have to fight out. Every country has its own inward political struggles; each has its own ends in view, and it is difficult to judge in what country the conjoint amount of freedom and equality is greater, but we in Germany, in spite of all defamation, are of the opinion that the constitution of the German Empire can compete with any in Europe. Our struggle for equal rights for the Jews in Germany is of course influenced by the special religious conditions that exist in Germany. As the Church and State work together here, a full emancipation of the Jews cannot be attained by some individual being admitted to a superior position, but by the Jewish religion being recognized as such, this not being the case in any leading state, Austria-Hungary excepted. With respect to this, we refer to a very important movement going on here at present. For some years several professors of Protestant Theology have, for reasons of equality, been proposing that a Faculty for Jewish Theology in a Prussian University should be set up. In the January number of the "Der Neue Merkur," Professor Stark in Jena in an article on "Judaism as a Scientific Problem," recognizing the very valuable work Jewish scholars have done by their scientific researches and descriptions of Judaism, has requested that at length a place should be created in a University for the researches of the science. In this article is especially interesting the author's remark "that a number of men in academical offices during the inquietude of the Universal War have pleaded to the Prussian Minister of Education, to set up a faculty for Jewish science".

Professor Stark, who has long been a champion of this idea, has no doubt that this request will be fulfilled by the Government and that ere long it will also place the means at the disposal of this scientific scheme. In fact the Minister of Education in the aforementioned sitting of the parliament mentioned the proposition which was lying before him; but we must wait and see what the result will be. However, so much is certain that Judaism as such has in the last few years gained quite a different position and consideration to that of twenty years ago, and we cannot with justice say that this has not been brought about by the merits of the Jews themselves. Naturally we must not allow this recognition to encourage us to discontinue our work; on the contrary, it must spur us on to further efforts, so that we may continue to progress in the right direction. Germany has so deeply influenced the Judaism of modern times that our honor demands us to maintain and keep this important position which we have inherited from our fathers.

DANGEROUS RESOLUTION PASSED BY POLISH CLUB.

The following resolution was recently adopted by the Polish Club of the Austrian Reichsrath, which comprises all the Polish members for Galicia: "While it is far from the intention of the Polish Club to suggest an anti-semitic policy to the Austrian Government, it is, however, of the opinion that no change of the present order as created by Russia should be introduced in Poland. The Polish population, which is accustomed to the cruel treatment of the Jews, would consider a change of present conditions as a friendly act towards the Jews, and thus, when making a comparison with former conditions, would consider Austrian rule unfriendly. And this could be used by the anti-Semites as a pretext for instigating pogroms."

TESTIMONIAL DINNER TO JUDGE ABRAHAM K. COHEN.

Massachusetts Lodge No. 27 of Boston tendered a banquet to its honored and distinguished brother, Judge Abraham K. Cohen, the outgoing president of the district. A number of out-of-town brothers were present, among whom were Bro. Charles Hartman of New York, member of the Executive Committee; Bro. Harry Cutler of Providence, Bro. A. M. Hillman of Worcester, Bro. Henry Lasker of Springfield, and Bro. Leon Silbert of Amos Lodge of Boston. Others who participated in the program were Bro. Rabbi Harry Lewis of Temple Israel of Boston, Hon. Thomas H. Dowd, Judge of the Municipal Court of Boston, and Bro. Franklin M. Cohen, who acted as toastmaster. The lodge presented Judge Cohen with a beautiful marble pedestal. Bro. Cohen, in his usual dignified and earnest manner, thanked the brothers for the honor and assured them of his continued interest in B. B. work. The officers of Massachusetts Lodge for the year 1917 are: J. Wasserman, president; Franklin M. Cohen, vice-president; Gabriel Sanger, treasurer; J. S. Phillips, secretary. The lodge also presented on this occasion a silver mounted walking cane to Bro. Richard Herrman, the retiring president of Massachusetts Lodge, who was largely instrumental in increasing the membership of Massachusetts Lodge during the past year. A feature of the evening was some choral singing led by Sumner S. Gordon.

RESULT OF PREJUDICE.

A Jewish officer in England, Lieutenant Theodore Beit, committed suicide because his fellow officers treated him badly. He was the son of Alfred Beit, the well-known diamond magnate who gained his riches from the diamond fields in South Africa. Alfred Beit, though a German Jew, was, nevertheless, a personal friend of the Empire builder, Cecil Rhodes, and, like many other German Jews, helped the Englishman build up South Africa and Rhodesia.

THE IRONY OF JUSTICE

(Continued from page 7)

a lewd smile, having spied them sends the word along, and the news is caught up by an officer, who makes his way toward them, showering dubious compliments upon Rivala. He grows more and more obnoxious as the trio reproach him for his lewd compliments. At last he grips the hands of Rivala and, kissing them passionately, attempts to make off with her. At this instance, Gabriel showers blows upon him, throws him to the ground and makes for the city limits with his charges.

The anxiety of the village folk was not in vain, for within the twenty-four hours war is declared. Of course, with the declaration of war, the grip of the Russian on the sons of Israel is intensified. Accused of espionage and crimes of varied nature uncommitted by the Jews, they are arrested and imprisoned. It is not surprising to find among the victims of the Russian intrigue, Gabriel.

In the jail the prisoners are huddled together like swine in the pig-pen and treated abominably. Gabriel, of course, is picked out for special punishment by the officer upon whom he had used his manly strength.

After Gabriel's incarceration for several weeks, his friend, the Rabbi, is dragged from the Synagogue, and he, too, upon some unheard of and unbelievable pretext is about to be arrested.

The satanic Lieutenant, who has sworn vengeance on Gabriel, has now thought of a new plan of revenge. The prisons are overcrowded, there is really no room for any more; he therefore suggests to the populace, frantic over the thought that their Rabbi is to be incarcerated, that he will free all the prisoners at the jail if the Rabbi and ten prominent Jewish citizens decide to become victims of the Lieutenant's fury instead.

The Rabbi, feeling that his life should always be dedicated to the happiness of the greatest number, consents to accompany ten leading citizens to the jail and be incarcerated therein. The entire village follows them.

The village is in a state of mourning and sorrow, when the order is given for them to move from their houses so that their property may be burned to the ground. A German attack is expected within the next few hours. Lieutenant Vaseslowitch decides to direct the work in person, and, incidentally, to pursue his licentious plan of capturing Rivala and Debora and using them for his malicious purpose.

He has searched the town in vain for several hours until, finally, his search is rewarded with the capture of the two girls in a cave in which a group of Jews have taken refuge. He succeeds in carrying them off, in spite of the brave effort made by some of the men folks, when Gabriel, armed with a revolver, finds the group of Jews who inform him of the tragedy. He loses no time in his pursual of the Lieutenant and succeeds in regaining the two unfortunate girls.

The Rabbi, broken in spirit by his long incarceration, is taken to his father's, and is now free from the anguish and pain inflicted by the Russian autocracy. Gabriel voluntarily joins the Russian forces, while Debora and Rivala, ever humane and kind, are now in the ranks of the Red Cross nurses.

On the eve of a day of hard fighting, a man is brought in with his arms shattered and his legs nearly torn away. He is dying. A hospital cot is prepared for his comfort. Rivala is asked to take charge of him. In the excitement of preparing the cot for a suffering human being she fails to recognize the man wounded and dying, who is making every effort to whisper something to her. She is about to put a pillow beneath his head when she is startled by the following words, spoken almost in an inaudible whisper: "Madamoiselle, do you not recognize me? I am Vasselovitch. I have been cruel to you and your kind. I crave forgiveness." Riavla is taken back a bit, but not for long. She takes his hand and seeks to comfort him. "Yes." she says, "I hope you will be well soon. I will help you all I can. I forgive you. God teaches his lessons in many ways; out of the knowledge of pain we are elevated into the realms of kindness and good-will to man."

REFUGEES IN PITIABLE CONDITION.

The Jewish Central Committee for the relief of war sufferers in Russia sent a special investigator to Homel to obtain authentic information over the condition of refugees there.

The government is no longer extending any aid to the Jewish Relief Committee in that quarter, and refugees are still being housed in synagogues, public baths and homes.

THOUGHTS AND TIDINGS

Review of Passing Events

By H. ELIASSOF

Written for the B'nai B'rith News

A Jew as Diplomat in Poland in the Sixteenth Century.

The traditional stories of Queen Esterka, who shared the throne of Poland with King Casimir the Great, in the Thirteenth Century, and of Saul Wahl, who was King of Poland for a short time in the Sixteenth Century, have often been told and the reading public is quite familiar with them. But the story that there was a Jew as diplomat in Poland at about the same time Saul Wahl occupied the Polish throne, is not so well known. It will, therefore, be of interest to the readers of the "News" to learn something about this man who was a power in the diplomatic world of his time, especially now when Germany and Austria have restored its independence to Poland and have granted religious autonomy to the Polish Jews.

The name of this Jewish diplomat was Solomon Ben Nathan Ashkenazi. He was born in Udine, Venitia, about 1520, and was a descendant of a German family settled in Italy. He was a physician by profession and no doubt received a very careful secular and religious education. This can be learned from the flattering titles which were accorded to him by the greatest rabbis of Poland, such as the "ReMa", Rabbi Moses Ben Israel Isserles of Cracow and Rabbi Johanan Ben Aaron Luria of Lublin, whenever they mention his name. From the expressions of Rabbi Isserles it can easily be guessed that Ashkenazi was also a good Talmudic scholar. In his responses, the Rabbi of Cracow does not designate him by any other title than "Rabbi Solomon Doctor." When Ashkenazi came as a young man to Poland in the train of the Italian wife of King Sigismund, Bona Sforza, he interested himself in the welfare of the Jews of Poland and gave them faithful service as a medical practitioner. In the year 1558 we find him as physician in ordinary to King Sigismund Augustus. Ashkenazi was not satisfied with his profession, but was more inclined and more talented as a politician and diplomat. After the death of King Sigismund Augustus, in 1572, a new King was to be elected. In conjunction with the French Ambassador, Bishop Muntluc, Ashkenazi started a wide agitation in favor of Henry of Anjou and succeeded in winning for him the Polish throne. When Henry of Anjou, aftward King Henry III, of France, ascended the throne of Poland, Ashkenazi wrote to him: 'I have rendered to Your Majesty most important service in securing your election. It was I who effected all that was done here." (Charriere, p. 932, note.) It was partly due to Ashkenazi's influence that the decree of banishment of the Jews from Venice was revoked July 19, 1573.

Right after Ashkenazi was successful in his endeavor in behalf of Henry of Anjou he left Poland for unknown reasons and went to Constantinople where he became the house physician of the Sultan and of the Grand Vizier Mahomet Pasha. But here, too, he occupied himself mostly with political affairs, and according to tradition he became the "eye" and "ear" of the Sultan. During the Turkish war with Venice for the possession of Cyprus (1570) he was appointed envoy extraordinary of the Porte to Venice, in 1574, with full power to conclude peace. But the Republic was unwilling to receive the Jew Ashkenazi and not until the Grand Vizier insisted was he finally acknowledged. Thereafter Venitian authorities paid him great honor and attention. He was received in state audience and signed the act of peace in behalf of Turkey, and at that time he rendered Poland an extraordinary service. The French Ambassador in Venice consulted him in regard to the contemplated flight of King Henry from Poland and when the French Ambassador revealed to him the bold projection of the King to make Poland, with the help of the German army, a French province, Ashkenazi answered with great indignation that the Poles will never consent to it and in case an attempt should be made to carry out this plan he will induce Turkey to take corresponding steps against this aspiration. With these words Ashkenazi paralyzed the intended action of the French. Some years later we find Ashkenazi again in the political arena of Poland. From there he carried on negotiations for the extension of a former peace agreement for eight years longer between the Porte and [illegible].

[illegible] the New York "Sun" [illegible] a very good article on Saul [illegible] supposed Jewish King of [illegible] by Edward Herbert. In [illegible] Edward Herbert surveys very aptly the political situation of Europe in the Sixteenth Century. His description can also be applied to Solomon Ashkenazi, whose political and diplomatic activity was developed only a few years after Saul Wahl should have occupied the Polish throne. I will therefore quote here some of Herbert Edwards' remarks. It will help the reader to understand more fully this historical sketch of the life and activity of Solomon Ashkenazi, who was such a prominent figure in Polish diplomacy during the last half of the Sixteenth Century. Under the title of "When a Jew Wore the Polish Crown," Edward Herbert states: "The Sixteenth Century was throughout Europe the great period of the rise of the middle class, of the development of the towns, of the emancipation of peasants, and in consequence of these movements came also the limitation of the powers of the aristocracy. It was the age of the influence of the reformation and the printing press. European states began now more and more to organize on a vast scale and one state reacted upon the other. But Poland had stood aloof from the great European conflict, although her relation with France had somewhat been strained on account of the flight of Henry de Valois."

Solomon Ashkenazi died in 1602, and was buried in Constantinople. He left three sons: Nathan, Samuel and Obadiah. His wife seems to have had some knowledge of medicine. After Ashkenazi's death she was called to the sickbed of Sultan Mehemed III and cured him of smallpox. (See Jewish Encyclopedia, Vol. II, p. 201.)

It was told that the Voywood (Prince and head of the army) and the heads of the municipal officials as well as the other dignitaries, attended his funeral, an event which at that time was very unusual.

In the following century the descendants of Ashkenazi played a prominent role in the midst of the Polish Jewry. One of them was the famous Rabbi Zewi Ashkenazi called "Haham Zewi" of Lemberg. He was one of the greatest rabbis, but in every respect an aristocrat. It is characteristic that he always added to his name the word "sat," the initials of the two Hebrew words "Sephardy tohor," a pure Spaniard. In Lemberg Haham Zewi enjoyed great popularity and respect, not only among his co-religionists, but also among Christians.

The offspring of this family occupy high positions, especially in Polish cities like Lemberg, Lublin and Grodno.

Base Ingratitude.

Of all the vices which pull man down from the high pedestal upon which religon and morality have placed him and drag his soul in the dust, the iniquity of ingratude is one of the most revolting and most contemptible. It is, indeed, hard to believe that some of those very Jews who constantly clamor and claim that they and those who think and act as they do, are the only true confessors of Judaism, the only faithful followers of Jewish virtues and ideals, and that their hearts and souls are imbued with the burning desire to reawaken the Jewish conscience in the world by building a new future and by quickening a new hope for Israel, can be guilty of the black sin of ingratitude. Yet, some of these very pretenders stand today indicted before the bar of truth as transgressors, with malice aforethought, accused as calumniators and are found guilty of base ingratitude. Yes, to the shame and sorrow of every sincere American Jew it must be confessed that there are Jews in the midst of American Israel who are so blinded by fanaticism and whose minds are so poisoned by bigotry that they have lost all feelings of gratitude and all sense of justice and truth.

In the city of New York, where different Jewish gangsters are frequently creating the greatest **chillul hashem**, there exists also a gang of Yiddish editors who aspire to be leaders of their people, who never lose an opportunity to throw dirt upon any Jew who does not subscribe to their intrigues and chicaneries, and dares to do good without their **kaskamah** (sanction).

But while this New York coterie of disseminators of classic Yiddish do not spare any good man or useful organization, there is one name of a Jewish society which shines like a brilliant star in the firmament of contemporaneous history of the German Jewry, which is a thorn in the side of this Yiddish editorial gang and they are always on the lookout for an opportunity to besmirch its fair name and the good names of all who are connected with it. To mention the "Hilfsverein der deutschen Juden," or Dr. Paul Nathan, its presiding genius, is just like waving a red cloth before a mad bull. The "Hilfsverein" has always worked in the interest of **Klal Yisrael**, the entire Jewish people, and Dr. Paul Nathan has labored incessantly for the welfare of his people. Especially in the present woeful war conditions in Europe the society has gained, through the indefatigable exertions of Dr. Paul Nathan and other high standing German Jews, a great influence with the German government, which the society uses with telling effect for the benefit of the Russian Polish Jews in the territory now occupied by the German forces. The society is positively doing a vast amount of good to the helpless unfortunate Jewish victims of the war in Eastern Europe. It is the main distributor of relief money to the Jewish sufferers, because it has the good will and confidence of the German civil and military authorities there. And on account of these well-known facts and because the society works in its own wise, approved independent way and will not be dictated to by irresponsible chronic grumblers and unreasonable faultfinders who are obviously seeking to advance their own selfish ends, it has raised the ire of these Yiddish scandal-mongers to frenzy and distraction. No accusation, be it ever so false and unjust, is too bitter and too rankling for these self-appointed Yiddish leaders in the New York ghetto to be hurled at the Hilfsverein and at its managers.

Some time ago one of this crew attacked Dr. Paul Nathan in a shameful manner, which treacherous insolence at that time received a deserved scathing rebuke in the columns of the "News," and now comes another editor of this ilk and takes advantage of a joyful occasion in the midst of American Israel to traduce the highly meritorious Hilfsverein.

During the recent celebration by the well-known Jewish American philanthropist, Mr. Jacob Schiff, of his seventieth birthday, L. E. Miller, who is the publisher and editor of a Yiddish weekly in New York, published in his paper an open letter addressed to Mr. Schiff. In this letter Miller tried to convert Mr. Schiff to Zionism and Jewish nationalism and among other things he also wrote the following:

"Mr. Schiff, you have gained that which not many mortals succeeded in gaining during the time of their life.

"You have wealth, you have honor, you are recognized, you are beloved.

"But this is not enough.

"Not enough for you.

"You can make your name immortal.

"Here in America you help the assimilationists to strangle the Jewish national consciousness. You send your money to help the German Hilfsverein in its work of destruction and treachery (!?) against everything that is Jewish."

Oh, how vile must a public writer be who uses such a poison pen to utter such falsehood! How ungrateful and insidious must an editor be who calumniates in such a shameful manner! Why, it is enough to mantle the cheeks of every truth-loving man with burning shame! Will these reckless agitators and anarchists of the Yiddish press never learn to tell the truth? Mr. Schiff helps to strangle the Jewish consciousness here in America! Why, Mr. Schiff has given more of his wealth to Jewish orthodox institutions than any reform Jew has ever done in this or in any other country. The Hilfsverein destroys everything that is Jewish?! Why, if it were not for the blessed work of the Hilfsverein many thousands of Eastern Jews, the relatives and friends perhaps of these Jews in America who claim to be the only saviors of Judaism, would have long ago perished miserably from hunger and cold! Only the benevolent work of the Hilfsverein has kept them and their Judaism alive in Russian Poland and this scribbler Miller dares to call such work destructive and treacherous! He certainly cannot convert Mr. Schiff to Zionism by such flagrant falsehood. The Zionists of America can have no worse advocate than this man Miller, for instead of helping them to live, he digs a deep grave for all their hopes and aspirations.

In conclusion, I will state plainly that I am not writing this article out of condemnation of the entire Yiddish press. On the contrary, I read with pleasure such Yiddish papers as the "Tageblatt," the "Morning Journal" and other Yiddish newspapers which are clean and decent, which are not sensational sheets, but real educational and Americanizing mediums for the Jewish immigrants who come here from Russia, Galicia and Roumania and do not understand the English language. I write this article because as a Russian-born Jew it fills me with shame and sorrow to see how some of my whilom countrymen, who should be the guides to lead the new Jewish comers to the shores of this land of liberty in the ways of light and truth, mislead them in the paths of darkness and falsehood. It pains me, indeed, because I love my people, our God and our Torah, to see editors of Yiddish papers, who should help to unite, to weld and to cement the house of American Israel into one strong, great and influential body, tearing, rending and splitting it to splinters by constantly fanning the flames of the old petty jealousies, which so often proved disastrous for many a Jewish hope. Let us Russian Jews, who are now in the majority in the midst of American Israel, help to build and not to destroy. Let us forget the petty differences, all the coarseness and rudeness of the old little Kehillas, which were stamped upon our former lives of slavery and oppression by the iron hand of Russian tyranny. Let us all work shoulder to shoulder to attain the glorious destiny which the future holds in store for American Israel. When we will have **shalom be-Yisral**, peace in Israel, we will surely bring **shalom al Yisral**, peace upon Israel.

"A New Bible."

In reporting the banquet recently tendered by the Jewish Publication Society to the editors of the new English translation of the Hebrew Bible, some of the editors of our Jewish papers headed their articles "Editors of New Bible." This is, to say the least, a careless and misleading expression. The editors honored at this banquet did not write a new Bible, but they edited a new English translation of the old Hebrew Bible. Have these editors of our Jewish papers so quickly forgotten the **ani maamins**, the thirteen articles, or essenses, presented by Maimonides, in which the majority of the seven scholars who edited this new translation surely believe? The late Dr. Schechter certainly accepted the teaching of the RaM BaM, and no doubt his orthodox colleagues do the same today. They will surely deny that they had lent their aid to the creation of a new Bible which the ninth article of Maimonides forbids, for this article reads: "I believe in full faith that this Torah will not be changed and that there will not be another Torah from the Creator, blessed be His name."

The teachers of the Talmud wisely said: "Hahamim hizharu bedivrekhem," wise men, be careful in your expressions, and the learned editors of our Jewish papers should never forget this Talmudic instruction, for it is worth while remembering on all future occasions.

New Lodge to be Instituted in Philadelphia, Pa.

A charter has been granted for a lodge to be known as Freda Largman Lodge No. 805, to be instituted Wednesday evening, March 28. Bro. Abe Weil, past president of the district, is the organizer, and expects to initiate at the institution fully 100 members, if not more. The Freda Largman Beneficial Society, an organized body of 65 young men, have signified their intentions to become members, and each one has promised one.

On Wednesday evening, March 14, this society will hold an open or public meeting. A program is being arranged composed of several musical selections, and addresses to be delivered by prominent members of the Order for the purpose of enlightening the young men and their friends of the true objects of our Order, what it has accomplished in the past and what it will do in the future. The speakers will be Bro. Jacob Singer, member of the Executive Committee of the Order; ex-Assemblyman Joseph W. Salus, of New Jersey, also past president of District No. 3, and John L. Kun, Esq., Deputy Attorney General of Pennsylvania.

CONDITION OF JEWISH REFUGEES.

According to the information received by the Kiev Jewish Committee for the Relief of Victims of the War, the number of refugees in Lutsk has grown considerably of late. The influx of refugees from the neighboring villages does not cease, notwithstanding the cold, rainy season. (Several lines deleted by censor.) With the growth of the number of refugees, their grave condition is growing still worse. The number of houses allotted to the peaceful population is being reduced more and more, and the refugees have to live in unbelievable congestion. Not infrequently several families live in one room.

Give a little love to a child, and you will get a great deal back.—Ruskin.

ANTI-DEFAMATION LEAGUE

In accordance with its policy of attempting to prevent the circulation of discriminatory advertising, the Anti-Defamation League has drawn up the following draft of a bill which is designed to make it a misdemeanor for any place of public accommodation, resort or amusement, to publish advertisements intended to discriminate against any religious sect, creed, class, denomination or nationality:

AN ACT TO PREVENT DISCRIMINATION AT PLACES OF PUBLIC ACCOMMODATION, RESORT OR AMUSEMENT, AND TO PREVENT PUBLICATION AND DISTRIBUTION OF DISCRIMINATING MATTER AND TO PUBLISH THE SAME.

Section 1. Be It Enacted by the people of the State of ...., represented in...................., That no person, being the owner, lessee, proprietor, manager, superintendent, agent or employe of any place of public accommodation, resort or amusement shall directly or indirectly, by himself or anybody else publish, issue, circulate, send, distribute, give away or display in any way, manner, shape, means or method, except as hereinafter provided, any communication, paper, poster, folder, manuscript, book, pamphlet, writing, print, letter, notice or advertisement of any kind, nature or description, intended or calculated to discriminate or actually discriminating against any religious sect, creed, class, denomination or nationality, or against any of the members thereof in the matter of furnishing or neglecting or refusing to furnish to them or any one of them, any lodgings, housings, schooling, tuition, or any accommodation, right, privilege, advantage or convenience offered to or enjoyed by the general public, or to the effect that any of the accommodations, rights, privileges, advantages or conveniences of any such place of public accommodation, resort or amusement shall or will be refused, withheld from or denied to any person or persons or class of persons on account of race, sect, creed, class, denomination or nationality, or that the patronage, custom, presence, frequenting, dwelling, staying or lodging at such place of any person, persons, or class of persons belonging to or purporting to be of any particular race, sect, creed, class, denomination or nationality, is unwelcome, objectionable, or not acceptable, desired or solicited.

Sec. 2. The production of any such communication, paper, poster, folder, manuscript, book, pamphlet, writing, print, letter, notice or advertisement, purporting to relate to any such place and to be made by any person being the owner, lessee, proprietor, agent, superintendent, manager or an employe thereof, shall be presumptive evidence in any civil or criminal action or prosecution that the same was authorized by such person.

Sec. 3. A place of public accommodation, resort or amusement, within the meaning of this Act, shall be deemed to include any inn, tavern or hotel, whether conducted for the entertainment, housing or lodging of transient guests, or for the benefit, use or accommodation of those seeking health, recreation or rest, any restaurant, eating house, public conveyance on land or water, bath-house, barber shop, theater and music hall.

Sec. 4. Nothing in this Act contained shall be construed to prohibit the mailing of a private communication in writing sent in response to specific written inquiry.

Sec. 5. Any person who shall violate any of the provisions of this Act, or who shall aid in or incite, cause or bring about in whole or in part the violation of any of such provisions, shall for each and every violation thereof be liable to a penalty of not less than One Hundred Dollars ($100), nor more than Five Hundred Dollars ($500), to be recovered by the person aggrieved thereby, and shall also for every such offense be deemed guilty of a misdemeanor, and upon conviction thereof, shall be fined not less than One Hundred Dollars ($100) nor more than Five Hundred Dollars ($500), or shall be imprisoned not less than thirty (30) days, nor more than ninety (90) days, or both such fine and imprisonment.

The bill was sent for the purpose of introduction in the State Legislatures to prominent members of the Order in about fifteen of the states holding regular legislative sessions commencing in January, 1917. Reports thus far received show that the bill has already been introduced in Illinois, Colorado, Nebraska, New Hampshire, Connecticut, Pennsylvania and Minnesota.

The Minnesota bill has already passed the House and is now pending before the Senate. In Connecticut on March 2, a hearing on the bill was had before the Judiciary Committee which was attended by Rabbi H. W. Ettelson, Brothers Joseph H. Ullman, Isaac Moss of Bridgeport; M. D. Saxe of New Britain, Charles C. Shapiro of Bridgeport and Senator Kopelman of Hartford. The Committee has not yet made its report, but Brother Shapiro, who has had charge of the work in that state, writes under date of March 3 that a favorable recommendation will, in his opinion, be made. In New Hampshire, a hearing on the bill was held before the Senate Committee on Judiciary on February 28. Brother Edward M. Chase of Manchester, N. H., who has been extremely energetic in his efforts to secure the passage of the bill in New Hampshire, appeared with a number of others before the Committee and succeeded in securing a unanimous recommendation from the Committee. Mr. Chase is entitled to much credit for the persistent efforts he has made in the face of great opposition from the hotel-keepers and summer resort owners. In Maine, a hearing on the bill was held at the State House in Augusta on March 8. Reports have not yet been received, indicating what action was taken. In Iowa, the bill has been placed in the hands of Senator Addison, M. Parker and Representative James Weaver, both of Des Moines, who have prepared a bill on the basis of the draft submitted to them and have introduced it in both Houses of the Legislature. The date of the Committee hearing has not yet been set. Through the efforts of Brother Milton L. Anfenger, the bill has been introduced in both Houses of the Colorado Legislature. The bill is also pending at the present time before the Senate of the Pennsylvania Legislature. In Nebraska, through the efforts of Brother Morris Friend of Lincoln, the bill was introduced in the Senate by Senator A. J. Sawyer of Omaha. A hearing was held on the bill on February 28. Favorable action was taken, but out of deference to a few of the Senators who had been unable to look into the merits of the bill, the hearing was continued. In Illinois, a hearing on the bill will be held on March 15. A committee of several prominent Chicago members will attend the hearing in Springfield and speak in favor of the bill. Members of the Order in each of these states are urged to write to their local members of the Legislature, urging them to vote for the passage of the bill.

The League has been very much encouraged by the unanimous support given to it in this work by all of the Lodges in various states where the bill has been, or is about to be introduced, and by the various sections of the Council of Jewish Women located in those states. Most of the lodges and sections of the Council have adopted resolutions endorsing the measure, and are awaiting word that the bill has been, in fact, introduced, to send copies of the same to members of the Legislatures.

The sole object of the League in endorsing the passage of the bill is to prevent publication and distribution of discriminating matter. What the Order had in mind in entering upon this campaign and what the League most earnestly wishes to prevent and prohibit by law, is the spreading broadcast throughout the land of leaflets, posters, folders or circulars containing such language as, "Jews and Dogs Not Wanted," "Jews and Consumptives Not Wanted," and similar phrases. No one who has not paid particular attention to the matter has any adequate idea of the extent to which this practice prevails or of the tendency it has to bring the Jew in contempt and hold him up to ridicule and scorn.

The League has never attempted to force hotel keepers to accept Jews as guests. No self-respecting Jew has any desire to become a guest of such a place, and the activities of the League are directed entirely toward the far greater evil—the method by which that discrimination is made known.

The Secretary of the League has received a large number of circulars during the past few months which contain offensive advertisements such as those above quoted. Most of these are circulated by resorts located in a few states which nature has blessed with equable climates and beautiful scenery and where, as a consequence, summer resorts are numerous. However, the literature is circulated throughout the country, and though some of the states where the act will be passed may have no summer resorts at all, the act will prevent the circulation of this pernicious form of advertising sent out from resorts located in other states. It was formerly the practice of newspapers to accept this style of advertising, but in recent years, owing to the activities of the League, that practice has been almost entirely discontinued. The League has found that newspapers are unanimously opposed to this practice. One of the few instances which has come to the attention of the Board in the past year, occurred in a recent issue of "The Georgian American," of Atlanta, Georgia. As an indication of the spirit of co-operation given us by the newspapers, the correspondence passing between the Board and the editor are re-printed:

January 20, 1917.

The Editor Atlanta "American,"
Atlanta, Ga.

Dear Sir:—In your issue of December 17, on page 8, section "C," you published an advertisement of Timrod Hall, Camden, S. C., in which the following sentence occurs:

"Patronage of transients and Hebrews not desired."

We do not pretend to regulate the business policy of any hotel, or to deny the right of any hotel or summer resort to take Jews or refuse them lodging as they please, but we do not believe any responsible publication should print an advertisement containing announcement of such a discriminatory policy. These advertisements are read by thousands of people. Many of them are easily influenced by the printed word. A statement such as that above, for example, may be read by young people who have no preconceived prejudice against the Jew, but on reading this advertisement they may readily come to the conclusion that Jews must be a very undesirable class of citizen, if the management of a public place of lodging deems it best that they should not be accepted as guests. Thousands who will read this "ad" will not appreciate the economic causes, or the ignorance and bigotry which actuate that policy.

We trust that you will see the validity of our argument and that your newspaper will refuse to accept copy containing statements such as that quoted above.

Thanking you for a favorable response to our request, we are

Very respectfully,
MANAGING BOARD.

February 1, 1917.

Mr. Leon L. Lewis,
Secretary Anti-Defamation League,
1228 Tribune Building,
Chicago, Illinois.

Dear Mr. Lewis:—We very much appreciate the courtesy of your favor of the 20th ultimo regarding the advertisement we have been running for Timrod Hall, Camden, South Carolina.

The line to which you object is also objectionable to us and we cannot understand how it got through without being censored.

It so happens that the Timrod Hall contract has expired for the season, but we can assure you that if it had not, the objectionable phrase would have been eliminated or the advertising refused altogether.

This paper carries a great deal more hotel and resort advertising than any other newspaper in this part of the country. Realizing that an error of this kind might possibly occur again, we are instructing all concerned with the handling of hotel and resort business that such a line will not be printed.

Thanking you for having called our attention to this, we are,

Very sincerely yours,
THE "GEORGIAN-AMERICAN,"
T. B. Hilton,
TBH:LBM Manager Resort Dept.

February 5, 1917.

M. T. B. Hilton,
Manager Resort Department,
The "Georgian-American,"
Atlanta, Georgia.

My Dear Mr. Hilton:—We are in receipt of your letter of the 1st inst., in reply to our communication of January 20th. On behalf of the Managing Board I wish to thank you and your paper for your action in this matter.

Under separate cover I am sending you several copies of a "Note On the Proper Use of the Word 'Jew,'" which we have prepared. If you will have these placed next to your copy desks I believe that slip-ups of this character will be unlikely to recur.

Very sincerely yours,
MANAGING BOARD,

The Managing Board of the League requests that copies of all letters that may be received by any individual or organization from a member of the legislature in response to a request for favorable consideration of this act, be sent to the Secretary of the League, Leon L. Lewis, 1228 Tribune Building, Chicago, Illinois, so that proper record of proceedings may be made and due publicity given in these columns to the propaganda in each state.

Vaudeville Vigilance Committees.

Early in November, President Kraus addressed to all of the lodges in the Order a request that each lodge appoint a committee to be known as "Vaudeville Vigilance Committee," to assist the League in its efforts to check up on defamatory vaudeville acts. A large percentage of the lodges have to date appointed these committees. All lodges that have not already done so, are urged by the Managing Board to appoint such committees at an early date. For their information, and in order that the scope of the work expected from such committees may be understood in advance, the following letter, which was sent out by the Secretary to all members of the Vigilance Committees thus far appointed, is re-printed:

Dear Sir and Brother:

The Secretary of your lodge has informed me that you have been appointed as a member of the Vaudeville Vigilance Committee for your city.

We are attempting to keep on file in this office a complete card index of all acts impersonating the Jew, whether they be objectionable or otherwise, and also of all acts which contain jokes or songs with reference to the Jew. Our main purpose in doing this is in order that we may have accurate information as a basis for determining the justice or injustice of any complaint sent to us.

Wherever possible we would like to have a detailed description of the act, especially of such portions as the Vigilance Committee deems objectionable. If the act is a long one we would like to have a stenographic transcript made of the same, the expense of which we shall, of course, expect to stand. In the event that the act is obviously objectionable a complaint should be made to the manager of the theater and prompt report made to this office, so that we may take the matter up at once with the manager of the circuit.

I am enclosing herewith reprint of a portion of the annual report of the League dealing with objectionable vaudeville acts. The reprint indicates the attitude of the Managing Board and the policy which governs the League in its objections.

Please do not hesitate to call upon us at any time for such information as you may desire and we shall give your letters prompt and careful attention.

Thanking you for your co-operation in this work, I am,

Yours in B. B. L. and H.
LEON L. LEWIS,
Secretary.

THE HEBREW SCHOOLS OF PALESTINE.

Young Judea has decided upon an extensive campaign on behalf of the Hebrew schools of Palestine. It intends to appeal to the Hebrew school boys and girls of America, and through them, to their parents and relatives to assist the Hebrew schools of Palestine. A Schalachmonos collection will be made in all the Hebrew and Congregational schools throughout the country. Committees are being formed in all of the large cities, as well as in the smaller communities, and it is the hope of Young Judea to reach 100,000 or more children throughout the country, who will give substantial assistance to the Palestine Hebrew School Fund.

DREYFUS DEFENDER DIES.

Manuel Baudoin, President of the Court of Cassation, and who was Attorney General of the court at the time of the famous trial of Major Alfred Dreyful for treason, died last night. He was 70 years old. In 1906 M. Baudoin delivered an extended argument before the court, in which he contended that Dreyfus was innocent of the charge against him and declared that the greater part of the evidence at the Rennes court-martial, by which he was convicted, was a tissue of lies. His argument, which covered a period of ten days, was followed by the vindication of Dreyfus. M. Baudoin was the author of many legal works.

"MERCHANT OF VENICE."

Victoria Lodge No. 758 of Victoria, British Columbia, appointed a committee to wait on the Minister of Education of British Columbia and to request him to use his good offices to eliminate the "Merchant of Venice" from the British Columbia public schools, college and university curriculum. The committee waited on the Minister on Friday, Feb. 9. with the result that the Minister, Dr. J. D. McLean, promised that he would do all in his power to grant the request of the lodge. The committee presented a formal letter to the Minister, which he promised to read to the members of the House of British Columbia Legislature.

GOLDEN ANNIVERSARY CELEBRATION BY ABRAHAM LODGE No. 89, BRIDGEPORT, CONN.

The fiftieth anniversary celebration of the founding of Abraham Lodge No. 89, of Bridgeport, Conn., was ushered in with services at the Park Avenue Temple on Sunday evening, Feb. 11, 1917.

The exercises consisted of responsive reading, prayer, the singing of the Jubilee hymn and addresses by Mr. J. B. Klein, president of the lodge, and Honorable Simon Wolf, of Washington, Past President of the Order. The prayer offered by Rabbi David Levy embodied the thoughts which were in reality the keynote of the gathering, calling the blessing of God upon the B'nai B'rith, the important achievements of which were to be set forth.

The address of welcome was made by President Klein, who spoke in part as follows:

"Here in the edifice—erected to the worship of the one God—it is, indeed, most fitting that we should hold this celebration of the fiftieth anniversary of the institution of Abraham Lodge No. 89, a unit of that great organization, the I .O. B. B.—an organization which has stood since its inception for all that is, and has been, truly good in American Judaism.

"Grateful ought we to be to those whose thoughtful minds and pious hearts conceived; to those whose self-sacrificing and tireless zeal has promoted this Order and this lodge.

"But far beyond and above all, grateful for that religious principle which constitutes the corner-stone of all that is noblest, most lasting and most beneficent in the march of our progress.

"It has been said that sorrows shared with others are but half sorrows, while the joys we divide with our friends are double joys. Hence in this hour of exultation, we are gratified to see so large an assemblage of our friends present. For this sign of love and friendship, I beg to offer you in behalf of Abraham Lodge, which I have the honor to represent, our many, many thanks, and at the same time to extend a cordial and fraternal welcome. May this rare event prove to you a source of genuine happiness and may you carry from this place, impressions as deeply imperishable, as the sublime faith to which these ceremonies are designed to testify.

"For two score years and ten, Abraham Lodge has cheerfully borne the burden and has taught generations past the principles of our fraternity."

The address of welcome was followed with singing by the congregation of the Jubilee Hymn written by Rabbi Levy. President Klein then introduced as the speaker of the evening, Honorable Simon Wolf, of Washington. Mr. Wolf's address in part follows.

History of Inception.

"On the eve of the birthday of the great American 'with malice toward none and charity for all', we are assembled to commemorate the fiftieth anniversary of an organization named after Abraham, the friend of God, and another Abraham, the friend of humanity. This organization is a branch of a national and international body that had its inception in the brains of a few German immigrants who, realizing the prejudice and what is synonymous therewith, ignorance by the mass of people as to those who differ from them either in language or faith—thought it proper to devise a scheme by which their coreligionists, irrespective of nationality or ritualism, could be fraternized in a spirit consistent with American ideals, and the spiritual fervor of Judaism. While it was and is to a limited degree a secret organization, it at no time was to be a menace to the state or to society, but simply an educator and uplift for the betterment of their own and all mankind. Differences were to be reconciled and the lodge room was to be made the center of that broad and liberal spirit that makes the whole world kin.

"And thus what was considered a dream has been more than realized in the seventy-five years of its existence, fifty of which Abraham Lodge as a constituent, has fittingly lived and contributed its quota to the development and prosperity, not only of the organization, but of the community in which it has found a home. The general public is not fully advised as to the splendid record this noble organization has made at home and abroad, even some of their own coreligionists have not at all times given due credit to the wonderful achievements of this Order. It has been at the forefront of every question that tended to the strengthening of the ties between [illegible] man. It has been the loyal and [illegible] opponent of every measure that [illegible] oppression or discrimination. It has been the advocate of liberty and equality throughout the world. Among its founders and their descendants, men who opposed human slavery on this soil and who fought for the maintenance of the flag were found in large numbers.

Accomplished Much.

"In civic life, in every community of this and other countries, their brawn and brain, integrity of character are dominant and prominent. While they have been true to their faith, vindicating by their conduct the highest principles of ethical Judaism, they have at all times been lovers of the republic, patriotic sons, whose ambition it has been to stand as an example for one and all. The organization has built orphan homes, hospitals, homes for aged and infirm, hospitals for consumptives, and for those who are suffering with rheumatic diseases; has given to the United States a living proof of the grand principle that underlies our whole fabric of liberty, separation of church and state, by erecting in Fairmont Park, Philadelphia, a statue to religious liberty, chiseled by an American Jew, born in Virginia, a member of the Order of B'nai B'rith, whose name has since become famous throughout the world, Sir Mosely Ezekiel, now of Rome, Italy.

"It created the Roumanian Mission, and sent one of its gifted sons as representative, who contributed to the Berlin Treaty, which unfortunately has since been, as so many other treaties have, violated, and to sustain which the Order contributed large sums on two different occasions. It caused the sending of the famous Kishineff Petition to Russia—while it was unavailing in its purpose, yet thrilled the world and tended to strengthening of the United States internationally.

"In every calamity at home and abroad, the Order was generous in its contributions in aid of the suffering, not only among their own ranks, but to those of other faiths and organizations, notably in this hour of European calamity, when men of the same faith and culture are fighting each other, the Order has generously and loyally remitted to the wounded and suffering large sums; and the future gives no indication that we will not have to make larger contributions, as a matter of duty, not of sacrifice, for the old slogan can never die, 'All Israels are Brethren,' to which we have added the other and nobler, 'All Men Are Brethren.'

Flag Is Its Symbol.

"The Independent Order of B'nai B'rith is the only national and international Jewish organization in the United States, and at no time in its history has it been of greater service than under its present leadership, whose diplomacy, intelligence and tact are unsurpassed, Adolf Kraus.

"Its symbol is the American flag—that grand emblem of unification and equality, which has done so much in the past to bring home to the stricken and unfortunate of every land, this great and glorious republic of opportunity. And this emblem, with all its unifying attributes, will in the near future be recognized all the world over as the arbiter for peace and justice.

"What a privilege it is. my friends, to live in a country so blest as ours. To be a part of the great whole of citizenship that confers such dignity and honor; where each and every man under the flag stands equal; where merit and not creed is the factor for recognition and promotion.

Has Risen High.

"The Jew as an American citizen need offer no apology in any direction. He has shown in every field of human activity his worth and his lofty conception of duty to the country of his birth or adoption. The immigrant of the past, coming here under adverse conditions, has risen to the very height of American citizenship—and those men of Jewish faith, but of American ideals, have risen in all the walks of official life, equal to the best and inferior to none, and it is meet and proper that we should thus vindicate by our conduct that we are fully conscious of what this country confers—and the younger generation, the citizen of the future, should never forget what their ancestors may have had to suffer in lands of oppression in contradistinction to that which they here enjoy. Jew and Christian, immigrant and the men to the manner born, must all blend together in harmonious endeavor to uphold the best principles of the republic, and to hand down to the generations that are yet to come the priceless heritage, founded by Washington and preserved by Abraham Lincoln, whose immortal words at Gettysburg will ring clear and resonant that this is a government of the people, for the people and by the people. Let us then all unite in the grand chorus —'My country, it

is of thee, sweet land of liberty,
To thee we sing'."

Jubilee Banquet.

The banquet opened by a reception and in line as the beautifully gowned women and prominent citizens of Bridgeport stopped to pay respects were: Hon. Marcus H. Colcomb, Governor of Connecticut; Hon. Simon Wolf, of Washington; Dr. Edward N. Calisch, of Richmond, Va.; Hon. Clifford B. Wilson, mayor of the city; Homer S. Cummings, State's Attorney; Maurice P. Davidson, of New York, First Vice-President of the District, and Sol Sulzberger, of New York, Treasurer of the District.

Mr. Jacob Klein, who was President of the District Grand Lodge for three consecutive terms, acted as toastmaster and in his words of welcome as president of the lodge, called attention to the various achievements of members of the community, as well as to the accomplishments by the lodge, remarking that the women of the lodge formed the first Red Cross Society in Bridgeport.

Loud cheers and continued applause greeted Governor Holcomb when he was presented to the audience. He prefaced his remarks by paying a tribute to the many ladies present.

Knows Jew as American.

"I don't know much about the Old Testament on which your religion is founded, but my friend Homer Cummings, knows all about it. He has studied it from Genesis to Revelation. know only of the Jew as a simple American. America knows no Gentile nor Jew. This country stands for absolute freedom and equality. There are Jews in every avenue of civil life, in the trades, the professions and the offices of the state and nation—not because they are Jews, but because they are competent Americans. They are chosen because of their manhood and their ability to fill high places.

"We are now living in strenuous times. The first thing that we look at in the morning is the news columns to see how many vessels have been sunk and whether the trouble has passed that boundary line which will plunge us into war with Germany. Woodrow Wilson was not only candidate for president, but when he was elected, he became my president. The state of Connecticut is back of him and the Jews and loyal Americans, taking just pride in their government, are back of him and back of this state and nation to the last drop of their blood."

Honorable Simon Wolf, characterized by the toastmaster as "The true American, the man who devoted his life to the cause of humanity," was the next speaker. Mr. Wolf in a ringing speech upon "The Jew Throughout all Times and His Future," said:

"America has always been an inspiration to all the struggling masses across the sea from the time of Jefferson, and will continue to be so after the war is over.

"Pride of ancestry is not alone to be credited for the rise of this great nation, for the men of the American Revolution made their impress upon the nation's history. He recalled a Polish exile who gave $250,000 to the American cause, which has stood as a debt still unpaid after generations although a bill for the payment of this debt to the Jewish descendants has passed back and forth between the houses at Washington for more than a century."

The principal address of the evening was made by Reverend Dr. Edward N. Calisch, of Richmond, Va., one of the noted literary men of the country. In his address he told of the discrimination, social, political and industrial, with which the Jewish people have to contend even in this country, the land of the free. He pointed out that one of the primary objects of the Order was to watch for cases of such discrimination and to see that justice was accorded to the Jew.

"We do not want people to elect Jews to office because they are Jews," said he, "nor yet keep them from office because they are Jews. The B'nai B'rith stands for a square deal. All it wants is equality for all men of the Jewish race. Our Christian friends have many misconceptions and misapprehensions concerning the Jews. We ask of them only even handed justice, we do not want simply tolerance. No one realizes better than we do the unkind mental attitude of many Christians.

"We have entered into the life of all people. We have taken our place in the affairs of all nations. We differ from our fellow citizens only in our religious outlook.

"There are still certain handicaps against us which make it difficult for us to get a square deal in all walks of life, in all professions and in all trades.

Recent Discrimination.

"Social discrimination is practiced against us. Social discrimination against individuals as such is just. Every man and woman has a right to say who he or she shall receive into his home, for every man's home is his castle. Every man has a right to choose his social companions. But it is not right to practice such discrimination against us on a wholesale plan, as it is not right to practice such discrimination by houses, hotels and clubs. We resent that, not because it is social discrimination, but because it is wholesale social discrimination. Let such discrimination not be against a class, but against individuals.

"We seek a square deal in art, literature, the motion pictures and the magazines. A few years ago when a muckraking author wanted to choose a villian, he made him a Jew. Now much of this is changed and there is less of this sort of thing."

Dr. Calisch gave an excellent resume of the work of the Order of B'nai B'rith throughout the country and the world. He said that it was organized 75 years ago and had been born of the spirit of altruism, and the desire to give the Jewish people a common platform on which they could stand as brothers.

"The aims of the Order of B'nai B'rith," said Dr. Calisch, "are to give a square deal to the Jews, to inculcate the idea of a square deal from the Christians to the Jews, from the Jews to the Christians and from the Jews to their fellow Jews. The Order emphasizes as its fundamental elements the rights of humanity.

"It has established many institutions of a benevolent character, such as homes, asylums, hospitals, colleges and schools. It has organized and endowed an institution for every year of its life.

Is World Problem.

"The B'nai B'rith, with its branches all over the world realizes that the problem of the Jew is a world problem. It has nothing to do with politics, but works constantly and consistently for fair play for the Jew in all parts of the world. It has rescued Jews from bondage in Russia, from all sorts of abuse in many countries of the world, and done much to establish the principles of brotherhood, harmony and concord throughout the nations of the world. The problem of discrimination against the Jew with which it has to contend ought not to exist. It is a blot on the civilization of Christian nations that it does exist, but the B'nai B'rith is doing much to break down this prejudice."

Rabbi David Levy in an eloquent manner, recited the history of the inception and growth of Abraham Lodge, which was also, in substance, a history of the Jewish people of Bridgeport.

Mayor Wilson responded to the toast, "The City," and on behalf of the municipality welcomed the distinguished guests. He told of the great part played in the life of the community by the Jewish men and women and congratulated the Lodge on its anniversary celebration.

Mr. Cummings, State's Attorney, speaking on the subject, "Fraternalism," with eloquence characterized the Jewish people as one in which the principal of equality, fair play and freedom were inherent and firmly inculcated principals, and added his felicitations to the Lodge.

Mr. Jos. Rosenzweig and Mr. Sol Sulzberger told of achievements of the Order and of its efforts to be of service to the community.

Mr. Maurice P. Davidson responded to the toast, "The Ladies." He showed the part the Jewish women played in the field of charity and the invaluable aid which they had always given to all projects of that nature of the Order.

An interesting feature of the affair was the meeting of Mr. Simon Wolf and Henry Kempinski, whom Mr. Wolf assisted in having him released from Russia over a quarter of a century ago. This was a most impressive scene, as Brother Kempinski publicly expressed words of respect and gratitude to Brother Wolf for what he had done for him.

A feature of the celebration was also a meeting of the lodge at which a class of sixty-two candidates were initiated by the splendid Degree Team of the Lodge. The visiting delegation from sister lodges expressed their praise for the excellent work shown by the team.

At the banquet Harmony Lodge No. 711, of Bridgeport, presented Abraham Lodge with the "Ten Commandments" engraved in stone, and Horeb Lodge No. 25, of New Haven, Conn., presented the lodge with a beautiful silk flag trimmed around its border with gold fringing.

Many congratulatory letters and telegrams were received from the President and other prominent members of the Order and a number sister lodges.

Much of the success of the anniversary celebration was due to the General Committee that had charge of the arrangements and of which Brother Jacob B. Klein was Chairman.

B'nai B'rith of Chicago

RAMAH LODGE.

An unusually well attended meeting of the lodge was held at the Red Room Hotel LaSalle on Monday evening, February 12, 1917. The special feature of the evening was the initiation of a class of forty candidates by the degree team of the Lodge and the presentation of over fifty new applications for membership, which were referred to investigating committees.

A number of charitable donations were made by the lodge among them, $500 for the establishment of a boys' summer camp under the auspices of the Central B'nai B'rith Council; $50 to the Leo N. Levi Memorial Hospital, Hot Springs; $10 to the institute for the blind at Palestine, Jerusalem; $150 for charitable purposes of the Central B'nai B'rith Council.

Dr. Charles S. Levi, of Milwaukee, was the guest of honor and delivered an eloquent address on the subject, "Foundation of a New Civilization." His address was well received, and at its conclusion, upon motion of Brother Judge Philip Stein, a rising vote of thanks was extended to the speaker.

ORIENTAL HILLEL LODGE.

On Feb. 27, 1917, a meeting of Oriental Hillel Lodge No. 72 was held at its new lodge quarters in the East Room of the Hotel La Salle. There were present 250 members, including the guests of the evening, the officers and members of the Central B'nai B'rith Council of Chicago. A class of candidates was initiated and the lodge was favored by a most interesting talk by Dr. Gotthard Deutsch of Cincinnati. His topic was "Humor and Pathos in Jewish Folklore."

The evening concluded with a luncheon.

DAVID FISH LODGE.

At a regular meeting of the lodge held at the Morrison Hotel on Monday, February 19th, which was well attended, Rabbi David Alexander, of Toledo, Ohio, addressed the lodge on the subject, "The Spiritual Alliance—Israel and America." The meeting was attended by a large number of visiting brethren from the other lodges of the city and they were amply repaid for their attendance while listening to the eloquent address by Brother Alexander. A number of candidates were initiated and several applications for membership were presented.

CENTRAL B'NAI B'RITH COUNCIL.

The Council held its monthly meeting on February 5, 1917, which was well attended. The various standing committees, such as on Free Employment Bureau, Social Service, Intellectual Advancement and Summer Camp submitted their reports. The report of the Summer Camp Committee was pleasing in view of the fact that it brought a definite report stating that the site of Long Lake, Ill., has been graciously placed at the disposal of the Council by the Consumers Company for the purpose of establishing a permanent summer camp for poor Jewish boys. Furthermore, that the committee was able to secure the promise of free transportation for all the boys. It was resolved to appeal to the local lodges for financial contributions to enable the Council to establish the camp on a permanent basis.

The Committee on Social Service work particularly emphasized the good results being accomplished in connection with the Big Brother Movement under the able management of Brother L. Edward Lashman. Various appropriations for charitable purposes were made and it was resolved to request the lodges to increase their appropriation to the council for charitable purposes.

DRAMATIC READING.

Under the auspices of the Central B'nai B'rith Council, representing the local lodges, a dramatic reading, coupled with vocal and violin solos, was held at the Louis XVI Ball Room, Hotel LaSalle, on Saturday evening, February 17, 1917. The following program was carried out:

Violin Solo ....Reuben Davis
  1. Preislied "Meistersinger"...Wagner
  2. Pantomine ....Mozart
  3. Humoresque..............Tor Rulin
Vocal Solo.................Olga Kargan
  1. "As Through the Streets,"
     "La Boheme" ....Puccini
  2. The Star ....Rogers
  3. Vici D'Arte, "La Tosca".....Puccini
Violin Solo ....Reuben Davis
  1. Meditation, "Thais" ......Massenet
  2. Serenade Espagnole........Kreisler
  3. Gavotte and Musette....Randegger
Dramatic Reading..........Olga Kargau
  Romance ....Sheldon

The affair was attended by over a thousand members of the Order and their families and proved a great success. At the close of the formal program, dancing was indulged in until the late hours of the morning.

NOON-DAY CLASS INITIATION.

Under the auspices of the Central B'nai B'rith Council, a class initiation was arranged for and successfully carried out at the Red Room, Hotel LaSalle, on Thursday noon, February 22nd, 1917. Forty candidates were initiated by the degree team of the Council, consisting of Brothers A. B. Seelenfreud and Harry Okin. Short talks were delivered by various members of the Order.

DAVID HEUMAN LODGE, NO. 87, AT JACKSON, MICH., INSTITUTED AND OFFICERS ELECTED.

After much planning on the part of the Jewish citizens of Jackson, their hopes were materialized on Sunday, March 4, when David Heuman Lodge No. 807 was regularly instituted. At a most enthusiastic meeting held in Temple Beth Israel, over forty men, many of whom were members of the old Jackson Lodge, were initiated into the Order. The District Grand Lodge was represented by Mr. L Edward Lashman, in charge of the Social Service work for Chicago. Mr. Lashman extended to David Heuman Lodge, the greetings of the District Grand Lodge. The initiation was conducted by a team composed of Brothers Edward Lichtig of Bay City, E. Simon of Lansing, and L. Edward Lashman of Chicago. Following the initiation, the following officers were elected and duly installed: President, M. Heuman; Vice-President, S. A. Schwartz; Secretary, W. W. Lindenbaum; Treasurer, R. Tannenbaum; Monitor, Joseph Wolf; Assistant Monitor, Leo Heuman; Warden, S. Muskin; Trustees, A. L. Weiger (term three years); A. Traub (term two years), M. Levy (term one year.)

Mr. Lashman reviewed the work of the B'nai B'rith during the past few years. He explained what is being accomplished by the Anti-Defamation League, spoke of the different B'nai B'rith institutions and explained the Social Service work now being conducted by the Central Council of Chicago. The members of the lodge were also addressed by Brothers Lichtig, Simon and Rabbi Freund.

In the evening, a public meeting was held in the Temple. After a brief memorial service to David Heuman after whom the lodge was named, those present were addressed by Rabbi Freund, who spoke upon "Patriotism," and by Mr. Lashman who gave a talk on "Social Service." Following the meeting refreshments were served.

B'NAI B'RITH OF CLEVELAND.

At a regular meeting of Cleveland Lodge No. 16 held on February 8, a large class of candidates was initiated by the degree team of the lodge.

Owing to the popularity of the social evenings arranged by the lodge, the dance committee arranged another B'nai B'rith dance for Sunday evening February 18, which was largely attended by members of the Order and their friends.

On Sunday evening February 25, a specially good program was carried out by the Intellectual Advancement committee of the lodge.

The B'nai B'rith Dramatic Circle held its meeting on Sunday evening, Feb. 11.

On February 28, 1917, a smoker of the lodge was held. A clever program, an excellent entertainment and good addresses were features of the evening. This was the first smoker of the lodge for this year and it is expected to be the forerunner of similar affairs during the year. The Committee spared no pains or effort to secure the best entertainment, and an unusual unique and novel evening was the result.

The B'nai B'rith All Star Team defeated the Cleveland Umpires of the Industrial League two games out of three. Another match game is being arranged for.

At a meeting of the lodge held on February 14, at B'nai B'rith Building, Rabbi Newton Krass of Temple Israel, Brooklyn, addressed the members of the lodge. He answered questions asked from the floor and a general discussion followed his speech.

The members of the B'nai B'rith Salesmen's Club met on February 15. Owing to the unusual interest in this movement, the scope of the club has been enlarged.

Cleveland Lodge No. 16 is forming a Debating and Literary Department to which all members of the lodge are eligible. The first meeting was held on Sunday February 18 at which the plans of the organization and kindred matters were considered and acted upon.

B'nai B'rith Day Celebration By Milwaukee Lodges

One of the most inspiring celebrations ever held in Milwaukee was the occasion of the observance of B'nai B'rith Day, fittingly celebrated at a banquet at the Hotel Pfister on Thursday evening, February 1, by the Milwaukee Lodges. It will be long remembered as one of the most memorable events in the history of B'nai B'rith in Wisconsin. Nearly three hundred members and their ladies participated in this affair which was held under the auspices of the Milwaukee B'nai B'rith Council.

Not only were the members of the lodges honored by the visit of Dr. H. I. Davis, president of the District Grand Lodge, and Brother Hugo Sonnenschein of Chicago, but Governor Emanuel L. Phillip, made a special trip from Madison to take part in this celebration. It was the first time that the Governor of the State of Wisconsin had so honored the members of the Order in Wisconsin. The program had been carefully prepared and was successfully carried out by the Council Committee under the guidance of Brother Harry Abrams.

From the time that Brother Charles L. Aarons, former president of the District Grand Lodge, who acted as toastmaster, presented Governor Phillip and until Brother Hugo Sonnenschein finished his address the audience was constantly thrilled by the oratory of the speakers. When Governor Phillip was presented by the toastmaster he was greeted with loud applause and cheered for several minutes while the orchestra played "On Wisconsin." The Governor immediately expressed his appreciation to the Milwaukee B'nai B'rith Council that he had been invited to take part in the evening celebration.

Address of Governor Phillip.

"I am glad to be here because I have an interest in you and because I am also directly interested in your organization and its purpose, as I am interested in all organizations whose purpose is the promotion of humanity and human interest. One of the cardinal virtues of your society as I understand it is that you are banded together for the purpose of aiding your people and others who may be in need of assistance from their fellow citizens, not only in charity, but in the general uplifting that is necessary to make men and women better men and better women.

In my experience as governor, I have been deeply gratified with Jewish organizations in their charitable work, not only for the purpose of supplying funds for the other and greater purpose which you worked for most effectively. I do not know of any people who have taken so much interest in their people as the Jewish people. You see to it that the newcomer has a start. I do not know of any other people who do as much for their own flesh and blood.

Now, just a word on the matter of charity as you practice it. As you know, it is the duty of the Governor of the State to exercise his judgment in the matter of appeals for pardon from the unfortunates in our prisons. It is the policy of the State of Wisconsin for some years gone by to deal as leniently as possible with men of that class. It has been my purpose and the purpose of my predecessors to open the doors of the prison for him who has done wrong and give him another chance in the world. That is one of the purposes of your organization. To give those of that class of unfortunates an opportunity to become respectable citizens of the United States, in that field there is a great opportunity.

I want to commend you if it is your purpose, as I understand it, to take up that question, particularly among your own people and try to uplift those who have fallen or have violated the law. If you give them a helping hand when they are trying to become better citizens you not only render a great service to society and the state, but you are doing a work which will be most satisfactory to yourself. I want to say there is always room for intelligent, well directed service, whether it be in the form of money, whether it be in the form of good influence or whatever form it may take. In this great and growing country you can never be idle if you want to devote your lives to that cause.

The Jewish people have succeeded in the face of oppression. They have contributed their share of literature, music, art and the sciences and they have done it in spite of the fact that they have been oppressed and persecuted in Europe. A people that is able to accomplish this in spite of all oppression is entitled to respect. The Jews have maintained themselves in a position in the affairs of the world that speak well of their ability and particularly of their re-co-operative power. Persecuted and robbed as they have been, they have nevertheless maintained themselves in a position of first importance in the commercial world, and have contributed their share to the world's progress. In our own country your people have found a haven for their religion where there can be no persecution because of religious views. You derive the same benefits from our country as other citizens and therefore the duties which you owe this country and this government are the same that fall upon the other citizens.

Your people are coming here in great numbers. Many are not acquainted with American institutions. Many fear and hate government because all government has always persecuted them. Help make them good and strong American citizens.

The President of the District, Bro. Dr. Haim I. Davis, of Chicago, was then presented to the audience and delivered an inspiring talk on the subject "Our Order". He reviewed the early history of the Order and its progress up to the present time, bringing his remarks to a close with the presentation of the work of the Order along the lines of Social Service and the protection of the fair name of the Jew.

"The Grandchildren of the Ghetto."

Mr. Hugo Sonnenschein spoke on the subject, "The Grandchildren of the Ghetto." In introducing the subject the speaker said that the title was not only suggestive of the entire sweep of our history from persecution to prosperity, but that it also suggested one of the most vital problems in modern Jewish life, viz.: whether we are still spiritually childen of the ghetto, Jews in thought, belief and ideals, or whether we have simply become children of our modern day alike with our Gentile neighbors with naught to differentiate us but vague memories of some traditions and ceremonies whose meaning is misunderstood and with some few facial characteristics fast disappearing.

The speaker then reviewed the history of Israel's wanderings, persecutions and triumphs from the days of the destruction of the Temple until the establishment of the European ghettoes.

The speaker then touched upon the ghetto life, its persecutions and tribulations, its intensified home life, its stress upon knowledge of Jewish literature, its strong Jewish idealism, its optimism.

The speaker next considered the contrast in the lives of the grandchildren of the ghetto in America where they are rich, successful, well educated and with every opportunity of life opened to them. They are beginning to lose interest in and knowledge of their Judaism, and with it the Jewish ideals of social service, devotion, self-sacrifice. Lacking these ideals and grown rich they have in some instances become selfish, ostentatious, greedy and lawless. The result has been the steady growth of Anti-Semitism in America.

The speaker then developed the theme that the most vital question for us in America is whether our Judaism had message and meaning in busy, throbbing, successful America.

The theory was next advanced that the great principles of social service, of righteousness of heaven to be realized here on earth of the increasing of the humanity of men on earth even sound Jewish and not Christian doctrines and that they are the ideals most needed in the life of the American nation today; that the best gift which the Jews can give to America is the spiritual treasures of the ideals of Prophetic Judaism; that to be good citizens the American Jews should live up to the test that Judaism has to give. That if the Jews would only learn and live their own Judaism, become familiar with their own history, literature and ethics, they could develop the ideals necessary for their proper living under the new conditions of American life, they would be bound together by common belief and ideals so that all Jewish organizations rooted in our common Jewishness could flourish and we would discharge our full duty to the nation of which we are citizens.

The speaker concluded with a plea for renewed interest in things Jewish and showed that through organization like the B'nai B'rith lay the hope of revitalizing and re-establishing a vigorous, strong and effective Jewish consciousness in America.

Representatives from many of the lodges of Wisconsin came to Milwaukee for the occasion. After the banquet, a reception was held and this was followed by dancing. It was after 2 o'clock when the strains of "The End of a Perfect Day" announced the close of this wonderful evening. The Council Committee which handled this affair included Harry Abrams, chairman; Dr. Charles S. Levi, Alfred Teller, Joseph A. Padway and I. G. Strauss.

What Our Lodges Are Doing

B'NAI B'RITH DAY CELEBRATION BY FORT SMITH LODGE, FORT SMITH, ARK.

With the presence of President of the District, Bro. E. R. Bernstein, of Shreveport, La., as guest of honor, the annual celebration of B'nai B'rith Day at Fort Smith Lodge No. 306 on Sunday, Jan. 28, 1917, was the most successful and inspiring in the history of the lodge, which also on the same occasion celebrated its thirty-sixth anniversary.

In the afternoon a special meeting of the lodge was held in the vestry rooms of the Temple, which was well attended and a large class of candidates was initiated by the President of the District. This was followed by installation of officers for the ensuing term.

In the evening a public meeting was held at the Progress Club, which proved to be one of the best attended of any B'nai B'rith gatherings in the history of the lodge.

President Max Hopp opened the meeting with remarks relative to the Order and appealed to the ladies to interest their husbands and sons in the cause. Vocal and musical numbers were successfully carried out and proved a delight to the audience.

The guest of honor, President Bernstein, after being presented delivered a most forceful address.

In his remarks, he said that the motto of the Order, "Benevolence, brotherly love and harmony," was one of the things that link the brethren in so strong a compact. The Order has so many features to interest all Jews that it was no wonder that it holds the prestige that it does with the peoples of all civilized countries. He said that the charity given by the Order was the least important of its many channels of service. Greater than that of charity of the Order was the upbuilding of the character of the human race which the Order is so actively engaged in. He outlined the many phases of the service which is rendered by the individual members, stating in a clear manner the Big Brother and Big Sister movements, the work of the Anti-Defamation League, how the Order stretches out its hands for the fallen brother and brings him back to his loved ones and home. He said that the world owes an obligation to the Independent Order B'nai B'rith in checking the traffic of women, which never can be repaid.

Rabbi Latz closed the program with a few remarks which were well received. Dancing followed and refreshments served by the ladies of the Temple Aid Society.

KING DAVID LODGE, MADISON, WIS.

Brothers Gustavus Loevinger, of St. Paul, Minn., chairman of the Propaganda Committee of the District, and William J. Mack, of Chicago, chairman of the Social Service Committee of the District, paid an official visit to King David Lodge No. 641, of Madison, Wis., on Sunday, Jan. 28, 1917.

The visiting Grand Lodge officers were entertained at dinner at the hospitable home of Bro. Sol Levitan, Sergeant-at-Arms of the District Grand Lodge. In the afternoon they were shown the sights of the city. In the evening Brothers Mack and Loevinger were the principal speakers at a public meeting held under the auspices of the lodge. In addition to the addresses by the Grand Lodge officers, there were talks by the president of the lodge and other members, several musical numbers and other forms of entertainment. There was quite a large attendance at the meeting and at its conclusion refreshments were served.

Brother Mack spoke on the Social Service work undertaken by the District and pointed out the need for such activities in every community. He especially emphasized the necessity for the Big Brother Movement and urged the community of Madison to become interested in this feature of Social Service work.

Brother Loevinger's address was directed at an explanation of the activities of the Order, particularly with reference to the solution of the Jewish problem, purporting to show how the Order attacks the problem from the standpoint of the individual in relation to the highest development of his personality, the adjustment of his relation to the state and the re-adjustment of his relation to [illegible]

The visit of the Grand Lodge officers [illegible] prove beneficial to the lodge and [illegible] result in renewed activities [illegible] interest.

BRADFORD LODGE CARNIVAL.

A scene of gaiety and splendor was presented on the evening of February 7 when a large crowd gathered for a period of fun and frolic at the big charity carnival staged under the auspices of Bradford Lodge No. 745, of Bradford, Pa.

The interior of the big drill shed was elaborately decorated with national colors, American flags, pennants and streamers abounding while the triple color effect also shone from many electric bulbs. Ranged about the side and ends were booths for the sale of lemonade, ice cream, fancy china and glassware, cakes, candy, novelties and flowers. The ladies and girls in charge of the various booths did a rushing business.

In addition to the booths for the sale of useful and fancy articles, there was one where by crossing the palm of a fair clairvoyant with coin, the past, present and future were revealed at so much per revelation. Others had novel games as their principal feature.

Dancing numbers afforded entertainment for many, while amateur Charley Chaplins, supplied with raiment from the novelty booths, put on many of the funny capers for which the original is noted.

Members of the lodge and their lady friends were everywhere assisting in the reception of guests and relieving them of surplus funds in the name of sweet charity. As this was the purpose for which the majority attended the carnival, no strenuous efforts were necessary.

The carnival was in all respects one of the most successful functions, both socially and financially, which has been staged in the city and the promoters are entitled to much credit.

The principal purpose of the affair was the raising of funds for the B'nai B'rith Orphanage and Home for Friendless Children, Erie, Pa.

LOUISIANA LODGE OF SHREVEPORT OBSERVES B'NAI B'RITH DAY.

Under the auspices of Louisiana Lodge No. 107 of Shreveport, La., B'nai B'rith Day was celebrated at Columbia Club on Jan. 25, 1917, with an attendance of over 400. The program was declared to be the best and most enjoyable of any of its entertainments. The musical numbers were well rendered and the addresses of the speakers were entertaining and instructive. Many out-of-town visitors were in attendance, among them Bro. H. M. Felsenthal, president of Abraham Levi Lodge No. 554 of Jackson, Tenn. His engagement to Miss Samuels, daughter of Judge David B. Samuels, had recently been announced and the occasion took the form of a congratulatory reception.

A dance followed after the close of the program which added to the pleasure of the evening. The principal address was made by the President of the District, Bro. E. R. Bernstein, of Shreveport.

The following was the program of exercises:

1. Master of Ceremonies—Judge David B. Samuels.
2. Installation of newly elected officers, by District Deputy, Dr. Louis Abramson.
3. Violin Solo—Mrs. N. Greenfield, accompanied by Mrs. Jos. Silverberg.
4. Address—"B'nai B'rith Ideals," Hon. E. R. Bernstein, President District Grand Lodge No. 7.
5. Vocal Solo—Mrs. L. F. Kern, accompanied by Miss Flossie Lieber.
6. Address—"Visions and Provisions," Dr. R. Faber, Ph.D.

Dancing.

BRIDGEPORT, CONN.

The annual Washington Birthday party held under the auspices of Harmony Lodge No. 711, of Bridgeport, Conn., was held on Thursday, Feb. 22, 1917, for the children of the members of Harmony and Abraham Lodges of Bridgeport, Conn.

The annual Washington Birthday party was first inaugurated by Harmony Lodge four years ago and has since proved an annual treat for the children.

Mrs. Charles H. Shapiro, chairman of the committee in charge of the affair, prepared an elaborate program which was successfully carried out and which proved a delight to the children. Souvenirs appropriate for the occasion were distributed, games were played and refreshments served.

Mrs. Walter Loewith, President of the Council of Jewish Women, delivered an address on the life of George Washington.

COVENANT LODGE, DULUTH, MINN.

"Men do things in this day and age that would not have been countenanced by their fathers," declared Rabbi I. L. Rypins of St. Paul in an address on "The Jewish Problem and the Problem of the Jew" at the annual installation of officers held by Covenant Lodge No. 569 in the vestry rooms of Temple Emanuel, Monday evening, Jan. 22.

The speaker said that there is greater moral laxity, especially among men, while people generally are drifting away from the fundamental teachings of their religion.

About 100 members of the lodge, their wives and friends gathered for the annual installation of officers. A supper was served at 6:30 o'clock by the Temple Aid Society, after which a violin solo was rendered by Jerome Goldberg, accompanied by Mrs. Saul Goldberg. Dr. Samuel Gross, chairman of the committee in charge of the evening's program, presided.

Dr. Maurice Lefkovits represented the District Grand Lodge and installed the newly elected officers with impressive ceremonies. They are: Ben Blumenthal, president; A. B. Kapplin, monitor; Norman Cook, vice-president; Samuel Weinstein, secretary; S. P. Copilowish, treasurer, and Louis Kramer, guardian.

At the close of the installation ceremonies Dr. Rypins delivered his address, saying, in part:

"The Jew is the ever living enigma of history and that centuries of hatred from all nations have been turned against him. Every age and nation has tried to get rid of him, but the fact still remains that the Jew is yet the all-abiding problem.

"If we would be true with ourselves we would all be strict observers of Judaism for in that belief we are told that it is just what a man does and believes that he is accountable for.

"Billy Sunday sells religion. He tells the people that they are all going to hell. That is his belief. I cannot damn you to save you. That must be done by yourself. That is our belief."

The address was followed by a keno game conducted by A. B. Kapplin, assisted by the members of the committee, Dr. Gross, Samuel Weinstein, Max Rosenfeld, Louis Kramer and Abe Feldman. A number of handsome prizes were awarded the winners.

ILLINOIS LODGE, EAST ST. LOUIS, ILL.

Brothers Julien J. Gusfield and Benjamin Samuels of Chicago, members of District Grand Lodge No. 6, paid an official visit to Illinois Lodge No. 794 at East St. Louis, Ill., on Sunday, Jan. 14, 1917.

In the evening at the Orthodox Temple a meeting of the lodge was held and a class of five candidates was initiated by the degree team of Missouri Lodge No. 22 of St. Louis, under the leadership of Bro. Harry Simon of that city, Past President of District Grand Lodge No. 2.

After the close of the lodge meeting a public meeting was held at which the members and their families and a number of friends participated. The officers of the lodge were installed by Brother Gusfield and he addressed the lodge on "The Work of the Anti-Defamation League". Brother Samuel spoke on the subject of "Social Service Work", and both addresses were well received.

The following was the program of exercises:

1. Piano Solo..........Zigeuner-Weisen
   Miss Hattie Progrotsky.
2. Installation of Officers—
   J. J. Gusfield.
3. Reading—
   Miss Blanch Kaminer.
4. Address—
   Harry Simon, Past President D. G. L. No. 2, St. Louis, Mo.
5. Vocal Solo—
   Miss Ruth Esserman.
6. Address—
   Ben Samuels.

DALLAS LODGE, DALLAS, TEXAS.

Dallas Lodge No. 197 celebrated B'nai B'rith Day on Jan. 28, 1917, with Maurice Hirsch, of Houston, Texas, as the orator of the evening. Dr. B. Z. Mossinsohn, of Jaffa, Palestine, also spoke. The lodge is carrying on a membership campaign under the direction of Bro. H. S. Miller and intends to more than duplicate the results achieved last year when 100 new members were secured.

B'NAI B'RITH OF SAN FRANCISCO.

By reason of the death of Herman Gutstadt, past president of District Grand Lodge No. 4, Cremieux Lodge No. 325 will hold no social evenings or entertainments for a period of ninety days. The lodge held memorial services in his honor on Monday evening, Feb. 20, which meeting was open to the public. Bro. E. J. Wolfe, past president of the District Grand Lodge, delivered the eulogy.

On Friday evening, Feb. 16, the Sabbath Eve service customarily preceding the Grand Lodge convention, was held at Temple Israel. Hon. Harris Weinstock delivered the principal address of the evening and an interesting program was carried out.

A whist party was given by Ophir Auxiliary No. 5 on Monday evening, Feb. 5, 1917. Beautiful prizes were awarded.

Mr. Otto Irving Wise, past president of District Grand Lodge No. 4, delivered an interesting address before the members of Golden Gate Lodge No. 129 on Wednesday evening, Feb. 10, 1917.

B'NAI B'RITH OF PORTLAND.

A splendid entertainment was given on Sunday January 21, 1917, at the B'nai B'rith Building when the Directors of the Building Association were hosts at an "At Home" social to over 500 guests. Various musical and vocal numbers were rendered and short talks on behalf of membership for the Building were made by Isaac Swett President of the B'nai B'rith Building Association, and David N. Mosessohm, First Vice-President of the District Grand Lodge, also acted as Chairman of the evening. As a result of the entertainment 31 members were secured.

Theo. Herzl Lodge No. 314, and Oregon Auxiliary No. 2, Daughters of the Covenant, held a joint session on Tuesday evening January 23, 1917, at the B'nai B'rith Building. Cards were played and prizes were awarded. Refreshments concluded the evening's entertainment.

A most enthusiastic meeting of Theo. Herzl Lodge No. 314 was held on January 30, 1917, at which much enthusiasm was manifested by all those present. A campaign for 300 new members to be secured during the year was launched by the President of the Lodge Brother B. W. Rubin, who arranged for 12 teams with captains at the head of each team to thoroughly canvass the community. Standing committees for the year were also appointed.

B'NAI B'RITH OF SEATTLE.

Rainier Lodge No. 627 held its regular monthly meeting on Tuesday February 6. The President of the lodge, Mr. Samuel Ostrow announced his appointments on the various standing committees for the year. A series of programs for the work of the year was also discussed.

The installation of officers of Rainier Lodge No. 627 was held on January 23, 1917, with District Deputy Bro. Julius Shafer assisted bv Past President E. Morgenstern officiating. Brother Morgenstern in his remarks reviewed the history of the Order. He expressed the hope that the Pacific Northwest would ultimately have its own District Grand Lodge. President-elect Samuel Ostrow asked for co-operation, in his address, co-operation of the members to assist him in carrying out the plans he has devised for the welfare of the lodge. Addresses were also made by District Deputy Shafer, Past President, Mrs. Samuelson of the Ladies' Auxiliary and others. At the close of the meeting an entertainment was furnished under the direction of Mr. Max Silver. Refreshments were served at the close of the evening.

The first meeting of the year of Hildesheimer Lodge No. 503 was held on January 24. Much business was transacted and the various committees reported on many important matters. The Membership Committee in particular is doing especially good work. Several measures were introduced by them, calculated to stimulate the securing of new members.

HOUSTON, TEXAS.

Under the auspices of Lone Star Lodge No. 210, with the joint co-operation of the other lodges of the city, B'nai B'rith Day was celebrated in Houston on Sunday, Jan. 21, 1917. Despite the inclement weather the affair was well attended. The speaker of the evening was Ernest R. Bernstein of Shreveport, President of District Grand Lodge, who made an eloquent address and aroused his hearers to renewed enthusiasm on behalf of the lodge and the Order.

What Our Lodges Are Doing

JOSEPH LODGE, SAVANNAH, GA.

The enthusiasm prevailing throughout the entire session signalized the fact that the most enthusastic meeting of the season was held on February 10, 1917, by Joseph Lodge No. 76, of Savannah, Ga., at the Jewish Educational Alliance Building.

Judge Chas. N. Fiedelson, Delegate to the District Convention, made a clear report and emphasized the fact that a larger number of members should endeavor to take advantage of the District Conventions—stating that the atmosphere was most revivifying and strengthening to the Spirt of the B'nai B'rith, the ideas interchanged were broadening and the actual workings of the Order more clearly ascertained.

Brother Sam Blumenthal read a paper on "The Jewish College Man". In a clear manner, he stated instances and personal observations, and greatly deplored the fact that the Jewish spirit of the average college man was very slack but very optimistically referred to the future—giving as instances the formation of a Congregation at Ann Arbor, Mich. A very spirited discussion ensued.

Announcement was made that the Lodge had accepted the invitation tendered by Mr. Becker, head worker of the Alliance to take care of four Sunday evening entertainments during the season.

MESABA LODGE, VIRGINIA, MINN.

Mesaba Lodge No. 673 of Virginia, Minn., entertained its members and the Jewish community at its sixth annual B'nai B'rith Day celebration. Rabbi Dr. I. L. Rypins, of St. Paul, was the principal speakers, delivering his address at the public meeting held in the evening. He spoke on the subject "Brotherhood," and his address was well received.

In his stirring talk, Rabbi Rypins attacked a proposed bill before the State Legislature which would provide for the reading of the Bible in the schools. The speaker urges his hearers to work against the measure and write to their representatives in the Legislature and ask them to vote against the bill.

MEMPHIS LODGE, MEMPHIS, TENN.

Memphis Lodge No. 35 held its regular semi-monthly meeting on Sunday morning Jan. 21, 1917, at the Y. M. H. A. Building. A large number of members were present. After the regular routine business of the lodge had been disposed of, the officers for the ensuing term were installed by Brother Sam Schloss, the oldest member of the lodge.

Brother F. Schloss, Secretary of the Big Brother Movement of the lodge, made a favorable report of the activities of the committee, reporting, among other things, that twenty-one members of the lodge have been assigned little brothers.

The lodge is arranging for observance of B'nai B'rith Day the early part of next month and elaborate preparations are being made for the occasion. There will be a literary program, addresses, to be followed with dancing.

B'NAI B'RITH OF PHILADELPHIA.

Joint Charity Ball.

The first time in the history of the Jewish fraternal organizations in Philadelphia, the three B'nai B'rith lodges of the city are arranging for a charity ball to be given under their joint auspices on Monday, April 2. From present indications the affair will prove to be an annual social and financial success. A theatrical act of special artistic merit will be an unique feature of the ball. Leaders in American Jewry have promised to contribute articles to the souvenir book that is to be distributed.

Joshua Lodge.

At a meeting of Joshua Lodge No. 23, held on Wednesday evening, Feb. 21, in the Y. M. H. A. Building, the officers and members of Lincoln Lodge No. 780 were the guests.

The president of the lodge, Mr. J. Solis Cohen, Jr., provided for a symposium on Social Service work. The principal speaker was Mr. Casev, secretary of the Big Brother movement of Philadelphia. The discussion was opened by L. J. Obermayer and Harry Platowsky, city solicitor of Philadelphia.

This was the first meeting under the new administration and is a forerunner of many activities planned by the officers and committees having charge of the social and intellectual advancement features of the lodge.

JACKSON, MICHIGAN.

As a result of the efforts of Brothers Edward Lichtig, of Bay City; Rabbi Charles J. Freund, of Grand Rapids, and J. Simon, of Lansing, a B'nai B'rith Lodge will be organized in the near future at Jackson, Mich. A petition for a charter has been filed with the Grand Lodge and a preliminary meeting of the petitioners was held at the synagogue on Friday evening, Feb. 16, 1917, at which meeting Brother Lichtig presided. Nearly all of the petitioners and their ladies and friends were present.

In opening the meeting, Brother Lichtig explained the aims and objects of the Order, pointing out to those present how important it was that all Jews in a small community should work together in harmony and co-operate toward improving the conditions of Jewry. At the close of his address, nominations and elections of temporary officers were held. It was only decided to have the institution of the Lodge take place on Sunday afternoon, March 4, and in the evening on that day, have a public meeting to which the general Jewish community will be invited.

After the regular order of business was disposed of Brother Benjamin J. Samuels, of Chicago, addressed those present and in his remarks called their attention to the fact that in joining the Order, the members were fulfilling their obligations as Jews and in doing so were co-operating in a great work. He traced the history of the Order and the progress it had made and finally dwelt upon the work of the Anti-Defamation work as the present culmination of what he regarded the most important accomplishment of the Order.

The meeting was permeated with much enthusiasm and all those present pledged their efforts to enlist in the cause of the Order every available Jew of the city.

ISAAC LODGE, MILWAUKEE.

An active campaign for membership by Isaac Lodge, Independent Order B'nai B'rith, has been started in Milwaukee. The committee in charge under Chairman Charles L. Aarons have completed their plans for this campaign and intend to secure two hundred members during the next few months. Isaac Lodge will celebrate its fiftieth anniversary in 1917. At the end of the campaign a class initiation will be held followed by a dinner and ball. Some of the most noted Jewish men in the country will come to Milwaukee for this event.

GALVESTON, TEX.

Zacharias Frankel Lodge No. 242 of Galveston, Tex., observed B'nai B'rith Day on Feb. 1, 1917, at the Harmony Hall, at which hall over 200 members were in attendance. The orator for the evening was Bro. Maurice Meyer, who in his address spoke of the work done by the Order, and outlined the task before the members in taking care of immigrant Jews after the close of the European war. The program of the celebration was as follows:

Vocal Solo—Mrs. Abe Kaufman.
Violin Solo—Mr. Conway R. Shaw.
Address—"B'nai B'rith Day," Maurice Meyer.
Quartet—J. Ruiz, M. Meyer, L. L. Meyer, E. Schwerdfeger.

RIMMON LODGE, RICHMOND, VA.

At the monthly meeting of Rimmon Lodge No. 68, of Richmond, Va., held on February 18, 1917, delegates were elected to attend the local conference on March 25, called by the Y. M. H. A. in connection with the proposed American Jewish Congress to be held in the city of Washington during the month of May.

Two prominent co-religionists were initiated as members of the lodge.

For the excellent work in connection with the recent convention of the Grand Lodge, a special vote of thanks was extended to Mr. H. S. Bloomberg, Chairman, and E. L. Levy, Secretary of the General Committee on Arrangements, and to Mrs. A. B. Hutzler, Chairman of the Ladies' Committee.

CHATTANOOGA LODGE, CHATTANOOGA, TENN.

Chattanooga Lodge No. 446, through its Special Convention Committee, consisting of Bros. Julian H. Hiller, Chairman; H. Goodman, Jr., Treasurer; Herbert Oppenheim, Secretary; Harry Wise and Harry Winer, is busily engaged in working out details of District Grand Lodge No. 7 convention, to be held in Chattanooga for four days beginning Sunday, April 22, now that the general program has been agreed upon. Convention Headquarters will be at Hotel Patten.

A committee of ladies from the various Chattanooga Jewish women's organizations will provide for the comfort and entertainment of their visiting sisters.

This is the first time in its history that Chattanooga will act as host to the District Grand Lodge, and the membership with the happy co-operation of the Jewish community at large is leaving nothing undone to make the Forty-fourth Annual Convention of the District a success in every respect, so as to make all who attend glad they came. Ample preparations are being made to take care of all delegates and visiting brethren, their wives, sons, daughters and sweethearts. Hotel reservations may be made and information secured through the office of the Secretary, 312 James Building, Chattanooga.

ANNIVERSARY CELEBRATION OF WASHINGTON LODGE, NEW YORK.

Washington Lodge No. 19 celebrated its sixty-third anniversary on Washington's birthday, Feb. 22. The president of the district, Bro. Joseph Rosenzweig, gave an interesting talk on B'nai B'rith work, calling special attention to the Executive Committee of the American Congress where the president of the Order, Bro. Adolf Kraus, succeeded in bringing about peace and harmony between the various factions, which action on the part of the president of the Order was in harmony with the original purpose of the Order, which was to foster harmony among our coreligionists. The secretary of the district, Bro. Bernard M. Kaplan, spoke on the life and character of Washington, the father of the country.

MT. SINAI LODGE, NEW YORK.

Mount Sinai Lodge No. 2, which represents Zion Lodge and Mount Sinai Lodge, recently amalgamated, held a very interesting meeting Feb. 19. President of the District Bro. Joseph Rosenzweig installed the newly elected officers and completed the ceremonies of amalgamation. The newly elected officers of the lodge are: Bros. Myron Sulzberger, president, who is also president of the Board of Governors; Edward Sander, vice-president; Sol. Sulzberger, treasurer; Hugo Taussig, secretary. The meeting was addressed by Bro. Dr. Clifton Levy, Bro. Moritz Brodsky, the well-known journalist; Bro. Rabbi Richard M. Stern, and others. The new charter of the lodge bears the signature of the following brothers: Jacob H. Schiff, Isidor Metzger, Albert Weissman, Edward Sander, Charles Hartman, Myron Sulzberger, S. L. Ansbacher, Sol. Sulzberger and Bernard M. Kaplan.

JORDAN LODGE, NEW YORK.

Jordan Lodge No. 15 gave a very delightful dance at the headquarters, Thursday, March 15, 1917. This lodge will participate in the joint Seder to be given by Washington, Manhattan and Edward Everett lodges, Saturday evening, April 7, at Savigny Hall. Last year the Seder given by these lodges was such a success, spiritually and socially, that the brothers decided to give a joint Seder again this year. The committee in charge of arrangements are Bros. Dr. M. M. Stark, Al. Baum and Herman M. Ullman. The Hagadah to be used will be that of Mrs. Philip Cowen, wife of Philip Cowen of Manhattan Lodge. Bro. Cowen was formerly the publisher and editor of the American Hebrew. Jordan Lodge will also give a dance at the headquarters of the district on Saturday, March 31, which gives promise of being one of the finest social affairs of the district.

ARARAT LODGE, HARTFORD, CT.

Ararat Lodge No. 13 is making a special effort this year to increase its membership. Bro. Geo. L. Rapport, District Deputy of Hartford; Bro. Ben Kashman, and Bro. Rabbi H. W. Ettelson are bending every effort to increase the activities of Ararat Lodge, which is one of the oldest and most honored lodges in the district.

DISTRICT No. 1.

Bro. Myer L. Victorius, president of New York Isaiah Lodge No. 1, has been elected a member of the General Committee and will act as Chairman of the Intellectual Advancement Committee during the year 1917. Bro. Victorius has mapped out an elaborate program of activities, including also efficient propaganda work. He will be assisted by a number of active brothers, including Past President Herman Asher. Bro. William Asher of Jordan No. 15 has been elected Vice-Chairman of the Intellectual Advancement Committee.

Canaan Lodge No. 29 expects shortly to amalgamate with B'er Schebha Lodge No. 11.

Montefiore Lodge No. 70, which initiated at the recent convention of the district held in Buffalo 60 new candidates, is continuing its membership campaign. Those most active in the work are the president of the lodge, Bro. S. J. Hollander; Samuel Cristall, David Ruslander, Leopold Block, Michael Cohen.

Maccabee Lodge No. 71 gave a dance at the headquarters, Sunday evening, March 17, which was well attended.

Jacob Lodge No. 91 will celebrate its golden anniversary on March 25, 1917. President Joseph Rosenzweig and Bro. Charles Hartman will be among the guests of honor.

Edward Everett Lodge will celebrate its golden anniversary in May.

Amos Lodge No. 121 and Massachusetts Lodge No. 27 were addressed by Dr. Rudolph I. Coffee, Social Service Director of the Independent Order B'nai B'rith, Friday, March 9. Dr. Coffee, while in Boston, was invited to speak from the pulpit of Temple Israel and the pulpit of Temple Ohabai Shalome. Dr. Coffee addressed very large congregations, who were much moved by his inspiring message, outlining the work of the Independent Order B'nai B'rith in its various departments.

Gideon Lodge No. 140 of Albany was addressed by Bro. Rabbi Coffee, Sunday, March 4. Dr. Coffee spoke interestingly on the work of the various departments of the Order.

Akiba Lodge No. 173 celebrated its forty-fifth anniversary by a special banquet, Sunday, March 10, at the Elsemere. Among the invited guests were the president of the district, Bro. Joseph Rosenzweig; Bro. Charles Hartman, member of the Executive Committee, and Bro. Bernard M. Kaplan, secretary of the district. The invited guests commended very highly the splendid work of Akiba Lodge during the past year. The officers of the lodge are: Sydney S. Landau, president; Joseph G. Cohen, vice-president; Theodore Schmerl, secretary; Joseph Silk, treasurer. Bro. William H. Silk acted as Toastmaster.

Adullam Lodge No. 326, held a very interesting meeting on Washington's birthday, Feb. 22, the orator on the occasion being First Vice-President of the District, Bro. M. P. Davidson. The meeting was arranged by the President of the Lodge, Bro. Leo Zander, and was at Osceola Hall. Music by Enright's Orchestra, song by Miss Anna Spitzer, and piano solo by Miss Sadie Scheynhouse. Bro. Zander is determined to double the membership of Adullam Lodge during the year 1917.

Yonkers City Lodge No. 451, held an interesting meeting at the Home for the Aged at Yonkers, where several canidates were initiated. Past-President Herman Asher addressed the meeting. The ritual was exemplified by a very efficient Degree Team made up of brothers of Akiba, Jordan and New York Isaiah Lodge, Bros. Lorence, Katzenstein, Goldman and Schmerl.

Holyoke Lodge No. 728, was addressed by Coffee Monday, March 5

Springfield Lodge No. 684, had the privilege of a visit from Dr. Coffee, Social Service Director on Tuesday, March 6. The meeting was public and a great many people were present.

Dr. Coffee addressed the members of Worcester Lodge No. 600, on Wednesday March 7.

Bro. Henry Meyers, Governor of the Home in Yonkers, will celebrate his 75th birthday Tuesday, April 3. He has the good wishes of many friends.

The Tuesday evening "Get Together" meetings at the headquarters have been an unqualified success. They are well attended and are made very interesting by talks given in an informal way by some very distinquished speakers. Among those who addressed these meet-

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ings are Maurice P. Davidson, Bro Charles Hartman, Senator Pollock, U. S. Navy Commander Albert Morritz, Dr. G. G. Fishlowitz, Maurice P. Samuels, the playright, whose play, "The Wanderer," is now attracting much attention at the Manhattan Opera House. One of the most Interesting meetings which will long be remembered was the one on Tuesday, Feb. 27, which was addressed by William J. Burns, formerly of the Secret Service Department. Mr. Burns held the audience spellbound for over two hours by the most delightful talk on his nation-wide experiences. Mr. Burns has a charming personality, is a man of great force of character, and is at the same time very gentle and courteous in manner.

Washington Lodge No. 19 held a joint meeting with the Manhattan Lodge on Wednesday, March 14, at which a class initiation was held, conducted by the Degree Team of Akiba Lodge, the team consisting of Bros. Lorence, Dr. Harry Goldman, Theo Schmerl and William H. Wilk. The initiation was followed by an address by Mr. B. Bernstein, a Phi Beta Kappa man from the Columbia University. Mr. Bernstein was blind from his early youth, yet in spite of his awful handicapp, he fought his way through college, carrying off some of the highest honors and is now a member of the New York Bar.

Washington Lodge was addressed on Jan. 25 by Bro. Isidor Herschfield, who spoke on his experiences in the War Zone in Europe and on Feb. 8, by Bro. Rabbi Aaron Eieseman, who spoke on his work at the Mexican Border. Bro. Ph. Davidson and Bro. Al. Baum are devoting much time and energy to the progress of the lodge.

Jordan Lodge No. 15 mourns the loss of Bro. Alfred Rosenzweig one of the Past-Presidents of the lodge. Bro. Alfred Rosenzweig was a Brother of the President of the District.

Bro. Emanuel Stern, the venerable Treasurer of Chananiah Lodge, celebrated a combination of several very happy events on Feb. 18, at Hotel Astor. The day marked the Golden Anniversary of Bro. and Mrs. Emanuel Stern, Bro. Stern's [illegible] year in the Independent [illegible]rith, fifty years of citizen[illegible]ed States, and his seventy-second birthday. A number of well known brothers of the Order called to congratulate Bro. and Mrs. Emanuel Stern. Bro. Stern was presented by the lodge with a silver and gold service. Mrs. Stern was presented with a gold watch and chain by the Baron de Hirsh Ladies' Benevolent Society, of which she has been president for the past 18 years. The following brothers of Chananiah Lodge participated in the celebration: Ex-President Henry Weiss, ex-President Simon Gallinger, ex-President Moses Oppenheimer, ex-President Isaac Sonn, Trustees Bros. David Vandewart, Adolph Simon and Samuel Straus, with their wives. Bro. Emanuel Stern responded by a very happy speech which was greatly appreciated by the many guests who attended the banquet and reception.

Bro. Bernard M. Kaplan, secretary of the district, at the invitation of Bro. Fred Jay, president of District No. 3, attended the golden celebration of Ezekiel Lodge No. 90. held in Newark, Sunday evening, Feb. 25. Ezekiel Lodge was a part of District No. 1 before the new territorial division was made.

Harmony Lodge No. 711 of Bridgeport gave its annual charity ball Wednesday evening, Feb. 28, which proved to be a great success. The guest of honor was the famous Belgian violinist, Eugene Ysaye. The famous violinist was entertained at the home of Bro. and Mrs. Charles Shapiro. The success of the affair was greatly due to Mr. and Mrs. Walter Loewith and their able corps of assistants. Among those who were of great assistance in the arrangements were Mrs. Jacob B. Klein, Mrs. B. Brownstein and Bro. Isaac Moss.

New York Isaiah Lodge was addressed on March 12 by Bro. Dr Harry Goldman, who spoke on Juvenile Delinquents, from the medical standpoint. Bro. Dr. Goldman is very active in the Order.

Bros. Dr. Clifton H. Levy, Edward Sander and District Secretary Bernard M. Kaplan have been appointed a committee to revise the by-laws of Mount Sinai Lodge No. 2

Bro Bernard M Kaplan has been invited to preside over the Seder services on Passover eve in the large hall of the Young Women's Hebrew Association. The building, which is located on 110th St., between 5th and Lenox Aves., opposite the park and which is one of the finest buildings in the city, is unique in its character. It has a synagogue, a [illegible] educational classes, gymnasium and a dormitory with accommodations for 160 girls. The officers of the organization are Mrs. Israel Unterbery, Mrs. H. P. Mendes, Mrs. A. N. Cohen, Mrs. Felix N. Warburg, Mrs. S. Liebovitz and Mrs. Samuel I. Hyman. No effort is spared by these splendid women to give the girls every opportunity for mental, physical and spiritual development. The girls are surrounded by the best possible influences. There is an air of refinement and spirituality which permeates every activity in this wonderful institution. Secretary Bernard M. Kaplan spoke on patriotism at the religious services at this institution Friday evening, Feb. 23. Secretary Kaplan took occasion to point out that patriotism was one of the fundamental ideals of the Independent Order B'nai B'rith.

DISTRICT No. 2.

Under the auspices of the Social Service Committee of District Grand Lodge No. 2, Bro. Samuel Weinfeld, assisted by Bro. Meyers, Jewish services were held Jan. 28, 1917, at the Columbus, Ohio, State Penitentiary. The speaker was H. H. Felsman, his topic being "The Power and Faithfulness of the B'nai B'rith Lodge."

Similar services were held under the same auspices by Rabbi I. B. Jashenoski, on Feb. 3, 1917, and the speaker at this service was Rabbi M. N. Taxon, who spoke on the subject "Delicate Tree." At the close of the services Mrs. Schatz of Columbus distributed cigars among the class.

DISTRICT NO. 3.

The members of Freda Largman Beneficial Association of Philadelphia, a charitable organization composed of about 75 young men is now being organized into a B'nai B'rith lodge by Brother Abe Weil, Past President of the District Grand Lodge.

An interesting meeting of Jericho Lodge No. 44 of Pittsburgh, Pa., was held on Sunday February 11, 1917. The meeting was addressed by B. M. Goldsmith superintendent of the Gusky Orphanage, who spoke on the work that is being done in the institution.

New Castle Lodge No. 609, New Castle, Pa., held its annual ball on Wednesday evening, Feb. 7, which proved a big success and was attended by nearly 200 people. During the evening refreshments were served.

DISTRICT No. 4.

Installation of officers of Bellingham Lodge and its Auxiliary was held on January 27, 1917. District Deputy Julius Shafer assisted by Dr. F. Falk of Seattle officiated. After short talks by the Grand Lodge officers and others, dancing was indulged in, during which refreshments were served.

DISTRICT No. 5.

Bro. Dr. George Solomon, of Savannah, Ga., Secretary of the District Grand Lodge, is arranging for a trip to Tampa, Fla., with a view of establishing a lodge in that community.

Under the auspices of Menorah Lodge No. 771, of Baltimore, Md., a membership campaign is to be started. Bro. L. Weigert, the president of the lodge, as chairman of the committee, will direct the campaign.

As a result of the efforts of the Propaganda Committee of the District Grand Lodge, a new lodge was instituted in January at Jacksonville, Fla. The lodge started with a membership of 63.

DISTRICT No. 6.

Lincoln City Lodge No. 377, of Lincoln, Nebraska, is planning to give an entertainment and dance during the latter part of March and the committee having charge of this affair is making all efforts possible to assure its success.

At a meeting of Edmonton Lodge No. 732, of Edmonton, Canada, held on January 17, the officers for the ensuing term were installed. The meeting was interesting and enjoyable.

Bro. H. A. Friedman, as retiring president, submitted a report containing a resume of his administration as president of the lodge, showing the progress the lodge has made and the success it has met with in many of its undertakings. He especially emphasized the work of the lodge in counteracting the agitation made in the communities to introduce religious teaching in the public schools and reported that so far the lodge was successful in its efforts. The report of the president was received with much satisfaction and a vote of thanks was tendered to him.

At a meeting of Des Moines Lodge No. 330, held in Des Moines, Iowa, in January, a class of nineteen candidates was initiated. At a regular meeting of the lodge held on February 25 an additional class of twelve was initiated.

On Sunday afternoon, Feb. 4, 1917, Rabbi Emanuel Sternheim of Sioux City, Iowa, addressed the members of William McKinley Lodge No. 521 of Omaha, Neb., on the subject of "Reform Judaism."

DISTRICT No. 7.

At a meeting of Manassah Lodge No. 202 of Jackson, Miss., held on Feb. 18, 1917, Rabbi Sol Kory, of Vicksburg, Miss., initiated a class of 11 members. After the regular order of business was disposed of, Rabbi Kory addressed the lodge, and he was followed by many members who made short talks. At the close of the meeting refreshments were served and a social hour was spent.

Zadock Lodge No. 155 of Selma, Ala., held its B'nai B'rith Day celebration on Jan. 24. Dr. J. H. Kaplan was the orator and a musical program was successfully carried out.

Manassah Lodge No. 202, of Jackson, Miss., celebrated B'nai B'rith Day on Jan. 21, 1917, at Temple Beth Israel. Rabbi Sol Kory of Vicksburg delivered a masterly address on "Sons of the Covenant." A musical program was also rendered.

Louisiana Lodge No. 107, of Shreveport, La., within the last few weeks has shown greater progress and more activity than ever in its history. The membership committee accomplished splendid results during the propaganda campaign which netted to the lodge 50 new members, bringing its membership up to 200.

At the meeting of Reuben Lodge No. 257, of Marshall, Tex., held on Sunday, Feb. 4, 1917, the officers for the ensuing year were installed by Past President Joseph Newman.

At the regular February meeting of Fort Smith Lodge No. 306, of Fort Smith, Ark., held during the month of February, the officers for the ensuing term were installed, and delegates were elected to represent the lodge at the coming convention of the District Grand Lodge to be held in Chattanooga, Tenn., during the month of April. As the result of a special campaign for members, 16 new members were added to the roster of the lodge, which now has a total membership of 62.

DISTRICT No. 8.

Commercial Councillor Norbert Levy, of Berthold Auerbach Lodge, I. O. B. B., Berlin, Germany, has forwarded to the German Grand Lodge 10,000 marks in war loan certificates for the purpose of establishing a foundation. The seat is to be in Berlin, and its aim is to furnish relief to those who were injured in the war or to their relatives.

THE MENORAH MOVEMENT.

The Menorah Movement, represented by over 50 Menorah societies in American colleges and universities, held its annual convention at Minneapolis and St. Paul under the auspices of the University of Minnesota, on Dec. 26-29, 1916.

This Jewish student movement devoted to the "study and advancement of Jewish culture and ideals," initiated by a handful of students at Harvard in 1906, has grown rapidly and spontaneously until now, through its constituent societies in the leading universities of the country, it is a recognized force for intellectual and moral betterment.

In these momentous days, when the Jews of America are organizing their economic and spiritual resources to meet the obligations and responsibilities of leadership, it appears important to give more than a passing consideration to the aspirations and achievements of the Menorah Movement. With the advent of thousands of our numbers to the universities in the last two decades, followed by the prominence of Jewish students in the fields of scholarship, their awakening to a sense of loyalty and appreciation to their Jewish heritage has come a change of attitude from the old laissez-faire position. The Jewish students are slowly but unmistakably shaking off the old conception that the years of college life should be free and unperturbed of Jewish thoughts and problems. They are coming to the realization that their university training is incomplete and inadequate if it does not also give them an outlook on Jewish life, based upon a study of Jewish ideals and problems. With the new order being established among our university students, the men and women of the community are beginning to take a more active interest in moulding the welfare and progress of this student body, destined to exert no small influence upon the policies and development of American Jewry.

Aims and Purposes of the Menorah Societies.

The primary object of a Menorah society is intellectual and cultural. It inspires its men with a desire to study the history, the literature, the religion, the problems and ideals of the Jew. Working in entire harmony with the freedom and liberality of the American universities, it brings the Jewish historical and literary contribution out from the musty shelves of Semitic treasures and curios into the lecture room and study halls. By establishment of Menorah prizes and study groups, opportunities are given for earnest, intensive, fruitful endeavor in the fields of Jewish scholarship and thought.

A Menorah Society is instrumental in producing Jewish students with virile moral fibre, through the process of self-realization and reawakening that follows association with Menorah ideals. The feeling of shame and concealment, or even incongruity, is succeeded by the manly recognition of the Jewish heritage. There comes a spirit of reverence for the ideals and achievements of the Jewish past, a true appreciation of the problems of the present, and a spirit of consecration to serve for the future of the Jew. The spirit of class antagonism and snobbishness is often succeeded by a new attitude of more mutual understanding between the rich and the poor Jewish student, the orthodox and the reformed.

A Menorah society exerts a beneficent influence of a patriotic nature. In training its men for a harmonious adjustment of their American and Jewish loyalties—by inculcating in them a strong devotion to the ethical and social ideals which are at the foundation of our American democracy, it is preparing them for service to the state and to their fellow Jews. Our multiplying communal problems, our increasing measure of responsibility, calls for servants and leaders of the new generation who will combine an understanding of the deep underlying roots of American institutions with a warm devotion to the tradition and ideals of their Jewish heritage. This double function the Menorah societies are serving.

Results of Menorah Activity.

The Menorah society functions as a university agency. It has been a salutary force in its co-operation with university authorities for the general promotion of Jewish student welfare; it has done much to enlighten the general student body to a proper appreciation of the Jew, his contribution and ideals. Operating as a cultural force, an open forum, it has been accorded a position of dignity and respect. Its influence is ever widening in the field of Jewish scholarship, by encouraging and making possible at our leading universities the establishment of chairs and courses in Hebrew learning.

The attitude of university and faculty authorities is notably illustrated in the cordial support given by such leading educators as President Eliot of Harvard, President Wheeler of California, and President Hadley of Yale. The faculty members who have come into touch with the societies have noted the remarkable influence exerted by the Menorah idea. The observation of Prof. Edward C. Baldwin of the University of Illinois is but characteristic: "Even now I can see in the Jewish students whom I meet a change of mental attitude from that which was common a few years ago. The Jewish student of today seems to me to have developed a racial self-respect, not aggressive nor blatant, but rooted into a recognition that he belongs to a gifted race possessed of a splendid past. The Jewish student now is more commonly a man proud of his heritage, and sensible of his obligation to live in the light of his racial ideals. Such a change of mental attitude I attribute in no small degree to the influence of the Menorah Movement."

The Jewish community, too, is beginning to feel the influence of the Menorah societies. Whether in the fields of Jewish education, social service, community enterprises, Menorah graduates are being actively enrolled, while the under-graduates are receiving that academic training in Jewish lore and ideals which makes them ideal candidates for these fields of pursuit. The Menorah Movement, with a membership of 3,000 Jewish students, with an ever-increasing body of university and non-university men and women in the general community associating themselves with the movement, may confidently be expected to contribute in no small measure to the progress and advancement of the Jew in America. The Jewish student generation, aroused and mindful of its obligation and opportunity, will give a creditable accounting for itself.

THE POPULATION OF WARSAW.

According to the census lately published, there were on the 1st of March, 1916, 984,604 inhabitants in the City of Warsaw, of whom 351,521 were Jews, who thus formed considerably over a third of the population.

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B'NAI B'RITH NEWS

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Be Thou a Blessing

Address by

DR. RUDOLPH I. COFFEE

Director Social Service Work, Independent Order of B'nai B'rith, at District Grand Lodge No. 1 Convention, Buffalo, N. Y., February 4, 1917.

Mr. President and Brethren:

To you all, old members and those just initiated into our Order, I bring a message from our beloved President in Chicago and the Executive Committee. I shall tell you of the work we have been doing, the ideals for which we stand, and the plans which we intend, with God's help, to carry out.

As you are well aware, the Independent Order B'nai B'rith was organized in this country seventy-three years ago. During these past years we have instituted asylums for the orphans, hospitals for the sick, and homes for the aged. Recently, the Order started upon a new and most needed work. It asks you not only to give of your money, but yourselves. The Order asks not so much for your purse, as for your personality. It wishes your time, your energy, your devotion and your zeal. This afternoon, fifty men joined as members of our Order. I hope not one of you expects to win honor, or glory, or position, or money, or any other material gain. You came here not to obtain but to give. We call upon you at this hour to join the greatest army the world has ever known and become a blessing to mankind. This army was first called into being when the divine word was spoken to Abraham—Haya B'rocho—"Be thou a blessing". This army was given its immortal mission when Moses demanded that Pharoah release the Children of Israel from galling slavery. They left the land of Egypt to enjoy the pleasures of life, with independence and freedom for all. This army aims not to shoot a human being, but to prolong and sweeten life. Its weapon is not the musket which kills, but the spirit of God which uplifts. This army is to fight, not man, our brother, but to wage war on sin, disease, ignorance and poverty. We would enrich life and banish poverty, that disgrace of civilized times.

How can the B'nai B'rith become a blessing? What can we, as individuals, do? I answer, in two ways. We can help our less fortunate brethren to become the best possible Israelites and Americans, by assisting them to economic independence. Then, we can bless our country by combatting those serious evidences of race prejudice, which hurt Judaism and lower American ideals. Let us consider this latter aspect first.

Anti-Defamation League.

This refers to the remarkable activities of our Anti-Defamation League. Every week the committee meets, receiving reports from some two hundred cities all over the country. Few people realize the great work already accomplished. In 1915 there were sixteen so-called Hebrew comedians on the vaudeville stage, shaming us with their vulgarities. Our Order was determined that Jews should not be thus insulted and today the theatrical board has been practically swept clean of that nuisance.

Another angle of the Anti-Defamation League is illustrated by the following story, which appeared in a Southern weekly. A man insured his store for $10,000 and that night the store burned down. Naturally, the insurance company was suspicious and had a detective investigate the matter. He reported that a spark from a passing railroad engine caused the conflagration. Thereupon the company paid $10,000, but sent the following letter. "Enclosed find check for $10,000 covering your insurance. We cannot help noting that your insurance policy went into effect on Monday at noon, and the fire took place at 6 o'clock the same evening. Wherefore the delay"?

I knew that story would produce laughter, but suppose I add that the newspaper named the man Abraham Levy, a second-hand clothier. Now you feel the danger of that article. As soon as the League heard of it, immediate inquiry was made to locate its source. That harmful story was stopped just in time, otherwise it would have been syndicated to over two hundred newspapers in all parts of the country. Why must the world be told that the Jews start fires? It is untrue as the actual facts prove. The newspaper man said he meant no harm. It was a good story. When told that such needless references to Jews increase prejudice, he immediately changed the name of the storekeeper to John Smith, one with no Jewish significance.

Many of you men are fathers. Perhaps your own children have read the nursery rhyme:

> "Jack sold his eggs
> To the rogue of a Jew
> Who cheated him out
> Of half of his due".

The League objects to kindergarten children being taught that Jews are cheats, and called this to the publisher's attention. He stopped the sale of the book at once, and promised to publish a new edition omitting that couplet. So I could narrate many instances of the very fine work of the Anti-Defamation League. However, time will permit but two further illustrations.

I want to tell you about two men, neither of whom ever lived, whose names have done infinite harm to Jews and Judaism. The first is Shylock, in the "Merchant of Venice". The Independent Order B'nai B'rith, co-operating with other Jewish societies, feels that beautiful as is the play, it does not belong in the curriculum of the High Schools of America, and for two reasons. First, the average High School teacher is not qualified to teach and explain this piece. Second, the average pupil is too immature to grasp the subtleties of this magnificent play.

Shakespeare very likely never saw a Jew. They had been driven out of England in 1290, and not until almost fifty years after Shakespeare had died, did Oliver Cromwell permit the Jews to return. Shakespeare caricatured the Jew to amuse people. The theaters of his day catered to the public, even as they do today. For them, this drama was turned into a comedy, and that delightful fifth act was added. The production is untrue to Jewish life. The name of Shylock is surely not Jewish. He stands before the world as a money grabber. Yet, in the play Shylock refused his money, and later declined twice the amount. Shylock wanted revenge. Wrong again. What true Jew has ever longed for revenge? For centuries we have been attacked and persecuted for killing the Jew of Nazareth. Yet, when did the Jews ever seek or demand revenge? For the past sixteen years there has been pogrom after pogrom in Russia. When did the voice of a Jew cry out for revenge? Justice has been our request and our plea. Justice is the corner stone of our religion. We seek justice from mankind. When this terrible war, for example, will end, the B'nai B'rith will use its utmost means to secure justice for all Jewish residents in the warring zone.

Not knowing Jews, Shakespeare did not understand our people. Having never seen a Jewish home, he committed the unthinkable error of making Jessica dishonorably leave her father's home. The most rabid anti-Semite has never denied the wonderful moral influence of the inner Jewish home life. Being ignorant of history, Shakespeare made Shylock approach the court of Venice for justice. No Jew had rights before the courts in the Middle Ages. Had a Jew actually appealed for justice, he would have lost his life. In demanding his pound of flesh, Shylock is made a cruel monster. How very untrue is this to all Jewish traditions and customs. Judaism breathes kindness in every act of life. The Jewish method of slaughter is a model of kindness and humanity, even to animals. So far as Jews are concerned, there never was need for a Society for the Prevention of Cruelty to Animals.

Studying this pound of flesh story we discover that it came not from the history of Israel, but from Rome. It was part of Shakespeare's supreme genius to collect data from all quarters of the world and weave the material into a rounded whole. Historical accuracy does not affect a plot. "Black Beauty" never lived, yet this book changed our attitude toward dumb animals. Edward Everett Hale assured us that Philip Nolan is a creation of his imagination, still "The Man Without a Country" ranks among our best juvenile books. "Uncle Tom's Cabin" is pure fiction, yet it precipitated the Civil War. Similarly, the pound of flesh plot was incorporated into a Jewish play, though utterly foreign to all Jewish life, and has ever since tremendously impressed the non-Jewish mind. It was customary to conclude the Roman banquet with the special course of a live pig, which was brought in on a large platter. From this living pig each guest was supposed to slice his special portion. Shakespeare drew from this custom for the "Merchant of Venice". Most unhappily has this scene re-acted on our people, for the world associates it with Jews and Jewish life.

How many High School teachers impart such information to their pupils, and tell the truth concerning the Jews? Either the play should be taught properly or should be left for the college curriculum where students can investigate the facts for themselves.

Let me conclude this part of my address with another illustration. You have all seen the wonderful production called "The Birth of a Nation". Last winter, the producer of this magnificent film went to Los Angeles and started work on a religious play which would be better as a money-maker than the political play. He chose as his theme the closing days in the life of Jesus. One scene was particularly offensive. This shows Jesus arrested by Jews, dragged to court by Jews, his gown torn by a Jew, and his face slapped by a Jew. That play was to portray to a hundred million citizens that the Jews killed Jesus, granting that he was a historical person. You know and I know that the Jews did not put Jesus to death, but Christians generally believe it. Realizing the religious prejudice this would arouse, the B'nai B'rith communicated with the management. A representative from New York visited our Chicago office and we convinced him that modern Christian scholars, both in America and Europe, now recognize that not the Jews, but the Romans, had killed Jesus. For example Jesus was crucified. In the Hebrew language, even to this day, there is no word for crucifixion. According to the Bible, there are four methods for putting a man to death—stoning, strangulation, sword and fire. Such a procedure was exceptionally rare. Rabbi Akiba termed that Sanhedrin "a bloody court", which put one man to death in seventy years. Jesus died by none of the above methods. He was crucified, the Roman mode of putting a man to death. Again, the Talmud tells us that Rome closed all Jewish courts in Palestine, one hundred years before the destruction of the Temple and substituted her own courts. Jesus was tried fifty years later. According to the Talmudic law, if a man is arrested, he must not be tried on the eve of a holiday. The hour is too holy to commence a criminal trial. If the man is convicted and sentenced to die, he must not be put to death at once. A period of time must elapse. Perhaps new evidence will be found to acquit him. Finally, on "erav-yontif", the day before a festival, no man may be put to death. Yet, according to Christian teaching, we find Jesus arrested, tried, convicted and crucified, all on the day before Passover, or as one Gospel says, on Passover day. From no scientific viewpoint can it be proved that the Jews killed Jesus. I tell you men that if our Order did nothing else in 1916 than stop this dangerous film, it deserves the membership of every Jew in Buffalo. Thus is our Order combatting religious prejudice in America.

Social Service Department.

Now, I proceed to the positive side of our work, and shall show what we are doing to overcome poverty. This is through the agency of the Social Service Department, instituted at the Constitution Grand Lodge, in San Francisco, May, 1915. In the first place, we aim to set the Jewish boy on the right road toward manhood. There is too much juvenile delinquency in America, and our Order wishes to reduce Jewish cases to a minimum. How can we help? Through the Big Brother Movement. After years of careful study the Big Brother Movement has been called the most successful method of reducing delinquency. In New York 96 per cent of the boys paroled through the Big Brother Movement never returned to the court. In Boston, the percentage was 97 per cent. Among Jewish folk, the figure should be even higher. This great work is now being taken over by our Order on a national scale. We ask our lodges to organize the Big Brother Movement in their several cities. If a Jewish boy is brought before the judge, let him be paroled to a Big Brother so that he receives another opportunity, and not a sentence to some reformatory. I could tell you stories all afternoon of the fine and really creditable work which our Order has accomplished under the influence of the Big Brother Movement.

Big Brother Cases.

Just permit me here to narrate two typical cases. The very first case brought to our attention in November, 1915, was Max. At the age of 13 his father had refused him a new pair of shoes on a bitter cold day. The boy, unable to attend school because of a snow storm, took two dollars from his mother's purse, bought the shoes and went to school. For this, his father had him brought before the Juvenile Court and Max was sent to the Reform School. Two years later, on his release, his father, after a bitter quarrel, had Max returned to the court. Judge Pinckney, unwilling to re-commit the lad, asked if we would not give Max a Big Brother. Mr. C., a member of our Order, was appointed, and to this day has personal charge of him. Max was at once removed from his father's home and lodged at the Deborah Boy's Club. He was provided with a position, sent to night school, given a card of admission to a local gymnasium and went Friday evenings with his Big Brother to Temple. Soon after, his salary was raised. Later on, his responsibility was increased. Six months after the father had assured me that the boy was "an American loafer", this lad had absolutely made good. Today he is a splendid young man of clean habits and very popular among his friends. The Big Brother Movement saved that boy. Not five pennies were spent on Max. The Big Brother gave his time, his personality and his effort. Money is the last thing to give the boy. He needs guidance and advice.

The second case is quite different. Abraham lost his parents in a Russian pogrom. His relatives were indifferent, and at the age of 14 he had run away to Hamburg, from which city he set sail as a stowaway on a vessel bound for New Orleans. For two years, he visited the large cities of the East. In Denver he was arrested as a pickpocket thief and committed to the Reform School. Last July, I visited Denver, and with members of the local Social Service Committee, went to the State Reform School. The Superintendent said that Abraham was his worst inmate, absolutely incorrigible. Conversation with the boy disclosed that

(Continued on page 5)

JEWISH LEADERS

A Series of Historical Portraits

By RABBI SAMUEL S. COHON, *Chicago*

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7. Deutero-Isaiah, the Leader as Prophet-Theologian.

Through the ages, perplexed humanity has been crying, in the words of Moses: "Show me Thy glory". Through its sciences and philosophies, it has tried to solve the baffling riddle of existence, to lift the veil of mystery from life, and to decipher the hieroglyphs, the sacred writings, on nature's pages. But beyond the finger-prints of the Divine in the life of the universe and of man, it has not been able to fully scan even a fragment of God's majesty. The eye of man cannot see, and the ear of man cannot hear. These fleshy instruments of mortal man are too weak to gaze upon the strong light of the Eternal King, in His beauty, or to hear the sounds of His voice, at the might of which the earth and its foundations tremble.

Longing to behold the invisible source of their life, and yearning to enter into communion with God, men, both savage and civilized, have sought to adore Him and to give concrete expression to their ideas about Him. These impulses toward God, though of the noblest kind, nevertheless often assumed idolatrous forms. The symbol was often confused with the idea it was supposed to represent, the external side of the ritual with its spiritual and moral aim. The religious leaders of Israel, therefore, regarded it as their chief task to remove the veil of heathenism that obscured the spiritual vision of God from the eyes of their fellowmen. Rising to the high rocks of reality, these men of genius discerned that all that mortal man can see of God is but the passing train of His glory: His laws of justice and love that hold the world together, but not His holy presence itself. He, the Infinite, can only be invoked as King, Judge, Loving Father; and can be worshiped in the spirit of truth and righteousness. In the teachings of Elijah, Amos, Hosea, Micah, Isaiah, Jeremiah, and Ezekiel, religion found its clearest expression. It was brought into relation with every side of life, and cast its beneficent light upon the darkest phases of existence, dispelling doubt, fear, sorrow, and misery. It was left to the great prophet of the exile, to weave one garland out of all their flowers of lofty sentiment, for the adoration of God; to unite the single melodies of the Jewish soul into one grand symphony of praise to God; to construct out of the broken rays of light about God and His relation to nature and to mankind, a consistent and explicit theory: to cast the views imbedded in the religious consciousness of the people and their leaders, into a clear system of theology.

The modern man's horror of the bare shadow of dogma and obsolete church doctrine accounts for the disrepute of the very name of theology. Once the proud mistress of all the sciences, it is now suspected, and seldom admitted into their imposing presence. However, men of true knowledge are not wanting, who, in the understanding of the differences between the pretense and the truth of a [illegible] and between the use and the [illegible] of a scientific method, recognize in theology a sincere attempt to catch a glimpse of the passing train of God's glory, worthy of an honored place in the counsel of the sciences.

In every age, theology has turned to the history of mankind, and to the physical sciences for its materials, and to philosophy for the methods of its search after religious truth. With the expansion of history, and with the radical transformations of the sciences and the philosophies, the contents and the nature of theology, too, have changed. But the theology of Deutero-Isaiah has survived all changes, and still is one of the rarest jewels of religious thought and artistic beauty. The words of Isaac Disraeli, spoken in another connection, apply to Deutero-Isaiah: In the enthusiasm of this genius, the science of his day became imagination; and the philosophy, poetry.

The true theologian, as the true poet and prophet reproduces the religious thought of the past, in order to hold it up as a torch for those who grovel in the night of the living present, ever calling:

Behold the former things are come to
 pass,
And new things do I declare;
Before they spring forth, I tell you of
 them.
Sing ye to the Lord a new song!
(Isaiah xlii:9-10.)

Deutero-Isaiah advanced his theology in response to the cry of the tortured Jewish soul for light and for [illegible]on.

Years had passed since the reassuring voice of the prophet-priest Ezekiel had been heard. The night of the exile was dark. The captives' hearts were heavy with grief, and crushed by oppression. Ezekiel and other chosen spirits had taught them to behold the presence of God in their midst, to draw comfort from it and to sing God's song of hope even in the land of their captivity. But their tear-dimmed eyes failed to see the arch of God's eternal promise. Many of the wealthy ones among them were drawn into the busy life and commerce of Babylonia, and grew to love their guilded cage. The poor exiles that were impressed into state service, on the elaborate buildings of Nebuchadnezzar, in their anguish of spirit, lost all hope of brighter days. Indeed a small remnant waited patiently for the restoration of their suffering nation in Palestine. But it all seemed so far off. The overwhelming sorrow that filled their hearts found expression in the immortal Psalm, 137:

By the rivers of Babylon—
There we sat down; yea, we wept
When we remembered Zion.
Upon the willows in the midst thereof,
We hanged our harps.
For there, they that held us captive, asked
 of us words of song;
And our tormentors asked of us mirth:
"Sing us one of the songs of Zion".
How shall we sing the Lord's song
In a foreign land?
If I forget thee, O Jerusalem,
Let my right hand forget her cunning;
Let my tongue cleave to the roof of
 my mouth,
If I remember thee not,
If I set not Jerusalem
Above my chiefest joy.

At the thought of their holy city, the stream of their gladness ran dry. Their whole fatherland was a cemetery of their dead ambitions. Their brethren that remained in Palestine lived in misery and in abject poverty. The land, once the beauty of the whole earth, the princess among the nations, was now the fit theme for Lamentations. The nation was still a heap of dry bones. Its greater part was losing its will to live as a nation, its faith in itself and in its future. It felt itself torn away not only from its home land, but also from the God of Israel.

"The rank and file of a people", says Dubnov, "are instructed by revolutions and catastrophies better than by sermons". At the impending crash of their tormentor, Babylon, the hope of the Jews began to soar high. As the light began to pierce the darkness, a voice, sounding like the hallelujah chorus of angels, dispelled the gloom from the hearts of the Jewish captives, by heralding the dawn of a new day.

Who was this messenger of good tidings is unknown to us. Not even his name has come down to posterity. But what of that! Said Carlyle: "The work an unknown good man has done is like a vein of water flowing hidden under ground, secretly making the ground green; it flows and flows, it joins itself to other veins and veinlets; one day, it will start forth as a visible perennial well". In the history of Israel, a place of honor is reserved for the great unknown men who built up Judaism as the coral reef in mid-ocean. Among them are statesmen and lawgivers, sages and Psalmists, priests and prophets. Though they left no memorial, their righteousness shall endure forever. The words of the great unknown prophet of the exile have been on the lips of Jew and Gentile for over twenty-five centuries. His tender accents, more than those of any other man, have healed the wounded and comforted the bereaved. Like the dew that refreshes the withered grass and wakens the fading flowers to life, so his words have revived the faint hearts and roused the drooping spirits of men and of nations.

The very existence of this man who sang himself into the hearts of humanity had been forgotten for over two thousand years. At an early date his writings were appended to the roll of Isaiah's sermons; and, in the course of time, were mistakenly ascribed to the illustrious prophet of Jerusalem, who preached about a century and a half earlier. Through the painstaking labors of modern Biblical scholarship, the prophecies of this unknown author have been distinguished from Isaiah's. As his real name is not recorded, and as his words stand next to Isaiah's in our Bible, modern scholars call him the Second or Deutero-Isaiah, or Isaiah of Babylon.

In our constellation of stars, he shines with the brightest. As poet, he has but few equals in the world's literature. Such breadth of vision and majestic sweep of rhetoric, such brilliance of expression and wealth of melody, God has not granted to many mortals. The song of the angels cannot be sweeter or purer. He combines the elegance and sublimity of Isaiah, the lyric exquisiteness of Jeremiah, and the artistry of Ezekiel's visions into his impassioned song of joy and of hope. The spirit of the first Isaiah lived in him. As Matthew Arnold observes: "There was the same irresistible eloquence, the same elate emotion, the same puissance of faith and joy. Isaiah was his inspirer among the prophets, his parent source, his only equal" (Isaiah of Jerusalem, p. 3). He gathered the luminous thoughts of his predecessors into his great soul. He combined the plea of Amos for justice, and of Hosea for loving kindness, Isaiah's belief in the holiness of God, and the salvation of the nation through the faithful remnant ("She'ar Yashub"), Jeremiah's message of the inwardness of faith (or the religion of the heart), and Ezekiel's bright vision of Israel's national revival for the sake of the glorification of God's name. These he mingled with the strivings and sorrows of his people; and produced, in the light of the catastrophic changes in the political world of his day, a profound unified system of religious thought, which is even more remarkable than his poetry. His theology is not the product of cold intellect. Heart and mind, love and reason worked together, in producing his system of pure spiritual light. No wonder, then, that his "voice has carried farthest". The fifteen chapters (Isaiah XL-LV) which most scholars agree in ascribing to him, have been characterized as "the most brilliant jewel of prophetic literature". (See Budde, Religion of Israel to the Exile; Cornill, The Prophets of Israel; C. Montefiore in his Hibbert Lectures, following Cheyne, claims Isaiah LVII:15-21; LX-LXI for Deutero-Isaiah; Cheyne, in his later writings, takes XLIX-LV to be "an appendix to the original Prophecy of Restoration, written in Babylonia by an admirer of the Second Isaiah, and brought to Jerusalem"—(Jewish Religious Life after the Exile, p. 22. See also G. A. Smith, The Book of Isaiah, Vol. II.) They are a veritable symphony in words, at once one of the most perfect and the most profound literary treasures in the Bible.

Deutero-Isaiah "begins where the pre-exilic prophets left off" (Montefiore, Hibbert Lectures, p. 265). They had addressed themselves to Israel as a corrupt political unit, and had called for repentance, for purer standards of national life. Deutero-Isaiah, like Ezekiel, spoke to Israel as a crushed band of exiles in Babylonia, where from a political nation it was transformed into a religious congregation. Hence the difference in the tone of his message! Instead of denouncing the people's injustice and over-weaning self-confidence, he strove to re-awaken in their despondent hearts new faith in God's justice and new hope in their national future. "The Lord God hath given me," he declared, "a skilled tongue that I should know how to sustain, with words, him that is weary" (L: 4).

The first note of this poem is struck in these thrilling words:

Comfort ye, comfort ye, my people,
Saith your God.
Bid Jerusalem take heart,
And proclaim unto her,
That her time of service is accomplished,
That her guilt is paid off,
That she hath received of the Lord's
 hand
Double for all her sins. (XL: 1-2.)

"'God's cause of righteousness, which erewhile could only be made manifest in judgment, must now be expressed in salvation." (Montefiore, Ibid.) What emboldened the prophet to announce good tidings to Zion, in this jubilant strain, was the revelation of Divine glory in the events of the day. In the far distant mountains of Elam, at the head of the Persian Gulf, the heroic King Cyrus rose in power and asserted fast his sovereignty in the neighboring lands. The ambitious conqueror of Media, Persia, and Lydia, was about to become the Lord of Babylonia. To the keen observer, it was evident that the triumph of this prince, who was distinguished for his religious tolerance, meant the realization of Israel's dream of a national restoration in Palestine. In his firm belief that all history is but the unfoldment of God's plan of salvation for all humanity, in which Israel was assigned a leading part, Deutero-Isaiah hailed Cyrus as the instrument through which God would bring His will to pass. And he acclaimed Cyrus as God's annointed—the Moshiah—God's own shepherd.

Thus saith the Lord to His annointed,
To Cyrus, whose right hand I have
 holden,
To subdue nations before him,
And to surrender kings to him (literally: to loose the loins of kings),
To open the doors before him,
And to shut no gates.
I myself will go before thee,
And make the rugged places plain;
I will break in pieces the gates of brass,
And cut in sunder the bars of iron;
And I will give thee the treasures of
 darkness
And the hidden riches of secret places,
That thou mayest know that I am the
 Lord,
Who call thee by thy name, even the
 God of Israel.
For the sake of Jacob my servant, and
 Israel mine elect,
I have called thee by thy name;
I have surnamed thee, though thou hast
 not known Me.

The Babylonians worshiped many gods. And the Persians, of whom Cyrus was now king, believed that the world was ruled by two divine potentates—one the god of light and of all good, and the other a Satanic being, the god of darkness and evil. Denying these claims, the prophet, with greater emphasis than his predecessors, calls out that there is but one living God and none besides Him, who both forms light and creates darkness, who makes peace and also creates evil. He is the only uncreated Creator of the whole universe, the guardian and leader of the destinies of man. If, then, Cyrus is girded with strength, it is not because the idols helped him, but because the God of heaven and earth, the Holy One of Israel, has singled him out as the instrument of His will, to say to Jerusalem, "Thou shalt be rebuilt!" and to the temple, "Thy foundations shall be laid". (XLIV: 28-XLV: 7).

Behold (calls the prophet), the Lord
 God will come as a Mighty One,
And His arm will rule for Him,
Behold His reward is with Him,
And His recompense before Him.
As a shepherd, He feeds His flock;
He gathers the lambs in His arm,
And carries them in His bosom,
And gently leadeth those that suckle
 young. (XL: 10-11.)

These words sounded like a voice from the grave to the crushed captives; and they must have turned a deaf ear to them. Hence the prophet accused the people of being men of little faith, who judge God by narrow human standards. In their spiritual blindness they imagine God to be like the idols fashioned by human hands out of wood. He proceeds to picture, in sarcastic terms, the process of manufacturing an idol, and of carrying it around for the purpose of worship. In so doing, he like Elijah, in the case of Baal, ridiculed idolatry out of existence. The lifeless piece of wood to which the people bow down is indeed dull and helpless. But how different is God! Who can fathom His greatness? Who can grasp the full meaning of His omnipotence? Enthroned is He above the circle of the earth; and its inhabitants are as grasshoppers before Him. He stretches out the heavens as a curtain, and spreadeth them out as a tent to dwell in. Lo, nations are to Him but as a drop from a bucket, and like dust in a balance are they reckoned. To whom, then, will you liken God? All nature reveals His creative powers.

Lift up your eyes on high
And behold Him that createth these!
He bringeth out their host by number;
He calleth them all by name;
By the greatness of His might,
And for that He is strong in power,
Not one faileth. (XL: 26.)

And God who is the life of the universe and the guiding spirit of human destiny can be trusted. His hand is not too short to help.

Why, then (concludes the prophet), sayest thou, O Jacob,
And speakest, O Israel,
"My way is hid from the Lord,
And my right is passed over from my
 God"?
Hast thou not known?
Hast thou not heard
That the everlasting God is the Lord,
The Creator of the ends of the earth?
He fainteth not, neither is he weary.
Unsearchable is His understanding.
He giveth power to the faint;

And to him that hath no might, He increaseth strength.
Though youths shall faint and be weary,
And young men shall utterly fall,
They that wait for the Lord, shall renew their strength;
They shall mount up with wings as eagles,
They shall run and not be weary,
They shall walk, and not faint. (XL.)

In the light of the revelation of God in the lives of men, as announced by the prophets, the suffering of the nation appeared in a new light. The collapse of the nation came to pass, in accord with God's plan of justice. "Who gave Jacob for a spoil, and Israel to the robbers?" asks Deutero-Isaiah; and finds his ready answer:

Did not the Lord?
He against whom we have sinned,
And in whose ways they would not walk;
Neither were they obedient to His law.
Therefore, He poured upon them the fury of his anger,
And the strength of battle.
(XLII: 24-25.)

But God's justice is not only punitive; it is also redemptive. He punishes when His eternal laws are broken; but He also saves and delivers. Hence, the prophet calls unto his people, in the name of God:

Fear not, for I have redeemed thee,
I have called thee by thy name, thou art mine.
When thou passest through the waters, I will be with thee;
And through the rivers, they shall not overflow thee;
When thou walkest through the fire, thou shalt not be burned,
Neither shall the flames kindle upon thee. . . .
I will bring thy seed from the East,
And gather thee from the West.
I will say to the North, "Give up",
And to the South, "Keep not back,
Bring my sons from afar,
And my daughters from the ends of the earth". (XLIII: 1-7.)

And the ransomed of the Lord shall return,
And come with singing unto Zion,
And everlasting joy shall be upon their heads;
They shall obtain gladness and joy,
And sorrow and sighing shall flee away.
(LI: 11.)

And what will be the future of the restored nation? The prophets were not contented with a mere continuation of national existence. In the life of nations, as in the life of the individual, they looked for a goal. All history, as they saw it, moved to the one great event when all heathen nations that are steeped in idolatry would turn to the living God. This was the dream of Isaiah and of Micah, which they expressed in that remarkable vision of all nations going to the Mountain of the Lord, to the House of the God of Jacob, there to break their swords into plow-shares, and to be guided by the word of God. This hope of a Messianic era runs through Jeremiah's (Jer. XVI: 19) and Ezekiel's preaching, and reaches its culmination in the prophecies of Deutero-Isaiah. His broad view of the world-history led him to believe that each nation occupies a place assigned to it by Providence. In the Divine order, it appeared to him, Israel was singled out to be the Messiah of the nations, the prophet-people unto mankind, the servant of God. Israel shall not live on the sword, as the other nations do. As the servant nation of God, Israel shall be meek and gentle, and thus exemplify the Divine truth in life, and bring light and freedom to the world (XLII: 1-7).

Formulating the mission of Israel as one of service in the cause of pure religion and morality, it became clear to the prophet why his people had received double at the hand of the Lord for their sins. The parent bears the sorrows of the child; the true teacher carries the doubts and questionings of his pupils in his mind; the king that is worthy of his high calling carries the burdens of his subjects; God Himself carries the needs and the griefs of mankind. Just as the individual prophet is exposed to hardship in the midst of his people, so is it the lot of Israel, the prophet-nation, to suffer in the midst of a heathen world. But even as the individual prophet, through his endurance amid tribulations, plants the seeds of spiritual truth among his people, so Israel, through a life of martyrdom, will ultimately implant the knowledge of God in the hearts of humanity (LII: 13-15). And the nations themselves that once oppressed Israel will one day confess:

Surely our diseases he did bear, and our pains he carried;
Whereas we did esteem him stricken,
Smitten of God and afflicted.
But he was wounded because of our transgressions,
He was crushed because of our iniquities.
The chastisement of our welfare was upon him,
And with his stripes, we were healed.
All we, like sheep, did go astray;
We turned every one to his own way;
And the Lord hath made to light on him
The iniquity of us all.
He was oppressed, though he humbled himself
And opened not his mouth;
As a lamb is led to the slaughter,
And as a sheep that before her shearers is dumb,
Yea, he opened not his mouth. . . .
Yet it pleased the Lord to crush him by disease,
To see if his soul would offer itself in restitution,
That he might see his seed, prolong his days,
And that the purpose of the Lord might prosper in his hand
(LIII: 4-7; 10.)

The suffering of Israel will not crush him. It will but strengthen him for his world-mission.

No weapon that is formed against thee shall prosper;
And every tongue that shall rise against thee in judgment, thou shalt condemn.
This is the heritage of the servants of the Lord,
And their due reward from Me, saith the Lord. (LIV: 17.)

If, as a modern statesman has said: "It is not what a nation gains, but what it gives, that makes it great", no more glorious ideal was ever formed for any nation than that of Deutero-Isaiah for Israel. The prophets were unsparing critics of their people's vices. At first, the negative element of denunciation, appears to have predominated in their exhortations; but a deeper insight into their work brings their positive ideal to full light. Says Dubnov: "Like a flaming torch carried through dense darkness, they cast a glaring light upon the vices of society, at the same time illuminating the path that leads upward to the goal of the ethical ideal". Their criticism was not confined to the social evils of the day. They went to the root of things: to the people's religious ideals. "They realized that alien influences and the low grade of intelligence possessed by the masses were not the sole causes of the frequent backslidings of the people. The Jewish doctrine itself bore within it the germ of error. The two chief pillars of the old faith—the nationalizing of the God-idea, and the stress laid upon the cult, the ceremonial side of religion, as compared with the moral requirements—were, first and foremost, to be held responsible for the Judaism". The prophets, therefore, bent their energies upon the exalted task of universalizing the God-idea and ethicizing the cult. Through their instruction, God became acknowledged as the Father of all nations, who demands moral conduct from all men, Jew and non-Jew alike. Though each nation has its role to play in the unfolding history of humanity, all nations are equal in their obligation to do righteousness. Through these exalted views about God and His relation to mankind, the idea of Israel, too, was refined. Instead of being the chosen people in the sense of the favorite of God (as described in Deuteronomy VII: 6-8), Israel came to be looked upon as the God-choosing and the God-serving nation. "Here", writes Dubnov, "is the origin of the great idea of the spiritual 'Messianism' of the Jewish people, or better, its 'Missionism', an eternal idea, far more comprehensive than the old idea of national election, which it supplanted". (Jewish History, pp. 63-67.) Here we have the beginning of the age-long conflict between higher and lower Jewish nationalism which continues to this day. The prophetic ideal shines with undiminished light for us of today. Israel must still continue—despite all trials—to hold out the imperishable light of spiritual truth, to a world wrapped in darkness. Zangwill has remarked that "To suffer two thousand years for an idea is a privilege that has been accorded only to Israel—'the Soldier of God'. That were no tragedy, but a heroic epic, even as the prophet Isaiah had prefigured. The true tragedy, the saddest sorrow, lay in the martyrdom of an Israel unworthy of his sufferings".

In the prophets, the spirit of Israel became flesh. As in Palestine, so in lands far away, they beheld the presence of God, and sang their song of faith and of hope. Living in captivity, Ezekiel dreamed of the national resurrection of Israel; and Deutero-Isaiah of Israel's vocation, of Israel's place in history. The ideal commonwealth of Ezekiel, aiming to establish a kingdom in which the priests were to be the rulers and the Temple with its sacrifices to form the center, could be realized only in Palestine. Deutero-Isaiah's ideal of Israel as a prophet-nation, as the servant of God, while also centering in the national restoration in Palestine, could remain Israel's beacon light throughout the stormy centuries of raging hatred amid seas of trouble in all lands. It gave a meaning of our suffering and a purpose to our existence. To our brethren who still bear the burden of oppression, in lands of intolerance, the words of this great prophet bring healing balm. And to all Israel, whether bond or free, his discussions of the nature, spirituality and unity of God, of the suffering of the righteous, and of the philosophy of history, are of momentous significance. His broad spirit of universalism was vocalized and revocalized by Yehudah Halevi and the other poets of the Synagogue, and, with new emphasis, by the leaders of the Reform Movement. It is the dominant note in our old as well as in our new prayer-books, reaching its climax in our devotions for Rosh Hashana and Yom Kippur, and in the Adoration Prayer which crowns all our services. The stirring notes of this nameless prophet-theologian still ring with undiminished fervor, calling unto mankind:

Look unto Me, and be ye saved,
All the ends of the earth,
For I am God, and there is none else.
By Myself have I sworn,
That unto Me every knee shall bow,
And every tongue shall swear.
(XLV: 22-23.)

His notes of comfort bring solace to all hearts:

For the mountains may depart,
And the hills be removed,
But My kindness shall not depart from thee,
Neither shall the covenant of peace be removed,
Saith the Lord, that hath compassion on thee. (LIV: 10.)

MENORAH LODGE OF BALTIMORE REPLIES TO EDITORIAL CRITICISM BY DR. ROSENAU.

Editor of "Jewish Comment":

Sir: Please be advised that Menorah Lodge, I. O. B. B., does not compete with the Federated Charities in any manner. We solicit no funds. Quite the reverse. We contribute to local charities as well as to many outside the state. In fact nearly all of our dues are expended in the charitable and educational works for which the Order is deservedly noted.

The recent editorial of Dr. Rosenau was decidedly inopportune, glaringly at variance with what the Order really stands for and, if unchallenged, would seriously misrepresent us.

The Menorah Building, 2106 Eutaw Place, is a home for the Lodge and will not seriously interfere with Dr. Rosenau's pet hobby, the building which he is sponsor for. If he objects to the Menorah Building, why not object to the Phoenix Club and the Clover Club and all the other clubs and lodges in Baltimore? And to be really consistent, why not object to his Community Building also?

The B'nai B'rith needs no justification and merits no criticism. It has recently contributed substantial amounts to the Betsy Levy Home and the Hebrew Orphan Asylum and means to increase these subscriptions to the utmost limits of its available funds.

The existence of a Lodge which has for its avowed objects the following—"uniting Israelites in the work of promoting their highest interests and those of humanity; of developing, elevating and defending the mental and moral character of our race; of inculcating the purest principles of philanthropy, honor and patriotism; of supporting science and art; alleviating the wants of the poor and needy; visiting and attending the sick; coming to the rescue of victims of persecution; providing for, protecting and assisting the widow and orphan on the broadest principles of humanity"—may not be lightly criticised.

SOLOMON MENDELS.

Feb. 12, 1917.

JEWISH COMMUNITY ORGANIZED AT BARCELONA, SPAIN.

Dr. A. S. Yahuda, professor of Hebrew literature at the Madrid University, has succeeded in founding a Jewish community at Barcelona. The community has been legally recognized by the local authorities, and he is taking the necessary steps for obtaining Government approval to the community he has been instrumental in establishing in Madrid. Dr. Yahuda states that a Sepher Torah has been obtained from the congregation of Bayonne, France, which was taken there by the refugees from Spain who fled from the terrors of the Inquisition in 1492. He thinks the Sepher originally belonged to the synagogue of Vittoria in Northern Spain, because almost the entire Bayonne community was composed of those who escaped from that town. He adds the most interesting fact that even as late as the middle of last century several of the Jewish families in Bayonne still treasured the keys of their ancestors' houses in Vittoria.

SIG. LIVINGSTON, CHAIRMAN OF ANTI-DEFAMATION LEAGUE, DEFINES PREJUDICE.

Prejudice is a disease. It is an abnormal condition of the human mind. Like all other derangement of the brain, it is difficult to diagnose and more difficult to correct. It is more malignant and more contagious than any other affliction of mankind.

It has infested the human mind from infancy. It is handed down from generation to generation. It afflicts the patient in all stages of life, from early childhood to old age.

The old and the young, the strong and the feeble, the educated and the illiterate —none are exempt.

It enters the mansion of the mighty and the hovel of the peasant. It dethrones reason, embitters the heart, and turns into venom the milk of human kindness. It hardens the arteries of love and deadens the nerves of sympathy. It blinds the vision from the most beautiful, paralyzes the tongue from uttering words of love and sympathy, and deafens the ear even to the music of the harps of angels.

One of the peculiarities of this disease is that the patient never knows when he is afflicted, and resents the suggestion that he is.

Who can measure the misery and cruelty that has been caused by prejudice? How many are the good and pure men and women who have suffered torture on rack and death in infamy because of the judgment of the court of the world's prejudice? It forecloses reason, bars judgment, and mocks pity. It creates its own law, establishes its own tribunal, renders its own judgment and executes its decrees with the vehemence of a monster.

It hurls its anathema maranatha at the innocent babe while at the mother's breast, and fouls the last tottering step of feeble age.

It is the apostle of hate, the high priest of war, the arch enemy of peace and good will.

Every nation has had its Torquamada, and every country its Calvary.

Many of the human family have been victims of the world's prejudice, but none have suffered as the Jew. This was natural. He was for centuries a stranger in all lands—a wanderer without a home. He wanted to live—the others condemned him to die. He struggled up the rugged road of persecution. Along this path he dragged the rust-crusted chains of intolerance. He lived on the dreams of the past. He feasted on the hope of the future.

He suffers today from the antagonism of the past. Antagonism produces prejudice.

Remove the infection from a wound and fever disappears. Remove antagonism and prejudice will vanish. Will the Jew of the world ever come into his own, will he ever stand equal with the fellowmen in the forum of public opinion, will he ever be judged, each individual, for his worth, and not pre-judged?

Just as sure as truth in the end will prevail.

There is but one cure and treatment—an abundance of the sunshine of truth—large portions of pure literary food—a complete rest from antagonism—with special directions to the nurses in the world's clinic to minister to the patients with plenty of love, consideration and sympathy.

GREATER ZIONIST PROSPECTS IN RUSSIA.

The new conditions in Russia are opening up enormous prospects for the Zion and Jewish causes. This view, which was held by the Provisional Zionist Committee immediately upon learning of the fortunate revolution in Russia, has been confirmed by cable dispatches from Moscow, Copenhagen and London. In each of these countries the leaders of the movement, in close touch with the actual incidents that are transpiring in Russia, are convinced that the Zionist cause will gain tremendously through the granting of freedom and the creation of equality in Russia.

The leaders of the Zionist movement throughout the world are united in a common policy to be pursued at the end of the war, and are in agreement that the revolution in Russia not only opens up a great opportunity for propaganda and the public avowal of Zionism by tens of thousands of Russian Jews who have heretofore been compelled to be silent, but that the creation of a representative government renders possible the formulation of a political program which, of necessity, it would not have been easy to put before an autocratic government. The Zionist Organization of America is pursuing the regular course of its work, finding in the revolution a gratifying spur for greater efforts in every direction.

CONFERENCE OF LODGES OF CENTRAL ILLINOIS.

At a conference of the lodges of Central Illinois, held in Peoria, on Wednesday afternoon, March 7, 1917, it was

Resolved, That it is the sense of this meeting that all of the lodges in the State of Illinois, outside of Chicago, shall send, to the next convention of District Grand Lodge No. 6, to be held in July, 1917, the full quota of delegates so as to much more fully acquaint the members of the various lodges, through their delegates, with the actual work that is being done in this district and in the Order generally. It was

Further Resolved, That every member of each of said lodges be notified, by the secretary of each lodge, of the place of the holding of the various conventions of the District Grand Lodge and inform each member that such meetings are open to every member of the Order, and that, not only the representatives and past presidents, but every member of the Order, is welcome to attend any of its sessions and is invited and urged to do so. It was

Further Resolved, That for the purpose of bringing more activities into the lodge in the State of Illinois, outside of Chicago, that a committee of two be ap pointed for the purpose of conferring with the various lodges in the State of Illinois, outside of Chicago, for the purpose of organizing a Central Council of B’nai B’rith lodges throughout the state, outside of Chicago, with the view to create more activities among the various lodges and promote better and more serviceable activities in said lodges and to bring closer relationship, socially and intellectually, between the members thereof. It was

Further Resolved, That said committee confer with each lodge and request the appointment of two delegates to a conference to be held with said committee in the near future for the purpose of carrying out the objects above set forth.

The committee appointed for this purpose was Seymour A. Woolner of Progress Lodge No. 113, Peoria, Ill., and Samuel Levin of Danville Lodge, Danville, Ill. Said committee has decided to hold a conference meeting at which two delegates from each lodge in Illinois, outside of Chicago, are requested to be present, at Springfield, Ill., on Sunday afternoon, April 1, at 2 o’clock in the Leland Hotel of that city, and each lodge is asked to select two delegates and see that the lodge is represented at such conference.

JEWS IN THE WAR ZONE AND ON THE BATTLEFIELD.

The disastrous effect of the catastroph on Jewish life may be gauged from the fact that out of twenty-five Provinces which constitute the Russian Pale of Settlement, fifteen Provinces were completely in the war zone, and three more Provinces partially so. Only seven Governments of the “Pale” are removed from the actual zone. To this must be added the whole of Galicia and now Rumania, the Jews of which are in the very heart of the firing line. As to the number of Jews fighting on the battlefield, Mr. Goldberg, despite exhaustive research was unable to give definite figures owing to the strict secrecy as to their forces maintained by all the belligerent governments. It was, however, definitely established that at the outbreak of hostilities there were 370,000 Jews in the Russian army and it could safely be stated that the number had increased since then up to 600,000. After a careful examination of the number of men fighting in proportion to the population in each country, Mr. Goldberg arrives at the conclusion that the Jewish people furnishes an army of 884,000 on the various battlefields—at all events, the number of Jews actually fighting cannot be less than 850,000.

NEXT ZIONIST CONGRESS IN RUSSIA.

Nahum Sokolow, a member of the Zionist Inner Actions Committee is fostering a movement which has already gained great headway in Europe to hold the next International Zionist Congress in Russia.

Under the old regime, Zionism occupied an anomolous position in that country Some departments of the government regarded the movement as legal, while others regarded it as illegal. Several attempts were made to hold a Zionist Congress in Russia, but it was impossible to obtain the permission of the Czar. Under the new regime, especially with men like Milukof and Kerensky at the head, Mr. Sokolow has reason to believe that a Zionist Congress would be welcomed in Russia, and he has already begun active work with that end in view.

ACTIVITY OF SOCIAL SERVICE COMMITTEE OF DISTRICT No. 2, I. O. B. B.

The Social Service Committee of District No. 2, B’nai B’rith, has this Passover done some very important things in Missouri, and particularly in St. Louis. In the absence of Mr. Billikopf, chairman of the committee, Mr. Oscar Leonard, superintendent Jewish Educational and Charitable Association of St. Louis, who is vice-chairman of the committee, has been appointed acting chairman. In this capacity and in his own official capacity as superintendent of the J. E. & C. A., he visited Jefferson City and obtained permission from the warden of Missouri penitentiary to have a Seder service for the twenty-four Jewish prisoners. He arranged with Mr. Taub of Jefferson City to conduct the Seder. Mr. Leonard also requested the Young Men and Ladies’ Hebrew Charity Society of St. Louis to furnish matzos, kosher sausage and fruit to the prisoners. The organization gladly acceded to this request. The organization also furnishes these articles to the Jews in all city institutions in St. Louis, in addition to furnishing all necessities for Passover to the needy Jews.

This Seder service at the penitentiary will be the first in the history of the state. Mr. Leonard is also responsible for the services held there on Rosh Hashonah and Yom Kippur.

Mr. Leonard visited Jefferson Barracks also and asked the adjutant in command to permit the Jewish soldiers stationed there to attend Seder at the various temples in St. Louis. This request was readily granted and all Jewish soldier desiring to attend Seder service and par take of the Passover meal were given opportunity to do so as guests of temples

The officer at the head of the National Guards in St. Louis was also asked by Mr. Leonard to permit the Jewish guards to go to their homes in the city for the first two days of Passover, and particularly to attend Seder.

ANTI-DEFAMATION LEAGUE.

A few weeks ago Mr. Walter L. Joyner proprietor of the second largest store in Moose Jaw, Saskatoon, Canada, inserted an advertisement in the “Evening Times” of that city, which contained the following words: “ARSON:—Derived from the Hebrew (See Cook & Henderson)”.

A number of our co-religionists, under the leadership of Brother D. Beckman, a member of the order, started a libel suit against Mr. Joyner, but at the request of some of the leading Christian people of the community, the matter was settled out of court, Mr. Joyner paying all expenses and costs incurred by the plaintiffs and agreed to publish an apology in the local press. We herewith reprint the letter of Mr. Joyner as it appeared in the “Evening Times”, of March 12, 1917.

PUBLIC APOLOGY

Moose Jaw, Sask., March 10, 1917.

The Editor The Evening Times,
Moose Jaw, Sask.:

Dear Sir—In your issue of the 15th, November last, my advertisement contained the following words:

“ARSON—Derived from the Hebrew (See Cook & Henderson).”

Objection was taken that this reflected on our fellow citizens of the Jewish faith, and legal proceedings were instituted against me for libel. I now wish to state publicily and frankly that I regret having used these words, and I apologize to all the Jewish puplic of Moose Jaw.

I recognize that many of our most highly respected citizens are of the Jewish race, and I have no justification to offer for in any way reflecting upon them.

I desire to give this apology as great publicity as was given to the libelous words above mentioned.

Yours truly,
WALTER L. JOYNER

AN AMERICAN PROTECTORATE FOR PALESTINE.

There is a growing sentiment in Europe to place Palestine under American control after the war. A movement in that direction is indicated by Mr. Norman Hapgood, the well-known American publicist, who is now the London correspondent of the New York Evening Post.

In an article, over his signature, discussing the territorial settlement after the war, which was published in the Evening Post on February 17th, Mr. Hapgood writes:

“One especially interesting aspect of the future settlement involves Palestine. The whole Jewish question will come to the front soon. When Parliament met on February 7th, one member raised the question of the Jews in Russia. There have been recent anti-Semitic developments in Germany. France has made claims in Syria and Russian statesmen have backed these claims. But the movement grows to put Palestine under American control”.

BIBLES IN SCHOOL BILL DEFEATED IN ARIZONA.

Early in February a bill was introduced in the Arizona State Legislature bearing upon the reading of the Bible in public schools.

The bill was particularly obnoxious because it sought to nullify a very good law on the statute books of Arizona, and because it endeavored to accomplish this under the guise of a very innocent amendment.

The statute formerly read as follows: “Any teacher who shall use any sectarian or denominational books, or teach any sectarian doctrine, or conduct any sectarian religious exercises in his school, or who shall fail to comply with any of the provisions mentioned in this chapter, shall be deemed guilty of unprofessional conduct, and it shall be the duty of the proper authority to revoke his certificate or diploma”.

The amendment to this statute consisted of the following phrase to be added at the end of the statute: “Provided that nothing in the Act shall be construed to prohibit reading from any standard version of the Bible without comment or the repetition of the portions thereof without comment”. The passage of this amendment would have frustrated the purpose of the original statute.

Rabbi Martin Zielonka of El Paso, Texas, prominent B’nai B’rith worker of District No. 7, took active interest in the campaign to prevent the passage of this bill. Literature dealing with the Bible in the public schools was freely distributed among the voters in Arizona. As a result of his efforts, in which he was aided by Bros. B. E. Marks of Phoenix, C. F. Solomon and H. B. Goldman of Tuscon, Ariz., active workers of the B’nai B’rith lodges in their respective communities, the bill was defeated.

DISTRICT GRAND LODGE No. 4 INDORSES THE JEWISH CONGRESS.

At the recent convention of District Grand Lodge No. 4, held in San Francisco in the month of February, that portion of the message of the president of the District Grand Lodge dealing with the Jewish Congress was referred to a special committee, which submitted the following report, and it was unanimously adopted by the convention:

Report of Special Committee.

San Francisco, Feb. 18, 1917.

To the M. W. District Grand Lodge No. 4, I. O. B. B.:

Sirs and Brothers:

Your committee to whom was referred that portion of the Grand President’s report under the heading, “The Jewish Congress”, respectfully submits the following report:

We favor and approve the comments of the Grand President and urge the members of our Order to take active interest in the work of the Congress

We note with much satisfaction and pride the important part in the preliminary proceedings of the Jewish Congress taken by the president of our Order, Bro. Adolf Kraus.

We unqualifiedly approve and indorse the Jewish Congress and pledge to it our enthusiastic support. We favor a democratic method of selection of representatives and we invoke for the Congress about to be convened the hearty and loyal support of all Jews in America and pledge to it our support.

Fraternally submitted,
Martin A. Meyer, Chairman,
Otto Irving Wise,
Abraham Jonas,
Hugo K. Asher,
N. Mosessohn,
E. Rosenberg.

CONDITION OF JEWS IN BULGARIA.

The condition of the Jews at the present time in Bulgaria is deplorable, according to official reports. There are 90,000 Jews in Bulgaria now, inclusive of the conquered territories. Among these there are about 2,500 families of Jewish soldiers that are destitute and need support. There are, in addition, 2,200 Roumanian prisoners of the Jewish faith who urgently require help. These prisoners arrived in Bulgaria without sufficient clothing and in a starving condition. They do not receive enough to eat from the authorities, and in order to survive must be aided by the Jewish community. In addition to this there are 1,000 orphans who are entirely dependent upon Jewish charity.

Friendship is for the aid and comfort through all the relations and passages of life and death. It is fit for serene days and graceful gifts, and country rambles, but also for rough roads and hard fare, shipwreck, poverty and persecution.—Emerson.

TESTIMONIAL DINNER TO MAURICE P. DAVIDSON.

Flatbush Lodge No. 753 tendered a dinner to Bro. Maurice P. Davidson, its founder, and first vice-president of the district. Among the invited guests were Bros. Charles Hartman, Herman Asher and Dr. Alexander Lyons. The dinner was tendered to Bro. Davidson “in appreciation of his unremitting efforts in behalf of the lodge and the encouragement and inspiration that he has given to its activities”, also as an expression of the personal esteem and affection in which he is held by the brothers of the lodge.

The gathering was most cordial and enthusiastic. President Clarence Bachrach, who acted as toastmaster, spoke of Bro. Davidson as “a leader in B’nai B’rith work and a prince of good fellows”. Bros. Hartman and Asher indorsed the oastmaster’s encomium of Bro. Davidson, reciting their knowledge to him as a man, a Ben B’rith and as a gentleman.

Bro. Davidson, who is known all through the district as the silver-tongued orator, responded in his usual happy manner, and aroused great enthusiasm by declaring that the goal of Flatbush Lodge was to be an organization for the good and benefit not only of the district, but for the entire borough of Brooklyn.

After the dinner an open meeting of Flatbush Lodge was held in the lodge room, which was addressed by Bro. Dr. Alexander Lyons, who delivered an interesting and stirring address on “The Jew in America”.

Before the meeting adjourned, President Bachrach announced that the Hon. E. Lewis, District Attorney of Kings County, was an applicant for admission to the lodge.

The program closed with the singing of “America”.

PROMINENT PEOPLE TALKED ABOUT.

Mr. Jacob Isaacson of Omaha, Neb., has been appointed superintendent of Public Recreation by the members of the City Recreation Board.

Belle A. Goldman of San Francisco has been appointed superintendent of the branch libraries and stations of the San Francisco Public Library.

Mr. Jacob Billikopf of Kansas City will assume charge of the campaign under the auspices of the American Jewish Relief Committee for the raising of $10,000,000 Relief Fund for Jewish War Sufferers.

Rabbi Dr. Joseph Aschelbacher of Berlin, Germany, died at the age of 68.

The death is announced from Vilna of Rabbi Beer Ratner, one of the foremost rabbinic scholars of Russia.

King Charles of Austria has raised to the Austrian Upper House Dr. Alfred Stern, the president of the Jewish community of Vienna; Baron Louis von Rothschild and Dr. Berger.

Mr. Leonard G. Robinson of New York was appointed by the treasury department president of the Federal Land Bank of Springfield, Mass.

Gov. Keith Neville of Nebraska has appointed Mr. Robert S. Oberfelder, a well-known ranchman of Sidney, Neb., as a colonel on his staff. Col. Oberfelder has been honored many times in his home state. He served as Mayor of Sidney and as president of the Nebraska Fish and Game Commission.

Mr. William B. Hackenberg, a highly respected and prominent member of Joshua Lodge No. 23, I. O. B. B., of Philadelphia, Pa., was, for the ninth consecutive term, elected treasurer of the Pennsylvania Grand Lodge of Free Masons.

Mr. Louis Herman, active and prominent member of Denver Lodge No. 171, I. O. B. B., was elected and installed Grand Patriarch of the Grand Encampment of Colorado, I. O. O. F.

THIRTY THOUSAND DOLLARS FOR MEDICAL UNIT.

The sum of $30,000 has already been raised by Hadassah, the Women’s Zionist organization, for the Medical Unit, consisting of ten physicians, ten nurses and an adequate supply of medicines, which it proposes to dispatch to Palestine, at the earliest possible moment, to combat typhus and other plagues which are ravaging that country.

Miss Henrietta Szold, the national chairman of Hadassah, is making a tour through Ohio and Pennsylvania in behalf of the Unit; and Miss Eva Leon is now in Texas, whence she will proceed to California, on the same mission.

No philosopher of any age has provided the world with any system which can replace that of the Hebrews for training the mind to appreciate the most profound thought and for satisfying the deepest longings of the soul.—S. B. J. McKinney.

ISRAEL'S LOVE SONG

By Dr. Max L. Margolis

Written for the B'nai B'rith News

During the week of Passover it is the wont of the Synagogue to read the Song of Songs, that poem of love which is ascribed to Solomon. Passover is in the first place the festival of the spring. Its keynote is the re-birth of nature aroused from the wintry sleep. "For, lo, the Winter is past, the rain is over and gone; the flowers appear on the earth; the time of singing is come, and the voice of the turtle is heard in our land." These words from the song itself describe poetically the change that comes with spring's arrival. Much has been written and said about this little book in our Scriptures. At all times a misguided notion failed to perceive what it had to do in the collection, beside the Law and the Prophets and the Psalms. Cynics have remarked that you might just as well look for the erotic poetry of Anacreon or Sappho among the folio volumes of a theological library as for this book in the Bible. On the surface indeed we have before us love songs, such as today are still sung by the peasants in Palestine on the occasion of nuptials. It is customary for the bridegroom to be impersonated as a royal personage. It has also been remarked that poets are not given to sing of the love for their spouses. Marital love is taken to be of the homely kind which does not inspire sonnets. It would nevertheless be false to say that in the idyllic creations of folk song free love is the theme. The shepherd and the shepherdess may not be conventional, but it is a far cry from the licentious passion that changes its object and fleets from mistress to mistress. Idyllic conditions of by-gone days cannot be measured by standards of conventionalized society. But if it were permitted to employ standards, the shepherdess who yields to her shepherd lover's caresses becomes his for better for worse. The charms of loved and lover may be drawn a bit too realistically in the song. We haye before us an Oriental product. But even judged as a mere love song, ideal heights are scaled. "For love is strong as death, jealousy (or passion), is cruel as the grave; the flashes thereof are flashes of fire, a very flame of the Lord. Many waters cannot quench love. neither can the floods drown it; if a man would give all the substance of his house for love, he would utterly be contemned". A superfine scholar who is loath to credit the Jew with this lofty sentiment has turned the last clause into its very opposite. "If a man would give all the substance of his house for love, would he utterly be contemned"? This is plain malice. We may abide by the ordinary interpretation and thus find the high conception that love cannot be bought; it is too holy for that, a very flame of the Lord.

Lofty as this thought is, the song owes its presence in the sacred collection most probably to the interpretation which the Synagogue has chosen to place upon it. And no matter what we may think of the cause of its incorporation into the Bible, the Synagogue in making it a part of the liturgy of the Passover festival has endowed it with a meaning suitable to its own needs. Passover is the festival of the spring, it is also the festival of the nation's spring-day. On Passover we celebrate the birth of our people. We narrate the story of the exodus, the deliverance from Pharaonic bondage. The Synagogue lives not merely upon the past. It has its eye fixed upon the future deliverance, the final redemption, the Passover which is to come. And so though it sits in the darkness amidst persecution, it knows how to steel itself and to keep its energies instinct with vitality against which all the powers of evil battle in vain by dwelling on the eternal bond of love which links it to God and God to Israel. The Song of Songs is Israel's love song. Our enemies know full well the strength that resides in the conviction which the song expresses in the avowal, "I am my beloved's, and my beloved is mine." And so they seek to portray God's relation to Israel as conditional and dissoluble. They would persuade us that our prophets looked upon the union as capable of severance. The prophets, they say, preach an ideal of righteousness of which the people naturally fall short. And so these preachers reiterate to the people their hopeless doom. The righteous God must divorce the unrighteous nation. An Amos is turned into a religious nihilist whose message is that if Israel cannot be righteous, it is far better that he perish. If the world cannot be just, it must likewise perish. Now there are all sorts of thoughts in the religion of the Bible about a world judgment. But I make bold to maintain that no prophet rested his case in the utter annihilation of Israel or of the world. The exigencies of moral preaching might lead to the use of hyperbolic language. But these religious minds, we may take it, would have recoiled from the thought of a self-sufficient Deity content to dwell in loneliness with a world reduced to ashes. No, the highest thought of Scriptures is that the world was created by God, and therefore is the best of the worlds, and therefore again is a world that will abide. The stern judge is also the loving father. It may be a human trait to forgive the unworthy, but it is also divine. Israel is the elect of God. This faith underlies the Law and the Prophets. The prophets might chide, but they also know how to comfort. Do not listen to them who excise the comforting passages and claim that they were added by posterity. You may just as well cut the peroration out of a noble discourse. No, the prophets are often enough out of sorts with the sordid co-religionist. But they never forget the ideal Israel, the Jew that will be in the future, in whom all the potencies implanted by God will be realized. And it is against that day that they would prepare the people.

And in line with the prophet-preachers in the Scriptures the masters of the haggadic sermon developed the thought that Israel is linked to God in an indissoluble union. God loved Israel in the desert. Israel followed the Lord with enthusiasm and faith. The Jew might be swayed from the course of fealty. He might be lured by the siren voice of ease and comfort. He might sacrifice his future to the good things of the present. But when brought back to himself, Israel was sound at the core. Israel's emotions are torn between two extremes. On the one hand, love must not be awakened nor stirred up, until it please. The end must not be hastened. It must come of itself, spontaneously, miraculously. Salvation comes when you least expect it. It cannot be taken by storm. A sane check indeed on revolutionary proceedings. On the other hand, the Synagogue fervently prays, "Make haste, my beloved". It is the Synagogue's heart-rending cry out of the depths of misery and persecution. The rabbis say that if Israel approves himself worthy, God will speed the end; otherwise, the end will come in its due season. The end will come. That is Israel's abiding faith. That is the keynote of its love song. "Love is strong as death". Moral regeneration is accomplished not by chiding, by the rod of chastisement, but by love. Both are needed, and both must be resorted to. Naturally the love itself must be the purified, chastened one, into which no selfish thought is suffered to glide. Love covereth up all offense, because love conquers sin. The stony heart melts before the ray of love. It becomes responsive to the best promptings. If the Lord loves Israel, it is because Israel proves himself worthy of the divine affection. We may stray from the path of rectitude. We may forget our marked course. We may have our reprobates. But the core of Israel is healthy. "I sleep, but my heart waketh". The least touch of the divine afflatus rouses us from our moral torpor. We bethink ourselves of our worthier nature, of our nobler self. God's love for Israel abides because Israel must sooner or later recover his true character and consecrate himself to the service of the ideal. Israel was not made to rejoice like the nations. Israel chose to be linked to the ideal of absolute holiness. And the Absolue became, as it were, indwelling in him. God and the Torah and Israel are one. So teach the mystics. And the Song of Songs is in the interpretation which the Synagogue has placed upon it, the mystic poem of the union of God and Israel which abides forever.

FRENCH SOCIALISTS FOR JEWISH NATIONAL RIGHTS.

The French Socialist party has put itself on record in favor of the complete emancipation of the Jewish people, and as recognizing its right to national existence. A resolution has been adopted at the convention of the Socialist party of France demanding that the Peace Conference, when held, shall grant equal rights to the Jews in every country, and national rights where recognition is accorded to national groups. The latter resolution relates to the movement that is afoot throughout Europe and America to obtain national rights for the Jews in Palestine and Austro-Hungary.

Be Thou a Blessing

(Continued from page 1)

in the preceding year he had no visitor, had never received a letter nor word of encouragement. A Big Brother was at once appointed, but the Superintendent was so prejudiced that it was felt best to have Abraham removed. A friend legally adopted the lad and then gave his consent for Abraham to enlist as a sailor in the navy. Last month he was sailing West to the Philippines on an American warship and will no doubt become an upright man through the careful discipline there enforced. In that reformatory there was slight chance for his development along proper lines. Now we believe he will be a valuable Jew and American.

More important than looking after lads who have come before the Juvenile Court, is preventive work. I mean that we should provide Big Brothers for boys who lack parental guidance at home, and are in danger of going wrong. Then we shall get hold of the boys before they fall from grace. In many Northern cities, the newsboy problem, with its menacing temptations, is a Jewish problem. Often 75 per cent of the newsboys are Jewish. Many of them need guidance. Philip is a good illustration of this point. He was a newsboy, with two older brothers, one of whom is in prison and the other in the Home for Defectives. Before this child, for he is merely 13 years old, might commit some trespass, we gave him a Big Brother. After school hours Philip goes to the tin factory owned by his Big Brother. He thinks he is at work, but he is merely kept off the street. This shop has emphasized his need of school education, and Philip no longer plays truant. He keeps out of evil ways and has a good report card each month. Another boy has a tubercular mother, and his father is a Schlemihl. Thanks to the Big Brother, this boy is regular in his school attendance and earnest in his work.

Another very interesting case of co-operation is Leonard, 20 years of age. Five months ago a Social worker phoned Mr. Lashman, in charge of our Chicago Big Brother work, that a Jewish young man was a general nuisance in the neighborhood and in need of medical attention. Mr. Lashman no sooner saw the deformed and sickly person than he interested a medical member of our Order as Big Brother. Leonard was taken to the hospital and his case was diagnosed, after which an operation was perfomed, successfully. Then an expensive brace was purchased through private subscription, and after three months' treatment, Leonard left the hospital a well man. A position was secured and then we heard from a sister in Columbus, Ohio. Since he was no longer a hoodlum and invalid, but now earning a good wage, she was perfectly satisfied to have him in Columbus, and work for her husband. We communicated with the Columbus committee, and a Big Brother will keep in friendly touch with Leonard. The doctor says that had this deformity been neglected much longer, there would have been no recovery. Had it been treated three years sooner, no operation would have been necessary.

In short, for I must hasten on, there are now fifty-two boys under the care of Chicago Big Brothers. Many of them might otherwise have gone to Reform Schools. Others are being saved from evil ways, to lives of future usefulness. On this Big Brother Movement, we are placing the greatest stress. It has already proved its worth and usefulness.

Released Prisoners.

We next come to the problem of the man who has already committed some trespass and served his jail sentence. On his release we should extend the hand of friendship, lest he fall again. For our future protection in America, as well as for the welfare of the man, we should provide a Big Brother for the released convict. We no longer look upon prisoners as necessarily evil minded men. Too many are victims of circumstance. At least 25 per cent would never have entered prison if defended by competent lawyers. Economic stress drives many unfortunate Jews to deeds of misconduct. Few Jews are so set in evil ways that they will refuse earnest efforts to redeem them. We should give every released prisoner the benefit of the doubt, and so the B'nai B'rith lodges are encouraged to provide work and fellowship for men on their release from prison. As never before, under the inspiration of Thomas Mott Osborne, prison reform is sweeping the country. We Jews must not be backward, but should welcome every Jew who, on his release from jail, desires to lead an upright life. I should like to tell you what Mr. Osborne said of the Jewish boys in New York. Without their loyal backing, the Mutual Welfare League could never have achieved its present success. A co-religionist endangered his life recently to prevent the possibility of Mr. Osborne being killed, and Jewish citizens are foremost in aiding this wonderful reform in prison methods. Some Jewish boys are soon to be released from Sing Sing. One, a fine mechanic, will be free on March 1. He never before was in trouble, and has a most exemplary prison record. Who will give him a new start in life? Shall he go back to his gang in New York, or start life anew amid more encouraging surroundings? Nothing is more gratifying, in the midst of my travels, than to find Jews willing to accept a boy who wishes to commence life once more as an upright man. Here is a chance for genuine service. I call upon you men, to assist our Order in this great undertaking, and render such aid as you can to the released prisoner. Thursday night, as I left the office in Chicago, two friends accompanied me to the station. The one has spent the larger part of the last ten years in state prison, a well known burglar. The second has a long prison record at Sing Sing. Both have mended their ways and are living clean, upright and worthy lives. Each man has a Big Brother, who helped him find a steady position and constantly offers him fellowship.

Americanize the Immigrant.

But I must hasten on to other plans of our Department. This terrible war has emphasized the need for Americanizing our immigrants. The B'nai B'rith is co-operating with the Bureau of Education at Washington and urges its lodges to make a survey of the Jewish residents of the community. This is especially true in the smaller towns, where night schools are not always included as part of the school curriculum. Where no night school exists, we encourage the starting of one, so that our Jewish immigrànts may, as quickly as possible, learn the customs and language of America. Both men and women should be urged to acquire the English language, for women will soon vote in most states, and inquiry shows that invariably the mother speaks only Yiddish when a Jewess is broght before the Juvenile Court. We should awaken public opinion to the need for properly equipped night schools, as well as classes for adults in the day time.

In other words, just as the Big Brother is a blessing to the younger lad, so we would extend the scope of this principle and urge the B'nai B'rith to be Big Brothers to Jews in America. We should look after our own, and place them on their feet so as to be independent and self supporting. In a larger sense, we believe that the Jews of America, united, should act as Big Brother to all citizens in this land, and thus become a real blessing to America. Let our very actions show that just as we Jews are helping our co-religionists to overcome poverty, so all the citizens of this land can abolish and prevent poverty. This is the greatest shame of the century. In the classic words of Henry George, "poverty is a crime". Before happiness will rule the hearts of all people, poverty must be vanquished, disease must be starved to death, and ignorance of God's laws must give way before the knowledge of divine precepts. Let us Jews blaze the trail in this glorious warfare.

Setting such an example, we shall repay in part the great debt we owe our beloved country. As it shelters us, let us enrich America by the example of our own lives. God speed the B'nai B'rith on this holy mission, that both the Order and the individual members may fulfill the divine injunction, "Be Thou a Blessing".

DUTCH JEWS PLAN RELIEF ACTION FOR JEWISH WAR ORPHANS.

A peculiar relief action is being planned among the Dutch Jews for Jewish war victims, viz.: an action on behalf of the needy Jewish children from the various belligerent countries. It is intended, according to the amount of money the Dutch-Jewish public will subscribe, to educate unprotected Jewish children, but especially war orphans in Holland. A beginning was made a considerable time ago with Jewish child-refugees from Belgium. The intention now exists to extend this relief work in the above mentioned manner. For the promotion of this object a conference was held at the rabbi's office in Amsterdam a short time ago, a number of influential Dutch Jews from various parts of the land being present. It was resolved to begin the action under the management of a central committee. The composition of the committee has not yet been fixed, but it will probably be done very shortly.

THE KEHILLAH, XXXI

By PROF. GOTTHARD DEUTSCH, Ph. D.

The year of the great Revolution was the second of the incumbency of Samson Raphael Hirsch as Landrabbiner of Moravia. The great enthusiasm with which this remarkable man was greeted when he entered upon the duties of his office was due to the naive hope that the Jews placed in the improvement of the external forms of Jewish life and in the progress of education. In all probability well-meaning Christians cherished the same ideal. They felt that the condition in which the Jews were placed, with the mediaeval restriction on the right of residence, on occupation, and above all, the shameful restriction of the number of marriages, was untenable. They consoled themselves with the illusion that all these acts of injustice were necessary in order to protect the country against the bad habits of the Jews. Let the Jews begin first to reform their habits and then we shall consider the improvement of their status. Such was the leading idea of enlightened statesmen. With one sudden gush of wind the events of March 13, 1848, had swept away the dust of the middle ages. For the Christian statesmen there was nothing to consider any more, and for the Jews one of the leading factors in their desire for progress was gone. Not that they expected conditions to remain stationary, but the reform was not so urgently needed any more.

Hirsch felt uncomfortable. His conception of religion and of Judaism's future was heretical to the orthodox of Nikolsburg and not progressive enough for the progressive element. He certainly, as his later career showed, made a wise move when he accepted the call to Frankfort am Main, to become the spiritual head of a small fraction of this historic congregation, for there he could fight for orthodoxy, while in Nikolsburg, if he did fight, he had to fight orthodoxy. The position of the Landrabbiner became vacant in 1851. If the place was to be filled there were two alternatives, either to proceed with the election according to the former legal mode or to devise a new legislation. The old method of election was that each of the six districts (Kreis) should elect a delegate. These delegates again should propose to the government three names, of which the governor should select one as Landrabbiner. This procedure was impracticable, because the new constitution had abolished the division of the province into Kreis-districts, substituting for it smaller administrative units called "Bezirkshauptmannschaft". Furthermore, the freedom of residence created Jewish settlements outside of the fifty-four towns where Jews had been domiciled before. These settlements formed as yet no legal congregation, and consequently their members would be excluded from the franchise, although they were amongst the wealthiest and most prominent Jews of the province. No small difficulty was created by the definition of the task of a Landrabbiner. Formerly he was the agent of the government in distributing the special Jewish taxes. These had ceased to exist. He was directed to use his spiritual influence by warning his parishioners against buying stolen goods, or against assisting the government's enemies. Such a task was now obsolete. He further had to prescribe the tractate of the Talmud which was to be studied in the various Yeshibahs. These Yeshibahs had almost entirely gone out of existence. The government recognized that a complete reorganization was necessary, but there were so many pressing duties in remodeling the old-fashioned structure of the Hapsburg realm that such a small affair could not be taken up at once. In addition, it was the guiding feature of Austria's statesmanship to take its time in every move. Even in my own personal experience, I remember that officials who had to make a report considered it beneath their dignity to act at once. Such haste would be considered either a yielding to the subjects of the empire or might be proof that the honorable gentlemen did not have much work on hand. So the election of a new Landrabbiner was indefinitely postponed. Meantime the government appointed upon Hirsch's suggestion the Rabbi of Boskowitz, Abraham Placzek as temporary "Stellvertreter" Landrabbiner. Rabbi Abraham was one of the mildest representatives of old orthodoxy. A learned Talmudist and strictly observant, he was tolerant of others and acknowledged that modern times required new methods. His son Baruch, probably still living, is the Rabbi of the newly formed congregation of Bruenn since 1861, was sent to Frankfort to study under Hirsch. The old Rabbi's official activity was of a merely formal nature. Occasionally the government would submit to him some question for an opinion, as the condemnation of a cemetery, or a new plan for religious instruction in public schools. Otherwise he did not seem to exercise the regular prerogatives of a Landrabbiner. Local Rabbis were elected without his previous consent, or if his consent was demanded he never seems to have refused it.

Two instances of this kind I may save from oblivion, as a piece of old Kulturgeschichte. In both instances I shall not give any names, though the parties concerned have died long ago. One case was that of a graduate of the orthodox Berlin seminary, and the facts were given to me by the old Rabbi personally. The young man came to the Rabbi to be examined for his rabbinical license. As a typical representative of the Hildesheimer school, he complained of the difficulty to obtain kosher milk in his town, and added that he was compelled to use goat milk, keeping for this purpose a goat in his house. Rabbi Placzek, telling me the story afterwards, said with a smile: "I would have allowed him to use the milk which other people in his town used if he had known a little more of rabbinical law".

The story shows the type of that vague emotional attitude of good old orthodoxy. In theory the old Rabbi would surely not have abrogated any section of the Shulhan Aruk. In practice he was more indulgent. The Hildesheimer type of orthodox mannerisms was unsympathetic to him, as was the attitude of Hirsch to the majority of his rabbinical contemporaries in Moravia. The second case was more serious. A progressive congregation had elected a young man from Hesse as Rabbi, who showed a most surprising ignorance of rabbinical literature and of traditional Jewish practices. He possessed the confidence of the majority of the congregation who were advanced liberals, for the city, a prominent railroad center, was perhaps the most advanced congregation in that section of the country, but there were a few old-fashioned people left, who declared that the Rabbi was not properly qualified for his office. Not because they considered this a serious objection, but for the sake of maintaining peace in the congregation, the trustees requested their Rabbi to go to the Landrabbiner to obtain from him a license. The young man seems to have expected that the whole transaction would be a mere formality, but when he came Rabbi Placzek set aside the fore noon the next day for an examination. The candidate was not prepared for such a task, left town the same evening, sending to the Landrabbiner a note of regret, in which he declared that he was called home by telegraph, and hoped the Landrabbiner would be convinced from the short conversation which they had that he was properly qualified for this office, and in order to compensate him for the trouble he begged to enclose a bill of fifty florins. Rabbi Placzek indignantly sent the letter and enclosure to the congregation, but the matter was hushed up and the man remained in office to the day of his death.

These two incidents prove that hierarchical institutions are not very efficient in Jewish life. The congregation of Nikolsburg would hardly ever have appealed to the temporary Landrabbiner for an opinion on the candidate which they selected for office. For the present this congregation was in a quandary. It therefore did what the government did in larger questions and postponed the solution. It is reported to the government that temporarily Rabbi Hirsch Teltscher, the oldest Dayan, was to be placed in charge of the rabbinical duties. This Rabbi was dead before I came to Nikolsburg, but I knew his family well because his step-son was married to a cousin of my father's. He inherited from his step-father a kosher wine business. There was nothing undignified in such an occupation, for drunkenness was very rare among Jews, and I do not even know whether Rabbi Hirsch served people in his own home or whether he merely sold wine in bottles, as was the case in the business of his step-son. This incident has its value as a picture of conditions, because it would easily make us understand that in mediaevl times the Rabbis of Germany were not salaried officials of the congregation, but like trustees of modern congregational institutions could spare enough of their time to attend to the spiritual needs of their coreligionists.

In 1855 a new Rabbi was finally elected. He was Solomon Quetsch, a native of Nikolsburg, born in 1798, and for a number of years Rabbi of Leipnik, one of the larger congregations of Moravia. A disciple of Rabbi Mordecai Benet, he conducted his office in the spirit of his master, regardless of the change of times. He held his office, however, only a few months, for he died Jan. 30, 1856. Although I have previously referred to some facts of his life, I shall give a connected presentation of his personality as far as it has been reported to me". The peculiar name Quetsch ("squeeze") may have been originally a nick-name. He was a man of very small stature, as was his brother Abraham, an insignificant village Jew, whom I knew personally. The name has a little story which, though it is difficult to translate it into English, I shall try to make intelligible. Rabbi Quetsch was an opponent of the new school, and pointing once to the peculiar fact that so many advocates of liberalism had names connected with "son", as Jacobson, Philipson, Bensew, etc., he said: "Looking upon the activity of these men, I can understand why our Pesach Hagadah says, 'Our troubles, these are the sons'", to which one sympathizer with liberalism replied, "The Hagadah continues: 'Our anguish, this is the Quetsch' (oppression)".

Clearer is the expression of the feeling presented in a story that was told me by a man who was present at the funeral of the Rabbi when the old Dayan Reb Itzig Weinberger, the last relic of the era of Mordecai Benet, delivered the funeral address. He began with a verse from Lamentations: "The Mount of Zion that has been laid waste, foxes walk on it; Fuchsen, Lumpen, Teitsche Rabbonim". Reb Itzig, who died in 1868 at the age of 76, lived long enough to see another German Rabbi in the historic old Kehillah.

When I came to Nikolsburg, the widow of Rabbi Solomon Quetsch was still living in my immediate neighborhood, and Maier Froeschels, a teacher of the Jewish school, with whom I boarded, used to attend to her correspondence, so that I had often the opportunity of seeing her. She was an unusually homely woman, which, as I said once before, was considered the proper kind of wife for a Rabbi. She was called the Rebbezin Rochel and lived with her sister, also the widow of a Rabbi, whose name I believe was Langfelder. She was known as Rebezin Pessel. Her husband had been Rabbi in Nagy-Tapolcsany, Hungary, and was referred to as Reb Wolf Topplechoyn. Family names, while nearly a hundred years old, were still in many instances existing merely in the official records. The name of the widow of Rabbi Quetsch furnished the clue to a clever story told of Shemaiah Hazan, who officiated at Liepsic, when Quetsch was Rabbi there. The Rabbi, who was of delicate health, was often confined to his house, and the Hazan, calling on him, said with an allusion to the Rabbi's wife: "The Rabbi will never get well unless he shall make a pilgrimage to Rachel's grave". It was also said that when he was quite ill in Nikolsburg his wife lamented, saying: "My crown is being taken from me", and the Rabbi, in spite of his severe illness, said: "If I am your crown, you are my 'Kren'" (horseradish, the symbol of the bitterness of life). Shemaiah was a regular type of the Hazan who had the blood of an artist, taking life easy. This seems to have been quite common, for Moses Sofer, when asked by a Rabbi whether a Hazan who lived an immoral life may be retained in office, replied: "The question is clearly decided in our codes. A man who lives an immoral life cannot be the messenger of the congregation, but privately I would advise you not to go too far in your protest, for if this man will be discharged you are not likely to get another one who is better, for as long as he charms the people with his voice they will not care for anything else". One time an unmarried woman in the congregation gave birth to a son, and a wit of the congregation said he knew a very appropriate name for the baby. He should be called "Yekum Purkan", because he was "Min Shemaiah." Unfortunately the joke cannot be explained, for if the pun is not understood it would lose the point.

Another story which occurred while I was in Nikolsburg is highly characteristic. Rebbezin Pessel was sick and the doctor ordered an enema. The midwife who acted as nurse in such a case was called, and finding both women in bed, asked to whom she should render the service. Pessel, who was very ill, could not reply, and Rochel said: "I need it, she is asleep, do not wake her up". She begrudged her sister even this questionable pleasure.

The Yeshibah in Nikolsburg under Rabbi Quetsch was a poor attempt to revive the agonizing old-fashioned mode of education. The long intervals that followed the death of the last two Rabbis and the progress of secularism had almost completely ruined it. In addition, the time of Rabbi Solomon's incumbency was too short to revive it, even if there should have been such a chance. Again, five years elapsed before another Rabbi was chosen. The congregation was now determined to elect a man with modern education and chose Dr. Maier Feuchtwang of Neutra, Hungary. Feuchtvang, whom I knew personally quite well, and whose instruction I received for several years, was born in Pappenheim, Bavaria, in 1814. After having served as Rabbi in Oettingen, he was called to Neutra, where he succeeded an old-fashioned Rabbi, Ezekiel Baneth, a distant relative of Rabbi Mordecai Benet, and therefore he had to suffer all the inconveniences of a pioneer of modernism, although he was a strictly observant Jew of the type represented in his native country by Rabbi Seligman Baer Bamberger of Wuertzburg. The large majority of the congregation, however, could not think of a man who spoke a correct German and had the manners of modern society as a religious Jew. Feuchtwang felt very uncomfortable, and was undoubtedly glad to go to the more cultured environment of Nikolsburg, although even there his religious life presented a conception quite different from that of his environment. When he came to Nikolsburg the congregation still had ten synagogues, of which only three were real synagogue buildings, while the others were merely rooms or an annex built into a narrow courtyard. A few years later five of the synagogues were closed. Those remaining were the beautiful Altschul, as the name indicates, the oldest of the synagogues, still furnished in the old style, having no pews, but seats arranged alongside the walls, east and west, or north and south, with a beautiful pulpit (Bimah) supported by four marble pillars in the center, the woman's synagogue being an annex, partitioned off from the main synagogue by a glass wall, although it had at the same time on the west and on the south sides a gallery, probably representing a later annex. The entrance to the two "Weiberschuls" was different from that leading to the man's synagogue. According to tradition, the floor of the synagogue was below the street level, a few steps leading from the vestibule to the synagogue proper. The next largest synagogue was the Neuschul, a fairly handsome plain building, already somewhat modern, for it had regular pews. The room for the women was in the gallery, though the entrance was different from that leading to the room of the men, and alongside the east wall there were seats, just as in the Altschul, with moveable desks, "Staender", looking somewhat like one of our music stands. Another synagogue was the Beth Hamidrash, called so because it originally may have served as such, but in my time the real Beth Hamidrash, with its library and three study rooms, was in an adjoining building, while the synagogue proper was only used as such. Besides these three synagogues, that were regular buildings, there was one consisting of a large room, frequented by men only. It was called the Hasidim Schul, and had been established by Rabbi Shmelke Horowitz, who, coming from Poland to Nikolsburg in 1773, as already once reported, introduced the Hasidic ritual, otherwise unknown in our country. The origin of the name has been completely forgotten at my time, and perhaps the only trace of the mysticism that inspired its founder was beginning the services every day with the confession of sins (Vidduy). Then for the sake of convenience the lower "Gass" had a synagogue, located in the rear of house, called Reb Nochem Gloser Schul, evidently named for its founder. A family by the name of Glaser still occupied the front part of the building.

The main service on Sabbath was held at ten o'clock. It began with the reading of the Torah, followed by the Musaf rayer, while the morning paper, Shaharit, was recited at daybreak in winter and at 6:30 in summer. This is a practice, which is never found anywhere else except in Moravia, corresponding to, if not influenced by, the Catholic high mass. The sermon, which was not a regular feature of the services, but delivered on holidays, and about once a month on Sabbath, began in the Altschul at 9:30, in order to give the attendants at other synagogues an opportunity to hear it. We boys, attending the "gymnasium" were not excused until ten o'clock, so that we arrived too late for the sermon. Arriving at the late for the sermon. Arriving at the synagogue, I remember having overheard a conversation in a group of people stand-

(Continued on page 16)

NEWS FROM LONDON

By Our Correspondent, Dr. M. Epstein

London, March 21, 1917.

Jews all over the world cannot but take a deep interest in the events passing before our eyes in Russia. Theirs is a double joy in free Russia. They welcome the new state of affairs in the same spirit and to the same extent as all those who love liberty and democratic institutions; but they welcome it also because it spells freedom to millions of Jews who have been unjustly treated. Jews in Russia, it is to be hoped, will now enjoy liberty of movement, liberty of economic action and the education of which hitherto they have been deprived. Just as Russia will progress in the main by the adoption of democratic institutions, so, too, she will profit by Jewish emancipation. Jewish energy and Jewish ability will work in the interests of their country, and the economic development of Russia cannot but be richer in consequence. Few Russian Jews have nothing but a feeling of love for the land of their birth. The country side, the stream besides whose banks they walked on the long Sabbath afternoons, the neighboring wood, the smell of the earth—how often have the praises of these been sung by the Jew who, born in Russia, had to flee from persecution there. It requires the pen of a Burke to do justice to the meaning of the revolution. One of the last bulwarks of feudalism and tyranny has fallen. Only two more remain in Europe. There are people who say that if the war has done nothing else, it has at any rate left a landmark in history comparable to that left by the French Revolution.

Hitherto the Jew hoped two things from the war. One was the establishment of a Jewish settlement in Palestine under proper safeguards. The other was the granting of civil and religious liberty to Jews where they were oppressed. In effect this meant that the Jews of Russia and Roumania, and to a less extent also, of Prussia, should be accorded the same rights as other citizens. But Russia was the main question. There the largest number of Jews were affected; there the difficulties were at the maximum. At one blow Russia has been eliminated. Of course, betterment for the Russian Jews will not come in a day. It will take time. But the door is open; the barriers have been removed. In common with all other dwellers in Russia, the Jews will have a fair chance. It is impossible to believe that the upheaval will be without influence on Roumania, apart from the fact that Roumania is an ally of the Powers who have proclaimed to the world that the small peoples should be allowed to develop unhindered and unmolested, to the benefit of the countries wherein they dwell as citizens and to the general progress of mankind. The small nations have given great things to the world, and the Jews not the least gifts. Was it not Zangwill who once wrote that one-half of the world worships a Jew and the other half a Jewess?

So far as the Jewish question is concerned, the position becomes fairly simple. Palestine may now take the first place in the minds of all Jews, and a British Palestine ought to, as it will, receive general approbation. The British Palestine Committee steadily continues to inform and win public opinion in this country, and its weekly journal, "Palestine," is finding great favor. This is not remarkable, as the case is excellently well argued, and fortunately the turn of military events in the East is lending support to the activities of the Committee. Jews will have read Sir Stanley Maude's proclamation to the inhabitants of the Bagdad district with great interest. Opinion is unanimous that the document is in the best of taste and significant of what the Allies are fighting for. To be appreciated to the full, it should be read side by side with similar proclamations issued by the Allies' opponents. Perhaps the best instance is the proclamation to the Poles announcing that they were to have a state of their own. The comparison speaks more than volumes, and is bound to open the eyes of even the most obtuse.

One thing, however, should not be overlooked. The revolution in Russia is undoubtedly the harbinger of great things, but Russia is still at war, and the relief to Jewish sufferers that was organized all over the world, is not likely to slacken. In this country the appeal and the response continues. But much is required, for the misery is great. At least the new regime in Russia will call forth greater confidence that the relief funds will reach their destination and be properly expended. Meanwhile the home claims in this country continue to be pressed and met. The latest to hand is from the Committee for the supply of Kosher food to interned Jews, whose work is much appreciated by the authorities no less than by the beneficiaries. Last year the Committee made an appeal for funds and provided Kosher food for interned Jews. The money then collected has been gradually exhausted and no doubt fresh subscriptions will be forthcoming for its continuance.

If this Committee looks after the bodily needs of interned Jews, a new Committee has sprung up in London for the purpose of ministering to the mental requirements of our own people. The Society for the Distribution of Jewish Literature—so the new body calls itself, and it ought to be stated that its originators and prime movers were women. Women's work is usually associated with nursing the sick, visiting the poor, or training children. Here is a body of women that comes forward to do work that may be termed general. Funds were collected with energy, and the first step was the opening of a free reading room with Jewish papers and books. Too long have the missionaries held a monopoly in the field. Within ten minutes' walk from Whitechapel Church there were no less than half a dozen reading rooms conducted by the missionaries. The Whitechapel Public Library is very largely patronized by our youth, both for the purpose of borrowing books for home reading and also for doing school homework. Many a brilliant young scholar must look back with pleasure to the days he spent at the Whitechapel Library. But the missionaries' reading rooms are in a different category. In the first place, they are additional to the excellent reading rooms at the Whitechapel Public Library. In the second place, and this follows naturally, they cater more for the grown up, and have a large assortment of Hebrew and Yiddish books and journals. The Public Library also has an excellent Hebrew Library that is well patronized, and it takes in Yiddish and Hebrew newspapers likewise. Still, the Jewish population of the East End of London is fairly large. Anyhow, the missionaries, knowing the Jews' desire for education and learning, maintain their reading rooms as well. Warm, well lit, comfortable, these places attracted some, but not many readers. Once there the visitors were tackled by the missionaries. It must be admitted that their success was small. But having their buildings, they continued the work. Many years ago the United Synagogue opened a library and reading room in Mulberry Street at the Beth Din center. Concerts and lectures were also provided from time to time, and while a good many people considered that the Jewish Institute was not energetically run, still it was there and provided a want. The newest reading room is a fitting continuation of the work, and we understand that more reading rooms will be opened in due course. Furthermore, the society will distribute pamphlets, leaflets and similar literature in order to place before our young people aspects of their religion and their history. It is work that all sections of the community unite to support.

This unity in helping on good work has more than once suggested to many people that the two wings of Anglo-Jewry might also draw closer together in religious affairs. Very little separates the so-called "orthodox" section from the so-called "reformed" group. In their private life they are all Jews of about the same coloring, much more akin than even High and Low Churchmen. Their Jewish outlook is similar. Yet in their synagogue ritual they differ. The Reformers say many more prayers in English than the orthodox; they have an organ, where the latter have a choir only; officially, the former observes only the first day of the Holy Days, while the orthodox officially celebrate both days, though actually they also keep but one. In a word, the dividing line between the two wings is formal and historical rather than real. Hence the suggestion has been made that they should draw near to each other. As a first step, they might interchange pulpits. If this suggestion materializes, it ought to be a step forward. There is surely great need to dwell on the common bonds.

In the London Lodge a good start has been made under our new president. Many of the brethren have long felt that the lodge ought to provide greater opportunities for social intercourse among the members. It has not been possible to carry out any large schemes during the war period. But at any rate occasional meals before the lodge meetings might well be tried. Brother President Gilbert has lost no time in putting the suggestion before the lodge, and there can be little doubt that it will meet with approval. The commencement will be on a small scale, for many of the brethren are away on active service. But the idea is excellent. Social intercourse among the brethren as brethren is bound in the long run to lead to increased membership. The lodge is the one platform in the Anglo-Jewish community where all shades of opinion can and do meet. The lodge, therefore, stands as the outpost, as it were, of communal solidarity. We have little doubt that under the skillful leadership of the new president its membership roll will lengthen.

The Free Russia

By H. Eliassof

"Russia is free!" Such was the marvelous message which the electric spark recently flashed to all the ends of the earth. It came so suddenly, so unexpectedly, that people listened to the report with abated breath, full of startling surprise, lost in wonder and amazement. Men looked at each other incredulously and asked again and again: "Can this be true?" Even after the good news was repeated and more details of the Russian revolution were given in the dispatches, they still did not believe their own eyes and kept on doubting and distrusting. It was the old "vehem lo yaaminu li,' "'They will not believe me," which Moses, the shepherd liberator of Israel, as the Bible tells us, said to God when he received the message of his mission to tell his people that God is willing to redeem them from Egyptian slavery and lead them to liberty. There is so much suffering in the world and so little joy that the human heart is always more attuned to pain than to pleasure.

Of course, it cannot be denied that the news from Russia sounded so strangely; so much like an echo from distant dreamland, or like a wonderful fairy tale told by the "story lady" to a class of children in a hushed corner of some secluded school house, that people were justified in doubting its veracity. But when the glad tidings were verified and the people convinced of their truthfulness, the world was filled with jubilation.

Yes, it is unbelievable but nevertheless true that Russia, the Egypt of slavery for centuries for millions of men, is a free country at last. The blood-drenched throne of the Romanoff robbers has tottered and tumbled, the fires of hell have been quenched in the smithy of Satan where chains have been forged incessantly for the fettering of the souls of the friends of freedom. The Bastile of brutality where liberty languished, truth was tortured and justice jailed and jaded, has been razed and the dastardly despot, the chief executioner, who was once called Czar Nicholas II, has been caught in the meshes of his own madness, his power is broken, his scepter has become a spectre that now haunts the proud palaces of the cowering crowned heads who still defy the rights of man and it makes them tremble on their tottering thrones. The autocracy of Nicholas II has become a hypocrisy and his sovereignty has turned into shameful self-reproach. This merciless murderer who has caused so many innocent victims of his cruel rule to weep in unutterable woe, is now himself shedding bitter tears in fear and trepidation, as a degraded and dishonored wretch, over whose guilty head hangs the sword of justice ready to mete out the fully earned retribution. In his prison palace he walks around like a shadow and his guilty conscience robs him of his rest, for the shades of the myriads of martyrs for liberty who have found an untimely grave through his treachery are constantly passing in parade before his wakeful eyes, their fleshless fingers wring his heart and in his ears ring their sepulchral voices shouting triumphantly and tauntingly: "Sic semper tyrannis!" "So may it always be with tyrants"!

The story of the Russian revolution can be briefly told and I deem it necessary that it should be told here in order to make it clear what the Russian Jews can expect from the new Russian government. As usual, the Czar and the bureaucracy have been betraying the Russian people for a long time. The people starved, suffered and sighed and pleaded for redress, but the ruler turned a deaf ear to all their pleadings, until affairs in Russia reached an unbearable state. Then Rodzianko, the President of the Duma, sent a special courier to the Czar, demanding in the name of the people that he should dismiss the ministry, and he explained that if the Czar continued to support his Prime Minister, Prince Galizin, the entire responsibility would fall upon himself.

Upon receiving this letter of the President of the Duma, the Czar gave the order to Prince Galizin to dissolve the Duma. The Duma decided to disregard the mandate, and when the people learned of this fight for the life of the Duma, which their representatives were carrying on with the absolute Czar and the arrogant bureacracy, their patience reached the breaking point and the revolution began to rage in the streets of Petrograd and Moscow. The Czar hurriedly left his palace in Tsarkoye Selo and went to his army at the front. In a secret session the Duma appointed a provisional government commission and issued a proclamation to the people, the army and navy, setting forth the state of affairs and urging them all to join in the movement for freeing Russia from the ruinous rule of the Czar and the bureacracy, and after three days of fighting the garrison of Petrograd, about 30,000 soldiers, joined the revolution. Now the Duma, representing the people of Russia, became the dominating agency of government, the reactionary ministers were arrested and a new ministerial cabinet appointed, with Prince Lvoff as Prime Minister and Professor Milyukov as Minister of Foreign Affairs.

The entire revolution was managed by the Duma in such a business-like way and quiet, conservative manner, that the new government quickly gained confidence, influence and power, so that even the Russian church, which was always one of the strongest supporters of the Russian throne, and always helped the Czar to keep the Russian people in subjection, soon surrendered to the new government. The Czar and Czarina were arrested and held prisoners in their palace at Tsarskoye Selo, where their children lay sick, but there was no hysteria, no outbursts of passion and no acts of revenge, which usually attend revolutionary outbreaks.

The leaders of the provisional government have promised to grant equal rights to the Jews alike with all the rest of the Russian population, and the reputation of men like Milyukov, as well as the acts of the other Duma members who have carried the revolution to a successful issue as real representatives of the entire Russian people, in such a liberal and humane manner, furnish ample guarantee that the leaders will see to it that their promises are kept and carried out.

The freed Russian people in their new life of liberty cannot and will not forget that the Russian Jews always helped them to sow the seeds of liberty in Russia, and that now when the successful revolution has redeemed the whole Russian people and brought them all out of the house of bondage, the Jews must share fully in the fruit of the redemption. The Russian people know that the Russian Jews went on a thorny road weeping bitter tears and suffering martyrdom when they carried their measure of the precious seed of freedom, and they now must be welcomed to come with joy into this new life of their country to enjoy the golden sheaves of their country's freedom, their country's material wealth and spiritual elevation, their country's educational opportunities and intellectual advancement.

The reborn and reawakened Russian people know that the Russian Jews have suffered more than enough because they were the friends and brothers of the Russian people, because they loved their country and hated its oppressors, and the Russian people must now gladly recognize the Russian Jews as their true brothers and help to secure them in their well-earned rights so that no so-called "Real Russian" or "Black Hundreds" shall ever deprive them of liberty and life.

The Russian people know that many of the Russian Jews, who have been forced to go into exile by the oppressors and despoilers of Russia, have become useful and desirable citizens wherever they found a refuge and a home and wherever they were permitted and given the chance to lead a life undegraded and unembittered by restrictive laws, a life not made insecure by the fear of pogroms, blood accusations and other fearful false charges, and the Russian people will now hasten to call these scattered children of their newly-born fatherland to come home and help to make the new Russian republic great and glorious in commerce and industry, in statesmanship and political power, in science and art, in the field of finance and in the lanes of labor, in the chambers of law and the halls of learning, as they helped other countries to win wealth and to rise in the respect of the world.

The Jewish citizens of the Republic of the United States of North America therefore joyfully extend the hand of fellowship to the sister Republic of the United States of Russia. All hail to the youngest child of liberty in the midst of the family of free nations!

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JEWISH CALENDAR

5677-1917	
Rosh-Chodesch Iyar	Mon., Apr. 23
Lag-B'Omer	Thurs., May 10
Rosh-Chodesch Sivan	Tues., May 22
Shabuoth (Confirmation Day)	Sun., May 27
Rosh-Chodesch Tammuz	Thurs., June 21
Fast of Tammuz	Sat., July 7
Rosh-Chodesch Ab	Fri., July 20
Fast of Ab	Sun., July 29
Rosh-Chodesch Ellul	Sun., Aug. 19
5678-1917	
New Year's Eve	Sun., Sept. 16

Mindful of the blessings which we enjoy in common with our fellow citizens let us, with loyal hearts, be ever devoted to our land of civil and religious liberty.

Next unto the duties which we owe to Him to whom we bow in reverence is the duty which we, as citizens of a free land, owe to that government wherein our rights are established and our liberties made secure.

THE IDES OF MARCH.

The great Roman general and statesman, Julius Caesar, heedless of the soothsayer who bade him "beware the ides of March", fell at the hands of republican enthusiasts on the fifteenth day of March. The Northern Caesar of our own days was made to abdicate on the selfsame ides of March. The deposed monarch was famous neither as general nor as statesman. He was known as a weakling, a puppet in the hands of powerful cliques which ruled him, a prey to all sorts of superstitions, and above all a sworn enemy of freedom and progress. The Russo-Japanese muddle revealed the thorough rottenness of the military caste. It fell within his reign. Unable to vanquish the foe abroad, he proved valiant in suppressing revolution at home. We still remember "Bloody Sunday". We have not forgotten his yielding when craven fear overtook him and then recalling the hasty promises of popular government based on freedom of conscience. At last it seems his temporizing policy proved his undoing. We Jews must hold him responsible for all the harshness with which our co-religionists were treated in his vast empire, the pogroms at which his minions connived, the libels which his emissaries concocted, the league which he formed with the dark forces, the hordes of the "Real Russians", the "Black Hundreds", by whose agency he nefariously harassed a peaceful portion of his subjects, through whose instrumentality he hoped to avert the very thing that now has befallen him. He made his pact with lawlessness, and condign penalty has now been meted out to him. He entered upon the world war with foolhardiness, and was ready to betray his trusting allies as well as the interests of his own people. It is not merely as Jews that we rejoice at his downfall. We are not vengeful. We hope that no harm will be done to his person. But we know that his removal was necessary if his country was to be saved from an ignominious fate. We are safe in maintaining that in all lands where law is sacred and liberty revered as a palladium the name of Nicholas II has long been an object of execration, a stumbling-block to the very nations which joined their cause and fortunes to his. We take it that all lovers of free government pray for the success of that [illegible] revolution which made an end [illegible] autocracy. Aye, voices are [illegible] that if the terrible war has led to this great consummation it was worth all the blood that has been shed and all the misery that has followed in its wake. Now it is shown beyond peradventure that our quarrel has never been with the great Russian nation, but rather with its anachronistic despotism which rode rough-shod over the destinies of the people that autocracy might be maintained in defiance of the popular will. The American nation, which remonstrated with the pogrom-stained Petrograd government and would not renew a commercial treaty except on its own just terms, will be ready to deal with the enlightened statesmen now at the helm who have already indicated their disavowal of the very policies which led to the abrogation of the treaty. If the present regime can hold its own, Russian Jewry may with good cause rejoice at the prospect of deliverance from all those discriminations which made their civic life as well as their economic existence unbearable and precarious. To hold its own the regime just inaugurated will have two fronts to contend with. On the one hand the reactionaries will not fold their hands in idle submission. The suddenness of the revolution may have overwhelmed them. By this time they will have emerged from their hiding places. They will plot and proclaim a pogrom against the intellectuals. The Jews will be blamed for it all. Abettors of the revolution they will be called. And an equally grave danger lurks in the attitude of the extremists on the left, the socialists who will inopportunely incite the masses against the classes and with one sweep attempt to set up their Utopias. For these radicals find it hard to learn that political enfranchisement is the business of the hour and is within reach if all the forces opposed to autocracy will hold together, and that the time for urging upon the people their socialistic dreams must come later, and it is safe to say that then the great mass of the nation will recoil from an upheaval which nations that have been politically free for a much longer period have as yet not submitted to. For the sake of the Russian people we hope that moderation will prevail in the counsels of the Socialists. Let them assist in obtaining such results as are immediately realizable. By asking for more they will jeopardize the less. There will certainly be ups and downs to the progress of Russian emancipation from the yoke of autocracy. But ultimately the righteous cause must succeed. The eyes of the world are upon Petrograd and Moscow. The heart of Jewry is palpitating. At last the hour of deliverance seems to have struck. Fallen is the system which enslaved them. Long live the new regime. From across the ocean free America reaches out the glad hand of welcome to liberated Russia. From every Jewish center the world over there goes forth a message of congratulation to Russia and Russian Jews. Perhaps that the Russian people may turn to good purpose the favorable impression thus far created of the turn in their fortunes. The opinion of mankind is an asset. So is the good will of Jews abroad who will readily come forward to help a people struggling to achieve liberty. All this is said without reference to the war. Here we may still take sides. But all Jews will be at one in wishing good speed to the revolution in Russia. For it will mean the salvation of our co-religionists in a country which harbors the greatest number of them and where for some time to come they are bound to make their home, ready to do their best by their country, expecting in return those inalienable rights so long denied them. For the Jews in Russia the ides of March mean a turning point of momentous significance.

INTERESTS PROXIMATE AND ULTIMATE.

In the life of the individual and in the life of nations there are two sets of interests, those that are proximate and those that are ultimate. To live from hand to mouth is the mark of the proletarian. The foresight which provides for the farther days when the strength of the body is diminished, is certainly a virtue. Still the majority of mankind are not given to speculating too far ahead. In general we do not cross a bridge until we come to it. The practical man addresses himself to what is near. Those who look far ahead may be sagacious and accounted wise, but just as often they may be dreamers, who, while the eye is fastened upon the distant, lose contact with things real. The statesmen will tell you that they foresee combinations hidden to the man on the street. Yet how often it happens that they are entrapped in the web of their own scheming, and all the time they are plotting for the future, the present glides through their fingers. Just as it is thoughtless to leave off planning for the future, too much preoccupation with the farther events is to say the least profitless. Yes, when events fashion themselves in accordance with our calculations, we jubilantly exclaim, "I told you so." But just as often our expectations are by no means fulfilled, our fears not a bit justified, and our hopes not at all realized. Naturally we do not advertise our faulty prognostications, our miscarried plans. We all grope in the dark in our humdrum individual lives. And so the most shrewd statesman is found uninformed or misinformed. It is hit or miss quite often indeed. Nor is that all. There is a fallacy abroad as if the individual counted for nothing and the organization meant everything. That the individual should subordinate himself to the state, or the individual member of an organization to that organization, is quite proper. The trouble is not with the organizations demanding loyalty which is theirs by right. The mischief begins when the organization sets itself above its constituents, when it comes to view itself as all-important, when it thinks that the individual is there for it to master, whereas the organization is the servant of its members. Often it is not the organization that becomes overweening, but rather a coterie of individuals speaking in its name. It is then really individual versus individual. It leads to an enslavement of the many by the few who find themselves on the top. Most of us are willing to serve organizations and leaders. But no leader should believe that the organization is in the world solely for the benefit of one or more persons who are born to rule. No aggregate of humanity will thrive unless the rights of all individuals are safeguarded. It is a mistake to view individual interests as proximate and those of an aggregate as ultimate. If all of us were busy serving the so-called larger interests, all society would be soon disorganized for want of attention to the smaller interests of every one of us. The larger interests are best subserved if every one of us attends to his sphere in the most conscientious manner. The social weal means a cumulation of petty interests. But life is made up of a lot of trifles. Moreover, looking too far ahead is a game, and like all games, a hazardous pursuit. Among us Jews there are found the dreamers whose gaze is turned toward the distant. We do not find fault with them. They are a useful element in the community. But it is just as well to remember that they are not the whole community. The things too far away are the things hidden, and the things hidden belong to God. The saner Jews are those who make capital of what the hour offers. They may be nicknamed opportunists. But opportunism is one thing and the opportune taking advantage of a situation which is unique and may not be repeated, quite another. Because the better is in the distance there is no need of disdaining the good that is at hand. What the ultimate fate of the Jewish people is to be is a matter for theologians to settle. But our proximate interests are interwoven with the world as it is today. We are living in days of momentous changes. It will be the highest Jewish statesmanship to watch the opportunity keenly, unselfishly, without delusions and without doctrinairism, with the whole energy that is in us bent upon the attainable. When the proximate interests have been attained, then it will be time enough to tackle the ultimate interests.

SCREW LOOSE SOMEWHERE.

It is a safe guess that there are half a million Jews fighting in European armies. Many Jews from each country at war have been decorated for bravery, even among those from the land, which until lately was under the rule of their arch enemy. No one has questioned their patriotism, and no one has questioned the patriotism of the American Jew, excepting, possibly, Samuel Untermeyer of New York, and some of his friends, by offering to raise a Jewish regiment. Why a Jewish regiment? If there are any people on earth overburdened by would-be leaders and would-be generals it is our people.

The "Hebrew Standard" in its issue of March 9, takes us to task for having devoted an editorial to the slurring criticism of Mr. Cyrus Sulzburger. "The Standard" is right.

PROMINENT B'NAI B'RITH OF NEW HAVEN APPOINTED TO HIGH OFFICE.

Several Jews of the City of New Haven have received appointments to high city and state offices.

Foremost among these is the elevation of Samuel Campner to the position of mayor of New Haven, succeeding the late Mayor Frank J. Rice. Mr. Campner was a prominent young member of the bar, and as president of the board of aldermen during the past year was acting mayor during the illness of the late Mayor Rice. Mr. Campner is only 29 years old—the youngest mayor that New Haven has ever had—a special act of the legislature being required to amend the charter of New Haven in order to enable him to hold the office.

Mr. Campner has been very actively identified throughout his professional career with Jewish activities, as president of Horeb Lodge, I. O. B. B.; as president of the Hebrew Charities, as a director of the Home for the Aged. So far as can be determined Mr. Campner is the first Jewish mayor of any city in the State of Connecticut.

Among the appointments to judgeships recently announced by the legislature at Hartford is that of Jacob Caplan to the position of city court judge of New Haven. Mr. Caplan won out after a spirited contest in the legislature. He is a respected member of the bar, actively associated with Horeb Lodge and the work of District No. 1, I. O. B. B., as well as all the other Jewish activities of the city.

Last among the appointments is that of Abram M. Friedman to the position of deputy to the secretary of state at Hartford. Mr. Friedman has for many years been secretary of Horeb Lodge, I. O. B. B., a popular and energetic figure in the work of the Jewish community of New Haven.

TESTIMONIAL DINNER TO MOSES MINZESHEIMER.

Bro. Moses Minzesheimer, the venerable and honored treasurer of the Home for the Aged at Yonkers, was given a dinner by the Board of Governors on the occasion of his eighty-ninth birthday, March 4, 1917. Bro. Joseph Rosenzweig, President of the District; Bro. Charles Hartman, member of the Executive Committee, and Bro. Dr. Bernard M. Kaplan, District Secretary, were also present on the occasion. Bro. Myron Sulzberger presided and made an ideal toastmaster. The speeches on the occasion were of a very happy nature. Bro. Minzesheimer expressed his sincere appreciation of the gracious manner in which he was honored by his colleagues.

Among the new books soon to be issued is one by Bro. Simon Wolf, of Washington, D. C., "Reminiscences of the Presidents of the Country He Has Known". The book will be profusely illustrated and the price will be $2.00 per copy. Advance orders for these books can be transmitted direct to Bro. Wolf at Washington.

AMERICAN JEWISH CONGRESS

MEETING OF THE EXECUTIVE COMMITTEE

The Executive Committee for an American Jewish Congress met on Sunday, April 1, at the Temple Emanu-El, for the purpose of fixing the date of the Congress, in accordance with the resolution adopted at the first meeting of the Executive Committee, Dec. 25, at Hotel Savoy, which provided that in case the Administrative Committee found it inadvisable to hold the Congress on May 1, the Executive Committee should be convened the first Sunday in April to fix another date.

The different sessions were presided over by Mr. Nathan Straus, chairman of the Executive Committee, and Col. Harry Cutler, chairman of the Administrative Committee. The members present came from a number of different cities.

September 2 was fixed as the date for holding the Congress, with power granted to the Administrative Committee to convene the Congress before or after that date in case of an emergency, by a two-thirds vote. That does not mean, however, that the work in connection with the election of the delegates will be delayed. The plan of elections having been already adopted, immediate action will be taken by the General Board of Elections to form the various district boards of election and to prepare the Jews of this country for the election which will be held on June 10. The following thirteen members constitute the General Board of Elections: Messrs. Meyer L. Brown, Gedalia Bublick, Jacob Carlinger, Joel Enteen, Max L. Hollander, Isaac A. Hourwich, Louis Lipsky, Frank F. Rosenblatt, Bernard A. Rosenblatt, J. B. Salutsky, Solomon Sufrin, Cyrus L. Sulzberger, B. Zuckerman.

It was estimated that a sum of $100,000 would be necessary for the Congress expense. Judge Julian W. Mack, chairman of Committee on Finance, recommended for his committee that this sum be apportioned among the national organizations and the cities which are entitled to delegates, each to pay a pro rata sum for each delegate it sends. In addition, election precincts are required to pay $3.00 for every delegate to the nominating convention, and also 10c for every ballot cast at the election.

The following resolution was cabled to the Provisional Russian government on behalf of the Executive Committee.

April 2, 1917.

Prince Georges E. Ivov, President of the Council of Ministers, Petrograd, Russia:

The Executive Committee intrusted by all elements of American Jewry with the duty of convening a Congress for the purpose of achieving full and equal rights for the Jewish people in all lands, extends its warmest greetings to the Russian people which has liberated itself from the yoke of tyranny.

We congratulate free Russia, which i to give to all its peoples full and equal rights, and we rejoice that ours was the first government to recognize the new Russia.

NATHAN STRAUSS,
Chairman.
HARRY CUTLER,
HARRY FRIEDENWALD,
MORRIS HILLQUIT,
ISAAC A. HOURWICH,
LEON SANDERS,
LOUIS E. KIRSTEIN,
Vice-Chairman,
ADOLPH LEWISOHN,
Treasurer,
BERNARD G. RICHARDS,
Secretary,
JACOB CARLINGER,
Financial Secretary,
JACOB H. SCHIFF,
OSCAR S. STRAUS,
STEPHEN S. WISE,
HERMAN BERNSTEIN,
LOUIS MARSHALL,
HENRY MORGENTHAU,
SHOLOM ASCH,
ADOLF KRAUS.

Meeting of Administrative Committee.

In connection with the meeting of the Administrative Committee for an American Jewish Congress, held on Sunday evening, April 1, the chairman of this committee, Col. Harry Cutler, announced the appointment of a series of commissions to make studies of conditions of the Jews in the different lands and to prepare reports for the purposes of the Jewish Congress, in accordance with a plan of such commissions which was adopted at a previous meeting.

In addition to the commissions relating to different countries, one commission is to devote itself to an investigation of the question of the economic reconstruction of the Jewish communities in the war zones and another is to prepare a report of all previous attempts to secure full rights for the Jews, particularly in connection with International Peace Conferences. There is also a commission on foreign correspondence.

The list of the commissions appointed and of the membership constituting each commission is as follows:

Palestine.

Dr. Harry Friedenwald, chairman; Louis Lipsky, Morris Hillquit, Rev. Dr. William A. Rosenau, Gedalia Bublick, Abraham Goldberg, Bernard A. Rosenblatt.

Poland and Lithuania.

Hon. Julian W. Mack, chairman: Jacob Carlinger, Mrs. Nathaniel E. Harris, Rev. Dr. Samuel Schulman, Sholom Asch, Dr. Max Goldfarb, Joshua Sprayregen.

Russia.

Herman Bernstein, chairman; Prof Isaac A. Hourwich, Jacob G. Grossberg, M. J. Olgin, Rev. B. L. Levinthal, Dr. Frank F. Rosenblatt, B. Zuckerman.

Roumania

Hon. Joseph Barondess, chairman; Max J. Kohler, Dr. Julius Weiss, Emil Tausig, Leo Wolfson, Hon. Solomon Sufrin, M. Kaz (N. Y.)

Galicia.

Bernard Semel, chairman; Jacob Massel, A. D. Katcher, Hon. Aaron J. Levy, Dr. Louis S. Rubinsohn, Dr. N. Syrkin, Max Pine.

Balkan States and Salonika.

Hon. Henry Morgenthau, chairman; Samuel Dorf, Max Silverstein, Max L. Hollander, Jacob Panken, David Pinski, Benjamin Schlesinger.

Economic Reconstruction.

Louis Marshall, Chairman; Louis E. Kirstein, Hon. Meyer London, Julius Rosenwald, Cyrus L. Sulzberger, Hon. Irving Lehman, Meyer Brown, Rabbi Wolf Gold, Senior Abel, Jacob deHass, Prof. H. Fineman.

Foreign Correspondence.

Hon. Oscar S. Straus, Chairman; Rev. Dr. Stephen S. Wise, Jacob H. Schiff, Adolph Kraus, Mrs. Joseph Fels.

History Previous Attempts for Jewish Rights.

Abraham S. Sohomer, chairman; Prof. Gotthard Deutsch, Solomon Bloomgarden (Yehoash), Maurice Kass, J. B. Salutsky, Joseph Schlossberg, Dr. J. I. Bluestone.

GOLDEN WEDDING CELEBRATION OF MR. AND MRS. M. H. MOSES.

Mr. and Mrs. M. H. Moses of New York City celebrated their golden wedding on Feb. 20, 1917. The various organizations with which they have been identified for a great number of years took note of the occasion and presented testimonials to the celebrants.

Mr. Moses has been a member of Hebron Lodge No. 5 of New York, one of the oldest lodges of the Order, for more than 50 years, and has at all times manifested a great deal of interest in the affairs of the Order. The B'nai B'rith News extends congratulations and best wishes to the celebrants.

NEW VICE-PRESIDENT OF PARIS CONSISTORY.

M. Henri Deutsch de la Meurthe has been elected vice-president of the Jewish Consistory of Paris in place of the late M. Narcisse Leven. The new vice-president is a munificent patron of aviation and is president of the Aero Club of France.

SELF-TAXATION FOR JEWS OF MOSCOW.

With the outbreak of the war, the Jews of Moscow installed a system of self-taxation for the purpose of war relief, on the following schedule: Those earning 50 roubles per month, 1 per cent; 100 roubles per month, 1½ per cent; 200 roubles per month, 2 per cent; 300 roubles per month, 3½ per cent; 500 roubles per month, 4 per cent; 700 roubles per month, 5 per cent; 1,000 roubles per month, 6 per cent; over 1,000 roubles per month, 7 per cent.

The Jewish population of Moscow is comparatively small and, therefore, it is interesting to note that in August, 1915, 2,102 persons were paying the tax, the fund amounting to 80,427 roubles per month. In August, 1916, 3,792 persons were paying the tax, which then amounted to 108,889 roubles per month. The total collected for war relief in Moscow from August, 1914, to May, 1916, through self-taxation, amounted to 1,038,000 roubles. The amount raised through ordinary channels for the same period was 228,000 roubles.

AMERICAN JEWRY, AWAKE!

Appeal of the Joint Distribution Committee of Funds for Jewish War Sufferers.

Much attention has been attracted throughout the country by a very unusual appeal issued by the Joint Distribution Committee of the Funds for Jewish War Sufferers, through its chairman, Mr. Felix M. Warburg. The appeal is not merely the stereotyped request for funds for the purposes of war relief, but is an arraignment of the better-off Jews for not giving as liberally as the needs of the situation demand and as their prosperity would seem to justify.

In part the appeal, which is couched in sensational language, says:

"Have American Jews become callous to the suffering of their brothers and sisters, fathers and mothers in the war zones?

"The question is asked in all sincerity.

"Certain it is that our Jewry seems, in large measure, to have lost sight of its manifest duty.

"Has the novelty of giving worn off?

"Does any Jew feel that he has done all that is required of him?

"Do we labor under the delusion that the urgency of the situation is less acute than formerly; that less help is needed; that the pangs of hunger grow fainter with time; that because many have died, the living have ceased to suffer from cold, from starvation?

"If there is any such delusion, it is time it was dispelled.

"From the Jews of every country come appeals born of desperation, asking that the funds be increased—that money be sent quickly or that it may not avail.

"And yet American Jewry, with its own flesh and blood involved in this maelstrom of agony, is complacent, self-satisfied, enjoying every good thing that money can buy, that peace and plenty can provide. In every city in our land Jews continue to enjoy material pleasures, to engage in festivity, to stage social functions, to spend with lavish hands to gratify self, to indulge the vanity, to give evidence of the prosperity that is theirs.

"God of our Fathers!

"It is as though we were making merry in a funeral house.

"A moment's delay is fatal. The Joint Distribution Committee, through its treasurer, but a few weeks ago sent to Europe and Palestine every dollar that was in the treasury. No other action could have been taken in view of the appeals that came by cable, came by wireless and came by letter. The action also was taken because it was then feared severance of diplomatic relations with Germany might make it difficult to transmit funds in the immediate future and with help from America cut off there would have been but one result, the Grim Reaper would have harvested his full crop of the helpless souls of Jewish babes, Jewish mothers, Jewish boys and girls and the Jewish aged.

"The result will yet be the same, unless we conquer our indifference, unless we quicken our sympathies, unless we can picture to ourselves the misery which everywhere but in America, in greater or less degree, afflicts our race; unless we do away with selfishness, unless we prepare to sacrifice, to determine what each of us can give and to give that sum systematically, steadily, without regret. Not with the thought that we are generous, not that we deserve credit for our liberality, but that we are merely doing our duty; that we are doing that which is expected of us; that which our faith teaches us we must do, if we would not be recreant to our trusts; that which is imperative, if the blight of war, already crushing the innocent of our Faith, is not to overwhelm and to obliterate them.

"At every place where a few of us gather together, either for pleasure, for business, or for religious observance, let us pause, if only for a moment, to give thought to the helpless and suffering; let us put ourselves in their place and then let us open our hearts and open our pocketbooks and give what we can afford, give all that we can give with the utmost sacrifice; let us give up some of our luxuries, some of our unnecessary diversion, some of our comforts that the starving may have a crust of bread, a bowl of soup, at least once a day; that the cold may for a few hours have their bodies warmed; that the wan, thin faces of little children may lose a little of their gauntness; that our aged fathers and mothers may not be turned away empty handed from the bread lines; that bodies may be covered with a few rags to save them from the bitter wind; that the shelterless may have a place in which to rest their weary bones.

"American Jewry, awake! You and you alone can answer the prayer put by suffering millions!

"Feed us! Save us"!!

PORTLAND B'NAI B'RITH LODGES TENDERED A TESTIMONIAL BANQUET TO DAVID N. MOSESSOHN.

More than 250 members of the Order and their ladies attended the banquet tendered on Sunday evening, March 4, 1917, at the Hotel Multnomah by the B'nai B'rith Lodges of Portland and their ladies' auxiliaries to the newly elected President of the District Grand Lodge, Mr. David N. Mossessohn. The banquet hall was draped with American flags and the tables decorated with flowers. The menu cards contained a likeness of the guest of honor.

Rev. R. Abrahamson delivered prayer, and between courses of a most delicious dinner, a musical program was rendered. At the close of the dinner, the toastmaster read a number of congratulatory messages from the Governor of Oregon, the Mayor of Portland, the Portland Chamber of Commerce, the Secretary of State, and all the officers of the District Grand Lodge. Judge Kraemer made an ideal toastmaster.

Dr. A. Tilzer responded to the toast of "Our Grand President." He told most interestingly of various reminiscences of the youth of his subject, eulogizing most particularly his parents. He closed by proposing a toast to Dr. and Mrs. N. Mosesson, which all responded to by rising.

"Our Boys" was dealt with by Charles W. Robison. In his usual vigorous style Mr. Robison told of the "old" boys and of the young boys and paid tribute to the Grand President when the latter was a member of the district attorney's office, stating that the present juvenile court laws were largely laid down by Mr. Mosessohn when he had this work in charge.

A masterful address on the "B"nai B'rith" was given by D. Solis Cohen, the Grand Orator. He told of the ideals of the Order and dealt with its future. He held his audience in a trance as he pleaded for more united action and closer cooperation. He stated that it was the duty of the organization to see that in the readjustment which will follow the European war, that the Jews be recognized.

During his response to the toast, "Brotherhood In and Out of the Synagogue", Rabbi Jonah B. Wise played on the gamut of emotions of his audience. First paying a graceful tribute to the guest of the evening, he next kept his hearers laughing with a few pointed anecdotes. Then plunging into a statement of the country's crisis, he brought the audience to its feet with a pledge of support to the President of the United States. He said:

"Today in Washington a man is laying his hand upon the Bible and swearing to support the customs of the United States. It is not a matter of small moment that the book used in such ceremonies is **our** book. It is a matter of great moment to us that we are assembled here, that the light of the **Menorah** shines upon the Stars and Stripes. The President has the privilege; we have given it to him, to command our person and wealth for the safety and honor of these United States".

He concluded with a passionate plea for the relief of the war sufferers in Europe.

The guest of honor, David N. Mosessohn, then responded, thanking those present for their expression of esteem and pleading for co-operation in making his term of office a success. A pertinent statement was that the B'nai B'rith Order was the greatest exponent of the "Fatherhood of God and the brotherhood of man" now existent, and that it stood for patriotism to the country and to the flag.

After the banquet an informal dance was given, which was greatly enjoyed.

Many compliments were bestowed on B. W. Rubin, the master of ceremonies, and those who assisted him, for the manner in which the affair was arranged and conducted.

HONORS FOR ITALIAN JEWS.

Various Italian coreligionists have recently been the recipients of honors from the government. Among them are Cavaliere Moise Foligno, of Ancona, a former president of that community and now resident in Milan, who has been made commander of the Order of the Crown of Italy. A similar honor has been paid to another resident of Milan, Advocate Angelo Barzilai. Other recipients of this honor are Dr. Corrado Segre, Professor of Higher Geometry at the University of Turin, and member of the Royal Academy of Science of that city; Professor Aronne Torre, inspector under the Ministry of Public Instruction, and Cavaliere Lelio Fubine, who fills many Jewish and general offices. Recent nominations to the rank of Cavalier of the same order are Professor Adolfo Colombo, Advocate Michele Ottolenghi of Turin, and Signor Dario Levi of Rome.

GOLDEN JUBILEE EZEKIEL LODGE No. 90, I. O. B. B., OF NEWARK, N. J.

The golden jubilee of Ezekiel Lodge No. 90 of Newark, N. J., was fittingly celebrated on Sunday evening, Feb. 25, with a banquet given at the Progress Club of that city. The ceremonies of this celebration were commenced on Friday evening, Feb. 23, at the Temple Oheb Sholem. Dr. Chas. I. Hoffman, its Rabbi, gave a special B'nai B'rith service and addressed his congregation on the subject, "Applied Judaism", during which he emphasized the influence of the Order in regard to its material strength in combining all the different factions of the Jewish religion into a common brotherhood and as a strong adjunct of the synagogue.

On Sunday morning services were conducted at Temple B'nai Jeshurun by Rabbi Solomon Foster and Rev. Maurice Cowan. A beautiful program was arranged, during which 300 children of the religious school acted as a choir. Vocal selections were rendered by Miss Henrietta Metzger, Myra Cohn, Beatrice Epstein and Miriam Joseph. A most impressive address was given by Rabbi Isadore Rosenthal of Lancaster, Pa., who spoke on "Our Ideals".

The address was so well received that many in the audience for the moment were so carried away by his eloquence that they forgot the occasion was a religious service and applauded.

In the afternoon the executive officers of the Grand Lodge were in session at the Robert Treat Hotel. Mr. Fred Jay, as president of District No. 3, presided. Among those present were Mr. Jacob Singer, Philadelphia, Pa.; Dr. B. S. Pollock, Jersey City; Mr. M. S. Meyerhoff, Grand Treasurer; Mr. David Bortin, Second Vice-President; Mr. Harry Platowsky, Philadelphia, Pa.; Rabbi Isadore Rosenthal, Lancaster, Pa.; Mr. Adolph Edlis, Pittsburgh. Pa.; Mr. Morris Schaffner, Erie, Pa.; Mr. Marcus Feuchtwanger, New Castle, Pa., First Vice-President; Mr. Edward Hempel, Pittsburgh, Pa.; Louis Sulzbacher, Grand Secretary, Braddock, Pa.; Mr. Armin Friedman, McKeesport, Pa.; Mr. Leon B. Stein, Wheeling, W. Va. After the executive session adjourned the members were escorted to the Progress Club and they participated in the banquet, which included the following program:

The opening prayer was given by Rabbi [illegible] Leucht, who is Rabbi Emeritus [illegible] Temple B'nai Jeshurun. The address of welcome by Mr. Herman Steiner, president of Ezekiel Lodge. Rabbi Foster made a brilliant and entertaining toastmaster. Mr. Fred Jay, as president of the district, responded to the toast, "Our District". Mrs. Rose Wolff, the first president of the Ladies' Auxiliary of Ezekiel Lodge, responded to the toast, "Our Gentlemen". Mr. Daniel P. Hayes of New York on "The Layman in Judaism" was well received. Rabbi Julius Silberfeld of the Temple B'nai Abram delivered a most eloquent and stirring address, "The Racial Jew", reminding his audience that were it not for the racial distinctions of the Jewish people such men as Disraeli, Heine, and others of equal distinction, would have been lost to our people with their conversion to Christianity, which, however, was not the case; we still claim them as our own. One of the surprises of the evening was the information imparted to the audience by Mr. Nat Bilder, a local lawyer and past president of Ezekiel Lodge, who spoke on the subject, "The Anti-Defamation League". Very few in the gathering were familiar with the wonderful results the League has accomplished, such as the suppressing of moving picture films, which portray the Jew in unfavorable characters, objectionable news items, advertisements detrimental to our people, etc. Mr. Bilder is the local representative of the League and his address was very well received.

Rev. Dr. Edw. N. Calisch of Richmond, Va., the principal speaker of the evening, was introduced as the silver-tongued orator of the South, and during his most eloquent address on "The Aims of Our Order" convinced his hearers that his reputation was well deserved.

Rabbi Chas. I. Hoffman, as Past President of District No. 3, spoke on "Emerging from Provincialism". At the conclusion of this program, Dr. B. S. Pollak delivered a beautiful testimonial to Mr. Fred Jay, the Grand President of the District, on his work in behalf of the Order, and presented him with a handsome silver fruit basket, the gift of Ezekiel Lodge. A beautiful floor lamp was presented to Mr. Herman Steiner, president of the lodge, as a token of appreciation. The presentation was fittingly made by Mr. Benj. J. Sugarman. Mr. M. S. Meyerhoff, the Grand Treasurer of the District, was the recipient of an engrossed set of resolutions in testi- [illegible] untiring efforts in conserving [illegible] the endowment fund. [illegible] dancing followed.

GOLDEN ANNIVERSARY CELEBRATION BY JACOB LODGE NO. 91, OF SYRACUSE, N. Y.

With a toast to the President of the United States, in a room hung with national colors, 150 members of the Independent Order of B'nai B'rith on March 25, 1917, pledged anew their allegiance to the flag and the government of which it is the symbol.

The occasion was the golden jubilee of Jacob Lodge No. 91 of Syracuse which celebrated with a banquet at the Temple, the fiftieth anniversary of its institution. Many matters relating to the welfare and growth of the order were discussed by the various speakers but loyalty and devotion to the principles of freedom were emphasized in all the addresses. Recent political happenings in Russia were looked upon as indicative of a great step forward in the struggle for emancipation of a people who have suffered long under distressing conditions of government.

New Field Opened.

William Rubin, who was toastmaster, pointed out that the revolution in Russia had opened a wide field of new activity for the organization. They had not been permitted, he said, under the conditions heretofore existing to formally extend their work in Russia, but with the overthrow of the monarchy and the advent of a degree of freedom hitherto unknown to Russian Jews, the work of B'nai B'rith for a general betterment of conditions could be carried forward rapidly and advantageously. He urged on all members of the Order the necessity for co-operation in the work of accomplishing the results for which, he said, the B'nai B'rith was founded.

Emanuel Bronner, president of Jacob Lodge, in welcoming the members to the feast, said: "In the beginning God said 'let there be light,' and there was light.' Darkness was scattered, night was turned into day and it was given to man to see. Throughout the ages strife for knowledge has played an important part in our history. Real culture has had its reward and today, amid the roar of cannons and the butchery of our fellow beings abroad, we of America, having seen the light, pray for the uplift of man to a higher sense of his obligations to God and his fellow beings.

Proud of Success.

"We of Syracuse are proud of the success which has crowned our parents and our parents' parents. In order that we may sustain the brotherhood of man, the world, nations, states and municipalities must recognize the obligations of reciprocity. The Jew has always felt the hand and sometimes the sword of a prejudiced and biased people; but, thank God, in this free land of ours, day after day we feel this prejudice less".

President Joseph Rosenzweig, of the District Grand Lodge, congratulated the Lodge on the acquisition of forty-one new members, whose incoming had been announced during the day. Mr. Rosenzweig spoke of what the Order had accomplished in the way of prison reform and the extension of the big brother movement and referred, as did the other speakers, to the unusual opportunities now opening for the enlargement of their good works.

Grand Secretary Dr. Bernard Kaplan of New York, reviewed to some extent the history of the organization and dwelt on the necessity for earnest, co-operative effort in maintaining the high ideals upon which the Order was founded. The ideals of B'nai B'rith, he said, were the ideals of Judaism. "The revolution in Russia", said Mr. Kaplan, "is more than a revolution. It is a revelation. At last our brothers in Eastern Europe will enjoy liberty as we enjoy it".

Plays False Philosophy.

The causes most responsible for the war in Europe were discussed by T. Aaron Levy, who said that a band of false philosophers had been teaching and preaching the gospel of might. "It is surprising", said Mr. Levy, "that the war did not come sooner than it did. Today we must say of conditions in Europe, as was said of old, that the judgments of the Lord are just and right altogether. Wars will stop when we practice what we preach".

As a part of the birthday celebration of Jacob Lodge special services were held in the morning at the Temple Society of Concord, at which the grand president, Joseph Rosenzweig, was the principal speaker.

DISTRICT No. 8.

Commercial Councillor Norbert Levy, of Berthold Auerbach Lodge, I. O. B. B., Berlin, Germany, has forwarded to the German Grand Lodge 10,000 marks in war loan certificates for the purpose of establishing a foundation. The seat is to be in Berlin, and its aim is to furnish relief to those who were injured in the war or to their relatives.

25TH ANNIVERSARY CELEBRATION OF B. F. PEIXOTTO LODGE.

One of the most elaborate affairs in the history of the Jews in Utah was held in the Hotel Utah, Salt Lake City, on March 11, 1917, in celebration of the twenty-fifth anniversary of B. F. Peixotto Lodge No. 421. The celebration consisted of a banquet and ball. The hall was decorated with American flags and the tables with flowers.

Mr. Louis Marcus presided and introduced the toastmaster, Mr. L. E. Jacobs, a charter member of the lodge, who, in his opening remarks, reviewed the history of the lodge.

Among the speakers were Mr. Daniel Alexander, whose subject was "Benevolence". Mr. Ezra Bear discussed "Brotherly Love", and Mr. Simon Shapiro spoke on "Harmony". Rabbi Wm. Rice spoke of the "Jews of Utah", and Mr. M. Wolff, a charter member of the lodge, on the subject, "Friendship".

Gov. Ralph Bamberger was the last speaker. Among the thoughts that he expressed was that the Jew should guard well his reputation, for while he may prove a credit to the Jews, it is absolutely necessary that the Jews prove a credit to him.

The principal address was delivered by Mr. Max Aaron, the president of the lodge. Mr. Aaron, in reviewing the history of the lodge, said in part, as follows:

"Exactly today, a quarter of a century ago, the pioneers of our Jewish community, in organizing Peixotto Lodge, placed a golden link in the long chain of benevolent lodges which constitute the Independent Order of the B'nai B'rith. For 25 years our lodge has assisted in relieving distress, has aided in educating the ignorant, and has given a helping hand toward coming to the rescue of the victims of persecution. For 25 years our lodge has done its share in uplifting the mental and moral character of our brethren, and for 25 years our lodge has been the advocate of peace among ourselves and among mankind. It is impossible to enumerate the various deeds performed through the deliberations in our lodge room. It seldom occurs to us the wonders our Order has accomplished through our 25 years of labor, together with the labors of our sister lodges throughout the universe. The aged and infirm mumble their blessings upon us; the immigrant has us to thank for smoothing his pathway to citizenship in a free land. Through our efforts the orphan becomes the admired genius, the consumptive's life is prolonged, the rheumatic is relieved of his pain and the student is quenched of his thirst for knowledge. All over the world, through our efforts, hospitals, infirmaries, asylums and schools are established.

"Our membership consists exclusively of unselfish Jews, regardless of the extent of their religion. We are blessed with the brotherhood of Jews who are kings of the pulpit and platform. We have a justice in the United States Supreme Court, ambassadors to other lands, and a governor in our home state. This last fact is made the special feature of the celebration of the twenty-fifth anniversary of our lodge. In celebrating the silver anniversary of our lodge we celebrate the inauguration of one of its members as governor of the state. The B'nai B'rith points with pride to it's genius in arts and science and to its prominent statesmen.

"In the celebration of this event we manifest the honor of having Gov. Bamberger as a member of our lodge; we proclaim our devotion and allegiance to him, and we delight in his personal acquaintance and brotherly love. This should deepen the confidence and admiration of the people of Utah toward their governor, for the man who is liked most by those who know him best is the man who should be liked by all. We are proud of his brotherhood, not because he is governor, and not alone because he is a Jew, but because he has demonstrated the fact that he has gained recognition as a gentleman of the highest standard of moral character, regardless of his race or of his ancestors' condition of servitude, and it is fitting to remark that we are grateful to the people of Utah for regarding a gentleman as a gentleman."

CHARITY BALL BY OAKLAND LODGE.

One of the most prominent affairs of the season was the charity ball given on Tuesday evening, Feb. 27, 1917, under the auspices of Oakland Lodge No. 252 of Oakland, Cal., in the Municipal Auditorium. A large sum was raised for the Daughters of Israel Relief Society and other charitable organizations.

About 1,000 people attended the affair which was both a social and financial success. Prominent members of the San Francisco and Oakland societies were among the patronesses. A number of informal dinner parties were given at Hotel Oakland prior to the ball.

B'NAI B'RITH OF PHILADELPHIA.

Freda Largman Lodge held a public meeting on Wednesday evening, March 14, preliminary to its institution as a lodge of the I. O. B. B. The meeting was held for the purpose of informing the public at large of the work and principles of the Order. Among the speakers were Hon. Jacob Singer, a member of the Executive Committee of the Order; Jos. L. Kun, Deputy Attorney General of Pennsylvania, and Hon. Jos. W. Salus, former member of the New Jersey State Assembly.

Freda Largman Lodge No. 805 was instituted at Philadelphia, on Wednesday evening, March 28, 1917. The institution ceremonies were conducted by Bro. Jacob Singer, a member of the Executive Committee of the Order, assisted by several Past Presidents of the District Grand Lodge. More than 100 young men were initiated as charter members of the lodge.

B'NAI B'RITH ORPHANAGE AND HOME FOR FRIENDLESS CHILDREN OF DISTRICT NO. 3, ERIE, PA.

A meeting of the Board of Governors of the B'nai B'rith Orphanage and Home for Friendless Children of District No. 3 was held at the Rodef Shalom Temple, Pittsburgh, Pa., on Sunday, March 11. Application for the admission of two children from Trenton, N. J., were favorably acted upon and five applications from Pittsburgh and one from Wilkes-Barre were referred to the local Board of Governors at Erie, with authority to admit upon further investigation.

The campaign now being conducted by Rabbi Silver in West Virginia to make good the pledge made during the Erie convention on behalf of West Virginia of $6,000 towards the indebtedness on the buildings is now being carried on by the Rabbi and an appeal was made in Huntington on Tuesday. From indications more than the six thousand dollars pledged will be subscribed.

From the reports of the officers and chairmen of committees, the work of the Orphanage is progressing favorably. The health of the children is normal and the educational feature is being given considerable prominence, not only in English, but in the Hebrew.

Since the institution of our Orphanage several subscriptions have been made in the memory of departed persons, and in every case of this kind, where the amount of the donation or bequest is more than one hundred dollars, Kaddish is repeated for the departed person on each anniversary. This fact is not generally known to the public and we are glad to obtain the use of the columns of this paper to give this information. It also might be well to mention that the dietary laws in the preparation of food is in strict accord with that of the ancient Jewish law, and that this has been observed since the first day of the opening of our institution.

Mr. Louis Goldsmith of Pittsburgh was elected a member of the Board. Miss Julia Hess of St. Paul has been elected field secretary and has visited the several cities of New Jersey and of eastern Pennsylvania and has met with very encouraging results, and it is expected that before July 1 she will visit the remaining cities of Pennsylvania.

It is intended to recognize some of the splendid gifts that have been presented to our institution in the furnishing of our buildings, particularly some of the large permanent gifts as that of Braddock Lodge No. 516, I. O. B. B., Braddock, Pa., and McKeesport Lodge No. 573, I. O. B. B., McKeesport, Pa., each of these lodges having furnished a complete cottage, and the magnificent refrigerator donated by Mr. Robert Lewin of Pittsburgh, as well as several other gifts. Among the contributions for the building fund was $100 received from Mr. Julius Hertz of Pittsburgh, Pa.

The Jewish ladies of Fresno are planning to organize a Ladies' Auxiliary to Fresno Lodge. A preliminary meeting was held Tuesday afternoon, February 13, 1917, which was attended by about twenty ladies.

The Ladies' Auxiliary to Samuel Lodge, of Vancover B. C., gave a card party and dance on February 14. There was a large assembly present. Following the games, refreshments were served, after which dancing took place.

Bro. Bernard Steinberg, of Mount Sinai No. 2, and Cantor of Temple Beth, has organized a society to be known as "Zimrei Yoh," for the purpose of presenting sacred musical works, particularly of Hebrew composition, in an artistic manner. The society numbers some of the best Jewish artists in New York City. It is planned to give concerts very shortly t Carnegie Hall.

B'NAI B'RITH OF CLEVELAND.

The Junior I. O. B. B. gave a smoker in the B'nai B'rith building on Sunday, March 18, 1917.

The Round Table discussion by the Speakers' Club, B'nai B'rith, of the universal military training bill as proposed in Congress, proved of much interest. The program of the evening also included a short comic drama read by Dembe.

A debate between the Public Wheel of the B'nai B'rith and the Forum Club of Western Reserve University was held on Saturday evening, March 17, 1917, at the B'nai B'rith Auditorium. The judges were Rabbi Louis Wolsley, Prof. Woodward of the Western Reserve and Dr. Ozan. The president of the lodge, Emil Straus, acted as chairman. The subject discussed was "Resolved, That Cleveland Should Adopt the City Manager Form of Government, to Become Effective Jan. 1, 1920". Musical and vocal numbers were also included in the evening's program.

Cleveland Lodge No. 16 gave a real old-fashioned Purim masquerade ball on Sunday evening, March 11, to the Cleveland Jewish community, at the B'nai B'rith hall. A large number of prizes were awarded and the evening also included various vaudeville numbers. Keen competition prevailed for the loving cup to be presented for the most original and artistic costumes. A beautiful cup was presented to the lodge having the most members present at the affair in costume.

At the Speakers' Club, I. O. B. B., a good program was enjoyed at the meeting of Sunday, March 11, 1917, consisting of original essays and original orations. Three judges picked the winner of each feature and then again picked the winner of those previously chosen. Mr. Bloomberg won the honor with an oration on "Military Service".

At the last session of the B'nai B'rith Dramatic Circle, a play was selected and preparations are under way for its production. The entertainment committee is undertaking to present a musical evening some time in the early part of April.

The Martin A. Marks Memorial Library is now open and the public is welcome to take advantage of its reading room facilities. The committee having charge of the library is planning to have the reading room a reference room for current literature and in addition thereto an old Judaic Curio department.

The B'nai B'rith Forum Auxiliary to Cleveland Lodge No. 16 held its second session on Sunday evening, Feb. 25, 1917, when Rabbi A. H. Silver of Wheeling, W. Va., was the guest and speaker. His subject was, "Great Opportunities of American Israel". At the conclusion of the address a general discussion followed. The B'nai B'rith Dramatic Circle provided entertainment for the evening, especially good numbers having been prepared.

A number of members of Cleveland Lodge met on Sunday, Feb. 18, and formed a debating and literary organization as a part and auxiliary of the lodge, to be known as the Speakers' Club, and this was formally organized at a subsequent meeting held on Sunday, Feb. 25. The name adopted expresses the nature and the object of the club, and its purpose is to study topics of interest to Jewish men and American citizens. Meetings will be held every Sunday afternoon at the B'nai B'rith building.

B'NAI B'RITH OF KANSAS CITY.

Kansas City Lodge No. 184, of Kansas City, Mo., held its regular monthly cultural meeting at the Temple on Monday evening, March 12. The meeting was largely attended and those present were furnished a rare treat by the committee in charge of the program.

Rev. Frank G. Smith, of the First Congregational Church, was the speaker of the evening and gave a talk on "Chemistry of Human Personality".

A recitation by Miss Rich and a vocal solo by Miss Rabin were rendered in excellent form, and the audience showed its appreciation by demanding several encores. The evening ended with a social session and with the serving of refreshments.

Mr. Edgar J. Stern was unanimously elected to serve as secretary of the lodge to fill the vacancy caused by Mr. W. W. Wachtel.

The Big Brother Movement is taking firm hold of the Kansas City brothers and steps are being taken now to formulate a strong organization to cope with this work. Mr. J. C. Reefer, as chairman of the local Big Brother Committee, is working untiringly so that his committee may be able to meet the demands which are being made upon it. Several little brothers have already been placed, and the committee is holding a very optimistic outlook for the future in this work. Mr. Herman Passamaneck is acting secretary for the committee.

BOSTON, MASS.

The Jewish people of Boston are deeply indebted to the local B'nai B'rith lodges for the recent visit of Dr. Rudolph I. Coffee of Chicago, Social Service Director. His stay in Boston, covering three days, has been of great value and help to our local lodges. As the guest of Massachusetts Lodge No. 27 and Amos Lodge No. 121, Dr. Coffee occupied the pulpit of Congregation Ohabei Shalom on Friday evening, March 9. His subject was "Judaism and Social Service," explaining the exact nature of the new work which the B'nai B'rith had undertaken somewhat more than a year ago. Emphasizing the fundamental principles of the Big Brother Movement at great length, Dr. Coffee said that a chain of such organizations in American cities would greatly lessen the number of Jewish delinquents. By statistics and by personal citations the fine and constructive work of this movement was clearly pointed out. Then he touched upon the work of prison reform. Mr. Thomas Mott Osborne told the speaker that were it not for the loyal support of the Jewish boys in New York prisons the Mutual Welfare League could never have achieved its great success. Our religion, unlike most other faiths, is based on deed, on work and on social service. We emphasize creed and dogma to a minimum degree. The B'nai B'rith lays the greatest stress on its Jewishness when it encourages its members to undertake social service labors.

Dr. Coffee preached from the same pulpit on Sabbath morning on the subject, "Religion Tomorrow". Sunday morning, March 11, he addressed the congregation of Rabbi Harry Levy in Temple Israel on "Can We Abolish Poverty"? Both sermons emphasized various phases of B'nai B'rith work. Saturday evening a joint meeting was held at the City Club under the auspices of the two B'nai B'rith lodges. Members interested in Social Service activities had been invited to attend, and the large number present showed a deep interest being taken in Social Service work. Bro. Leon L. Silbert, president of Amos Lodge, called the meeting to order and then turned the chair over to Bro. Jacob Wasserman, president of Massachusetts Lodge. As the first speaker of the evening Bro. Wasserman called upon Dr. Coffee. The message which Dr. Coffee brought was along practical lines. He explained how the Big Brother movement is working in other cities and could be conducted in Boston. He laid special emphasis upon the newsboy problem, for in many cities throughout the country the great majority of newsboys are Jewish lads. He felt that some system should and could very easily be arranged whereby every Jew on release from the prison could be provided with work and given the friendship of a Big Brother. He spoke of the new work along the lines of educating and Americanizing the immigrant. Boston offers a very fertile field for splendid activity and the past work along Social Service lines in Boston should be enlarged at the earliest possible date. The round table discussion was exceedingly interesting. Mr. David M. Claghorn, Social Director of the Y. M. C. A., and Albert J. Sargent, Chief Probation Officer of the Municipal Court, emphasized the fine and constructive lines of activity which the speaker had outlined. Mr. Lee Lyon, Mr. Carl Dreyfus, Chairman of the Board of Trustees of the Training Schools of the Commonwealth of Massachusetts, Rabbi P. Israeli, Judge A. K. Cohen, past president of District No. 1, Rabbi M. M. Eichler and Mr. Moses L. Sedar, Chaplain of State Institutions and Chairman of the Boston Social Service Committee, were among those who addressed the meeting. Much credit for the success of Doctor Coffee's visit is due to Brother Leon L. Silbert, under whose able direction the various arrangements were made.

HARMONY LODGE, BRIDGEPORT, CONN.

The Charity Ball given under the auspices of Harmony Lodge No. 711, of Bridgeport, Conn., on Feb. 28, 1917, was a brilliant success. The event was arranged by the lodge for the benefit of the three Jewish charities of the city, which carry on a far-reaching philanthropic work. A very pleasing feature of the affair was the presence of the master violinist, Eugene Ysaye, in whose honor Mr. and Mrs. Charles Shapiro gave a supper during the intermission.

The lodge, in addition to the charitable endeavors, will inaugurate a campaign for a thousand names for the Bridgeport Red Cross branch.

During the evening professional entertainers proved a delight and during the intermission a buffet supper was served. At the close of the evening an American flag was produced and the entire attendance arose and sang "America" and the "Star Spangled Banner".

B'NAI B'RITH OF SAN FRANCISCO.

At an enthusiastic meeting held by the Committee of Fifty representing the San Francisco lodges on March 7, the committee organized for the year. Dr. Richard Cerf was elected chairman; Jos. Glassman, vice-chairman; G. H. Pollock, secretary, and Louis Geballe, treasurer.

An active campaign will be waged for membership increase.

At the conclusion of the meeting a smoker was held in the club rooms, at which time many pleasing numbers entertained a large crowd of members and their friends.

On March 12, 1917, at a well attended meeting of Cremieux Lodge No. 325, Rev. Herman Lissauer addressed the lodge on the interesting subject, "The Prophetic Vision of Moses". His address was very timely, being delivered in such proximity to the anniversary of the death of the great Jewish law-giver.

President of the District Grand Lodge, Bro. David N. Mosessohn, paid an early visit to Cremieux Lodge No. 325 subsequent to the closing of the Grand Lodge convention and before his departure for the North. Bro. Mosessohn addressed the lodge at some length, touching upon points in connection with the Order's work and his remarks were listened to most attentively.

The Social Committee, of the Committee of Fifty, arranged for a "Movie Night" on March 21, 1917. Various pictures were displayed in the assembly hall of the B'nai B'rith building and a lecture was given by Mr. C. P. Feinberg of the International Film Service, on "A Few Branches of Photography".

The lecture was illustrated by pictures which depicted the hair-breadth escapes experienced by the actor while pursuing his occupation. The meeting was well attended by the members of the Order and their families.

During the recent convention of District Grand Lodge No. 4 action was taken for the formation of a Lecture Bureau to exploit and promote the work of the Order in the various states comprising the western jurisdiction. This was done upon the recommendation of President Newberg, who pointed out the immense value of such a bureau, making it possible for the younger as well as the older members to become acquainted with the unselfish and magnificent work of the Order.

Memorial services for the late Herman Gutstadt of San Francisco, Past President of District Grand Lodge No. 4, were held on Wednesday evening, Feb. 21, 1917, at the B'nai B'rith building by Cremieux Lodge, of which deceased was a member.

David N. Mosessohn, recently elected President of District Grand Lodge No. 4, was the guest of honor at a meeting of Ophir Lodge on Wednesday evening, Feb. 21, 1917, on which occasion he addressed the lodge. In honor of his visit an elaborate program was arranged and was successfully carried out.

Golden Gate Lodge No. 129 arranged a Ladies' Night at the B'nai B'rith building on Wednesday evening, March 21, to which the members of the lodge and their families were invited. This was the first of a series of affairs to be given by the Social and Intellectual Committee of the lodge. An interesting feature of the evening was an address by Mr. Charles P. Feinberg on "Spectacular Features of Newspaper Photography". After the entertainment dancing was indulged in.

On Monday evening, March 19, Ophir Auxiliary, Daughters of the Covenant, held a literary and musical evening at the B'nai B'rith building, which was open to the members and their friends. Rabbi Herman Lissauer was the guest of honor and delivered the principal address. A splendid musical program was arranged for the occasion.

Columbus Auxiliary No. 1, Daughters of the Covenant, held a cabaret and dansant on Thursday evening, March 22, 1917. The principal feature was the "Follies of 1917", in which a number of members took part.

Leo N. Levi Youth's Auxiliary, I. O. B. B., held a public installation on Sunday, March 18, 1917. An entertainment followed the ceremonies.

TACOMA LODGE, TACOMA, WASH.

The social meeting of Tacoma Lodge No. 741, of Tacoma, Wash., held on March 23, was devoted to an "Open Night" and the ladies responded in large numbers. Several prizes were offered for card games, after which refreshments were served. The main purpose of the gathering was, however, the forming of a ladies' auxiliary. Bro. H. E. Kaufman outlined briefly the importance of such a branch to aid the lodge in its work. The names of forty prospective charter members were secured and it is expected that the auxiliary will be fully established shortly.

B'NAI B'RITH OF PORTLAND.

The first dance given by Portland Lodge No. 416 jointly with the recently organized Jacob Bloch Auxiliary was held at the B'nai B'rith building on Tuesday evening, Feb. 20, 1917. Cards were played by those who found no interest in dancing and prizes were distributed. The rooms were decorated artistically and in keeping with the George Washington holiday spirit. A large number attended and the affair was a great success.

The two Portland lodges, jointly with the Ladies' Auxiliaries, gave a banquet at the Multnomah Hotel on the evening of March 5, 1917, in honor of President David N. Mosessohn of the District Grand Lodge, a resident of Portland.

Theodore Herzl Lodge No. 314 held a successful meeting on Tuesday evening, Feb. 13, 1917. A large class of candidates was initiated and a number of new applications were presented. The lodge is growing fast, and a membership of 500, the goal set by the officers of the lodge, is anticipated within a short time.

On Wednesday evening, Feb. 7, the B'nai B'rith basketball team defeated the Franklin High School team, 34 to 31. The second B. B. team defeated the second Franklin team, 11 to 4. This makes nine victories for the second and eight victories for the first team. Neither team has been defeated this year.

The B'nai B'rith basketball team gave its third and last dance of the season at the B'nai B'rith building on March 1, 1917, which proved a great success.

Daughters of the Covenant, Oregon Auxiliary No. 2, held an enjoyable meeting on Feb. 13, 1917, on which occasion Dr. P. Stewart of Reed College gave an interesting talk.

A banner meeting was held by Theodore Herzl Lodge No. 314, on Tuesday evening, March 13, 1917. Twelve candidates were initiated and fourteen new applications for membership were presented.

The Grand President, David N. Mosessohn, and Grand Orator, D. Solis Cohen, made their official visit and delivered the address of the evening. The new degree team made a splendid showing in their initiatory work. Resolutions of condolence were adopted for the late Henry A. Baron. An appropriation of $10 a month was made for the Portland Hebrew School and $10 for the Jewish National Fund.

"Social Service" was the theme of the meeting of Oregon Auxiliary No. 2, Daughters of the Covenant, and appropriations were made for the better protection of young Jewish girls. C. W. Robison gave an interesting talk along these lines. Carl Press delivered an impressive talk on the necessity of Hebrew education for children.

An important meeting of the Big Brother and Social Service Committees of Theodore Herzl Lodge No. 314 was held on Sunday evening, March 14, 1917. Plans were laid for immediate action toward the correction of conditions among the Jewish youths.

An enthusiastic joint meeting of Portland Lodge No. 416 and Jacob Bloch Auxiliary, Daughters of the Covenant, was held on Tuesday evening, March 6, 1917, at the B'nai B'rith building. The occasion was a visit of the newly-elected President of the District Grand Lodge, Mr. David N. Mosessohn, who addressed those present. Remarks were also made by District Deputy N. Weinstein and Alex. E. Miller.

INSTITUTION OF B'NAI B'RITH LODGE AT LIBERTY, N. Y.

A new lodge, under the name of Maimonides Lodge No. 809, was instituted in Liberty, N. Y., Sunday evening, April 1, Bros. Maurice P. Davidson, first vice-president; Charles Hartman, member of the Executive Committee of the Order; Herman Asher, past president, and District Secretary, Bro. Bernard M. Kaplan, acting as installing officers and instituted the lodge. A number of members are professional men and prominent merchants. The lodge started with thirty members and the number is expected to grow. The officers of the new lodge are: Dr. Herman Schwatt, president, who is the head physician of the Workmen's Sanitarium in Liberty; Nathan Blum, vice- president, of Ellenville, N. Y.; J. M. Beck of Liberty, treasurer; secretary, Moses H. Levin of Mountaindale, N. Y. The charter members of the lodge are: Albert Balotin, Moses H. Levin, Solomon Weingrad, Hyman Gordon, Nathanial Blum, Samuel Horwitz, Henry Becker, Solomon Sherman, Joseph Levin, Herman Schwatt, Isidor D. Wolf, Julius M. Rosenthal, Ed. I. Glickman, D. Binenkorle, J. M. Beck, Benj. S. Antonowsky, H. T. Kahn, Henry M. Beck, Charles Ragensky, Emanuel Singer, Max Axelrod, Abraham Malisoff, William Benjamin, Samuel Friedman, Louis Rozofsky.

44TH ANNIVERSARY CELEBRATION OF GIHON LODGE, ZANESVILLE, OHIO.

On Sunday afternoon, March 18, 1917, Gihon Lodge No. 195, of Zanesville, O., celebrated the forty-fourth anniversary of its institution at the Finley Ave. Temple.

The celebration was ushered in by a meeting of the lodge, at which a class of twenty candidates were initiated by the degree team of Zion Lodge, of Columbus, Ohio.

Following the meeting of the lodge, a banquet was held in the evening, which was attended by about 150 people. Mr. A. Jacobs presided and presented the following speakers: Stanley Swartz, Edward Schonfarber, H. Fekman and B. Holman of Columbus; Mr. J. Heymer, president of the Conference of Jewish Charities, of Indianapolis; Rabbi Schohet of Columbus; Rabbi Freedman of Cincinnati; S. Greenwald of Cambridge; A. Schultz and S. Harris of Coshocton.

A number of local speakers were also called upon, and the last speaker was Mr. Marcus Weinberg, the only surviving charter member of the lodge.

The celebration was brought to a close by impressive services, conducted by Rabbi Freedman.

MENORAH LODGE, BALTIMORE, MARYLAND.

The first ball of Menorah Lodge No. 771 of Baltimore, Md., was held on Wednesday evening, March 14. The purpose of the affair was to bring together the members of the lodge and their families and in a measure demonstrate to the Baltimore community what a splendid organization the lodge has become. The affair proved a great success from all standpoints.

The special feature of the evening was a song recital by Miss Sylvia Newcorn, soprano of the Free Synagogue, New York City. She sang several numbers and had to respond to several encores.

The committee on arrangements, which had charge of the affair, with Mr. J. M. Zamoiski as chairman, earned much thanks for the successful outcome of the affair.

Menorah Lodge, which was organized about two years ago, has quarters at 2106 Utah Place, equipped for recreation and also educational purposes. A number of leading coreligionists of the city are offi- [illegible] study of the Merchant of Venice [illegible] the Eastern High School of Baltimore was made by the local committee of the Anti-Defamation League. Messrs. Solomon Mandels, L. Goldheim and M. Miller, in filing the protest on behalf of Menorah Lodge, emphasized the fact that the subject was not only an insult to the Jewish people, but that the reading of it engendered race prejudice. The protest was ordered referred to the committee on rules.

EDWARD EVERETT LODGE, N. Y.

On Wednesday evening, March 21, at the B. B. headquarters, Edward Everett Lodge and the Ladies' Auxiliary Society of that lodge held the first of a series of monthly joint affairs. Bro. Louis Oster[illegible], the president of the lodge, welcomed the ladies and expressed the hope that they would co-operate with the lodge in making the fiftieth anniversary of the lodge a golden event in the history of the lodge. Mrs. Henry Duschnes, president of the Ladies' Auxiliary, dwelt upon the social activities of the district, which she said were worthy of encouragement as they promote cordiality and good fellowship, which are so necessary to fraternal life. Mrs. Braunschweiger, whose stage name is Mme Ro[illegible]ni, rendered a number of beautiful contralto solos. Mrs. Him[illegible] gave several dialect numbers. A gift presented on the occasion was raffled off, the happy winner being Mrs. Krassa. A dance and a collation followed the meeting.

INSTITUTION OF B'NAI B'RITH LODGE AT McALESTER.

Through the efforts of Mr. Louis Cohen of Fort Smith, Ark., a member of the General Committee of District Grand Lodge No. 7, a B'nai B'rith lodge was instituted in the City of McAlester, Okla., on Sunday, March 25, 1917. The new lodge starts with a membership of 29 and takes in members not only residing in McAlester, but in a number of surrounding communities.

The officers elected to serve the first term for the new lodge are: Louis Perlowitz of McAlester, president; Ben Byers, of Lehigh, vice-president; Sam Oppen[illegible] of McAlester, secretary; S. S. [illegible] of McAlester, treasurer; Louis [illegible] of Hartshorne, monitor; H. J. [illegible] of Hartshorne; John Joseph of [illegible], and L. Po[illegible]insky, of Atoka,

FLINT, MICH.

On Sunday evening, March 4, 1917, Rev. Dr. Leo N. Franklin, of Detroit, Mich., was the guest of honor at a well attended meeting of Flint Lodge of Flint, Mich. Bro. Franklin addressed the lodge on the subject, "The World Crisis and the Jew". This was one of a series of lectures arranged by Flint Lodge for the season, which proved the most successful one not only from the standpoint of attendance, but also from the character of the address that was delivered by Bro. Franklin.

The program of the evening was as follows:

Vocal Solo, selected.................
..............Mrs. Harry Winegarden
Introduction................By President
Lecture: "The World Crisis and the Jew"..................Rabbi Franklin
Vocal Solo, selected.................
.............Mrs. Harry Winegarden
Reception to Rabbi Franklin.
Social Session.

RIMMON LODGE, RICHMOND, VA.

At the monthly meeting of Rimmon Lodge No. 68, of Richmond, Va., held on March 18, 1917, at Temple Beth Ahabah, a class of candidates was initiated by the degree team of the lodge.

President Chas. Hutzler announced standing committees for the year as follows:

Membership—Alvin B. Hutzler, chairman; A. Gellman, M. I. Binswanger, S. L. Bloomberg, Rev. L. Yasgour.

Social Service—Herbert T. Ezekiel, Henry S. Hutzler, Morton L. Wallerstein, Dr. E. N. Calisch, I. J. Marcuse.

Intellectual Advancement — Harold S. Bloomberg, chairman; Ralph J. Levy, Irving May, Morton G. Thalhimer, Louis L. Jaffe.

Entertainment — Gaston Lichtenstein, chairman; Alex Bear, Simon Bowman, Morris Hutzler, Dr. Harry Bear.

BRYAN, TEX.

On Sunday, Feb. 11, 1917, the annual B'nai B'rith Day celebration of Moritz Lodge No. 715, of Bryan, Tex., was held at the Temple. Mr. Maurice Hirsch, of Houston, was the orator of the occasion and delivered a masterful and interesting address on the work accomplished by the Order. Mr. M. P. Ostrow, of Houston, also addressed the audience and his remarks were most insructive.

The program of the evening was as follows.

Piano solo	Miss Selma Levy
Address	Mr. M. P. Ostrow
Song	Miss Pearl Gans
Address	Mr. Maurice Hirsch
Violin Solo	Mr. Meyer Blankfield

After the program refreshments were served in the lodge room adjoining the temple.

45TH ANNIVERSARY CELEBRATED BY AKIBA LODGE, N. Y.

Akiba Lodge No. 173 celebrated its forty-fifth anniversary, Saturday, March 10, at the Elsmere, 80 W. 126th St. Bro. Joseph Rosenzweig, President of the District; Bro. Charles Hartman, Bro. Herman Asher, and the district secretary, represented the General Committee on the occasion. Bro. Louis Lorence acted as toastmaster. A loving cup was presented by Akiba Lodge to Bro. William H. Silk, the presentation being made by Bro. Sidney Landau, the president of the lodge, in recognition of his services while president of the lodge during the year 1916. Engrossed resolutions were presented to Bro. R. Geist, who was the honored secretary of the lodge for a number of years, the presentation being made by Bro. William Silverhill, trustee of the lodge.

IBN GABIROL LODGE, PITTSBURG, PA.

On Monday evening, March 5, 1917, Ibn Gabirol Lodge No. 114, of Pittsburg, Pa., held a special meeting in honor of Mr. George A. Levy, Past President of the Lodge, who was about to leave the city of Pittsburg to assume the duties as director of the city of Denver, Colo. Mr. S. M. Lewinter, President of the Lodge, presented a loving cup to Bro. Levy as a token of appreciation for services which he rendered to the Lodge. Among the speakers of the evening were Dr. J. N. Catz, Adolph Edlis, who spoke of the accomplishments of Brother Levy while residing in Pittsburg, and expressing their regret in losing such valuable co-operation.

As a result of the destruction by fire of the lodge premises known as the Modern Woodman Hall, in which Nebraska Lodge No. 354 of Omaha held its regular meetings, Nebraska Lodge lost all of its property, including paraphernalia, which, however, was insured to a small extent. The serious loss incurred by the lodge consists of memorial pictures valued at over $1,000, which were not insured.

B'NAI B'RITH OF SEATTLE.

A regular meeting of Rainier Lodge No. 627 was held on Tuesday, Feb. 13, 1917, at which much business was transacted and at which the attendance was larger than usual. President S. Ostrow has inaugurated several innovations, among them introduced by him was a roll call of members at each meeting. This has been the means of attracting much larger audiences than formerly. Various members addressed the lodge, among them the president, who gave an outline of the year's work. Reports of committees were entertained, among them recommendations of the Social Committee for the holding of an affair in the near future.

Hildesheimer Lodge No. 503 held its regular meeting on Feb. 14. The meeting was well attended and proved an interesting one. A class of candidates was initiated in a most pleasing and efficient manner by the new officers of the lodge who displayed a masterly knowledge of the impressive ritual work.

Various committee reports were received and acted upon. Among them the report of the Social Committee recommending the holding of a Purim festival and annual dance in conjunction with the Emma Lazarus Auxiliary. A committee was appointed to confer with a like committee of Rainier Lodge to arrange a date and plans for a B'nai B'rith night during the Bazaar to be given by the Congregation Bikur Cholim. Various short talks by members of the lodge were made.

At the recent meeting of Rainier Lodge No. 627. Brother Sam Schwabacher, who was appointed to take charge of the Big Brother Movement in Seattle, outlined the scope of such a movement, and pointed out the vast amount of good that can be accomplished if Jewish delinquents were taken under the personal charge of Big Brothers who would make it their business to act as a friend to them. He called upon the members of the Lodge to assume this new obligation and assured them that they will have as a reward the satisfaction and gratification of seeing these little brothers grow and develop into strong, clean and upright men.

A meeting of Rainier Lodge of Seattle was held on March 13, 1917, and a class of candidates was initiated. The initiation ceremony was conducted in a most efficient manner by the new Degree Team under the leadership of Brother A. J. Cohn. The President of the Lodge announced the appointment of the various standing committees for the year. The Entertainment Committee provided a treat for the evening and inspiring talks were given by a number of them.

At the instance of Rainier Lodge No. 627, a meeting of representatives of the various Jewish organizations was held on March 19 to perfect plans whereby the debt owing by the Settlement House Board, Council of Jewish Women, may be met. It was resolved to hold a dance or an affair in which all Jewish organizations will take part.

A well attended meeting of Rainier Lodge No. 627 was held on Feb. 27, at which Past President Bro. Emanuel Rosenberg made a splendid report of the proceedings of the convention of District Grand Lodge No. 4. Bros. Ralph Schoenfeld and P. Bornstein made short addresses in the course of which they presented valuable suggestions.

Hildesheimer Lodge held its regular meeting on Wednesday evening, Feb. 28, 1917. Bro. J. Taylor gave an interesting report concerning the Grand Lodge convention which he attended as delegate. His report of the work of the Social Service branch of the Order was especially interesting.

The entertainment committee reported that arrangements had been completed for the annual ball to be given by the lodge on April 1.

PISGAH LODGE, DETROIT.

The Intellectual Advancement Committee of Pisgah Lodge No. 34 of Detroit, Mich., is planning a big affair. It is proposed to initiate a class of 100 candidates, on which occasion the degree team of Toledo Lodge, O., is to officiate. The committee plans also to arrange for a dinner on that occasion and to conclude the day's program at the Hotel Statler.

At the meeting of the lodge held on March 28 at the Hotel Statler, Judge Manuel Levine of the Cleveland Common Pleas Court addressed the members of the lodge and their friends at a public meeting on the subject, "Balancing Justice".

Pisgah Lodge No. 34 of Detroit, Mich., has inaugurated a propaganda campaign with a view of increasing the membership of the lodge to 500. An active committee, with Mr. Chas. Rosenthal as chairman, has been appointed to take charge of the campaign.

MEMPHIS LODGE, MEMPHIS, TENN.

Memphis Lodge No. 35 of Memphis, Tenn., adopted a novel plan in its intellectual advancement work. Instead of selecting a single speaker for the annual B'nai B'rith Day celebration, the lodge decided to go among its single members and ask each one of them to select their own subject, but to restrict the subjects to be discussed to the general theme of "Suggestions of Vital Interest to Judaism". The program was so titled and each speech was limited to ten minutes' duration. After the conclusion of the addresses it was found that the following subjects were discussed: Mr. Waldauer spoke on "Zionism", Mr. Block on "Social Settlement Work", Mr. Strauss on "The Early History of the Order and of Memphis Lodge", Mr. Hirsch on "Big Brother Work", and Mr. Lessner on "Solidarity of the Jews".

The program aroused a great deal of interest and resulted in making the meeting most enjoyable.

Memorial Day was observed by Memphis Lodge on Sunday morning, March 11. The program included the reading of the names of deceased members of the lodge and an address by the president of the lodge. This was followed by the reading of the prize essay written by Moses Schwartz, entitled "Why Every Jew Should be a Member of the B'nai B'rith". A short discussion was also had on the subject "Should the B'nai B'rith Remain a Secret Order"? The discussion was led by S. L. Lee and Hon. J. G. Strauss.

Preceding the program a class of twelve candidates was initiated by the degree team of the lodge.

HOPE LODGE, STOCKTON.

Under the auspices of Hope Lodge No. 126, of Stockton, Cal., an entertainment was given in the early part of the month of March which was declared by all present to be one of the most successful affairs given by the organization. The program included musical and vocal numbers, and as a result of the affair a large sum was realized for the benefit of suffering coreligionists in the European war zones. The evening's program was brought to a close with dancing and serving of refreshments.

Hope Lodge No. 126, of Stockton, Cal., has appointed a committee on "A Building Site" to investigate the advisability and practicability of securing a permanent home for the Lodge.

At the last meeting of the Lodge, Brother Emil Gumpert delivered a remarkable address on the subject, "Why I am a Ben B'rith". His address awoke large applause and proved interesting and educational.

MAIMONIDES LODGE, NASHVILLE, TENN.

An audience exceeding 225 members, in addition to their ladies and families, assembled in the vestry room of the Temple, at Nashville, Tenn., on the occasion of the B'nai B'rith celebration, under the auspices of Maimonides Lodge. The meeting was called to order by President Julius Abrams, and prayer was offered by Dr. Lewenthal. Past President Mr. Nathan Cohn, of District Grand Lodge No. 7, was toastmaster. Addresses were made by the following:

Jos. Lightman — "Why Everybody Should Be a Ben B'rith".

Simon Lieberman—"Progress of the Jew".

Jacob Levine—"Increasing the Membership".

Dr. Lewenthal—"The Good That Our Order is Doing in This Country and Europe".

The meeting was a great success and much enthusiasm was aroused.

At the close of the program, the Big Brothers held a meeting, at which every member was present. Bro. Leo Schwartz presided, and all the Big Brothers present gave expressions of their experiences with their Little Brothers.

GULF LODGE, NEW ORLEANS.

A double ceremony of initiation and dedication took place at a largely attended meeting of Gulf Lodge No. 221 of New Orleans, La., held on March 15, 1917, in the new quarters of the lodge.

The initiation ceremony was conducted by a specially chosen degree team from among the members of the lodge.

The dedication of the new lodge rooms followed the initiation and was opened with appropriate remarks and a short resume of the growth and development of the Order by Bro. Solomon Marx. The address of the evening was delivered by Dr. Mendel Silber, who spoke on "Jewish Solidarity and B'nai B'rith".

At the close of the program supper was served.

B'nai B'rith of Chicago

A meeting of members of the Order doing Big Brother work was held at noon of March 22 at the Grand Pacific Hotel Mr. Joel D. Hunter, chief probation officer of the Juvenile Court, addressed the gathering on "How Boys May Be Kept Out of the Courts". At the close of his remarks a general discussion followed, which included also the methods of the work and reports on some of the special cases.

Oriental-Hillel Lodge.

At a meeting of Oriental-Hillel Lodge No. 72, held on March 27, 1917, Bro. Dr. Samuel N. Deinard of Minneapolis, Minn., addressed the lodge on the subject, "Israel, a Brotherhood". The address was enthusiastically received by the large number of members present. A class of seven candidates was initiated by the degree team of the lodge and a number of new applications were presented.

During the course of the meeting Bro. Hugo M. Friend addressed the lodge on "Summer Vacation Camps", and Bro. William J. Mack, chairman of the Social Service Committee of the District, on the subject, "Big Brother Movement". Both of these addresses were entitled "Whe a Fellow Meets a Friend".

At the conclusion of the addresses the lodge moved to appropriate the sum of $500 as its proportionate share of the expenses to establish the summer camp. The lodge also appropriated the sum of $150 to the charity fund of the Central B'nai B'rith Council.

Ramah Lodge.

At an unusually well attended meeting of Ramah Lodge No. 33, held on Monday evening, March 12, 1917, at Hotel La Salle, Prof. Edward Chauncey Baldwin, of the University of Illinois, gave a lecture on the subject, "A Message from Israel's Prophets for Today". The address was followed by a discussion of the syllabus submitted by the director of the Intellectual Advancement Committee, entitled "The Care of the Orphan". The discussion was led by Bro. Adolph Kurz, president of the Jewish Home Finding Society of Chicago, who advocated as the best of caring for orphans either the adoption of orphans by well-to-do people, subsidizing widowed mothers so as to enable them to keep their children, and placing them out with private families to be cared for.

Bro. Judge Philin Stein, president of the Jewish Orphan Asylum, Cleveland, gave a brief review of the work of that institution during its more than forty years of existence, and strongly emphasized the beneficial results achieved by the methods in vogue in the institution.

The last speaker was Bro. L. Deutelbaum, superintendent of the Home for Jewish Orphans of Chicago, who read a paper on the subject, "The Care of the Orphan", strongly advocating institutional care of orphans as the best means.

All the speakers were voted a vote of thanks by the lodge, and it was resolved to continue the discussion at the next meeting.

David Fish Lodge.

At a meeting of David Fish Lodge No. 130, held at Hotel La Salle on March 19, 1917, Bro. Dr. Leo M. Franklin of Detroit delivered a lecture on the subject, "The Jew in America versus the American Jew". The address was followed by a general discussion participated in by Bros. Tobias Schanfarber, Dr. Joseph Stolz, Israel Cowen, Rabbi Samuel S. Cohon, Edward Sonnenschein, and others.

At the close of the meeting refreshments were served and a social hour was spent.

Covenant Club.

The premises located at 14 to 20 N. Dearborn St., between Madison and Washington Sts., have been leased by the Covenant Club of Chicago for a term of ten years. The two top floors of the building, being the third and fourth floors, are now being entirely remodeled to suit the purposes of the club. All the necessary equipment and furniture have been purchased, and it is expected that the doors of the club will be opened on May 1 next.

At the first annual meeting of the club held in the latter part of March, the election of officers took place with the following result: President, Morton A. Mergentheim; first vice-president, Henry S. Blum; second vice-president, Theodore Geissmann; secretary, Mark D. Goodman; treasurer, Maurice Taussig. A board of directors, consisting of twenty-one members, were also elected.

Membership in the Covenant Club is open to all members of the Order, whether belonging to the Chicago lodges or out-of-town lodges. The membership fee is $25.00 and the annual dues is $25.00.

At the annual meeting of the lodge it was resolved that after May 1 the membership fee be increased to $50.00. Those desiring to become members of the lodge may apply to the secretary, Mark D. Goodman, 139 N. Clark St., or A. B. Seelenfreund, 1228 Tribune Bldg.

Central B'nai B'rith Council.

Under the auspices of the Central B'nai B'rith Council of Chicago, representing the local lodges, a Mardi Gras Ball was given at Hotel La Salle on Saturday evening, March 24, 1917. The affair was attended by over 1,500 members and their friends and was a pronounced success. Prizes were distributed.

HUNTINGTON WEST VIRGINIA.

On Sunday evening, March 18, the largest and most representative gathering of Jewish people which Huntington has seen in years turned out to hear Dr. Rudolph I. Coffee, Social Service Director. The meeting was held under the auspices of Huntington Lodge No. 795, and was open to the general public. Mr. David Gideon was called upon to act as chairman and in an appropriate speech, introduced Doctor Coffee. Commenting on the fact that many West Virginia soldiers had just returned from the Mexican border, the speaker chose as his theme, "Soldiers of Peace, Not of War". These thousands of brave soldiers, said Doctor Coffee, who are in Huntington tonight waiting to be mustered out on the morrow, have been carefully prepared for war. I wonder how many of them are prepared for the battles of peace. Our war is not against the visible enemy. The B'nai B'rith fights the invisible foe, poverty, disease, sin and ignorance. The aim of the Independent Order of B'nai B'rith is to assist Jewish brethren in America to become self-reliant that they become worthy citizens. Instead of building hospitals all over the land, we hope that by providing a man with a good occupation and assisting him through friendship, he will be able to enjoy life and ward off sickness. We encourage the attendance of immigrants at night echool and the giving of Big Brothers to boys who lack parental guidance at home. By these and other means we train our people to be soldiers of peace. Give every boy an even chance, help every man to become self-supporting.

A reception was held at the conclusion of the lecture and later on dancing was participated in by the younger folks. The following morning Doctor Coffee was in consultation with Brothers David Fox, Doctor L. Polan, Harry A. Glick and H. Solomon, who will develop such social service activities as may be carried out in Huntington.

UNIONTOWN, PA.

The large and growing community of Uniontown was greatly benefitted by a visit from Dr. Rudolph I. Coffee, Chicago, Social Service Director of the Independent Order of B'nai B'rith. The new campaign to awaken interest among local Jews received a fine impetus from the scholarly and interesting talk which Doctor Coffee gave in the City Hall on Thursday evening, March 22. The meeting was called to order by Brother Max J. Lavinsky, who introduced Brother Rabbi Julius Shappo as chairman. The speaker concluded his remarks by introducing Doctor Coffee, whose theme was "The New B'nai B'rith Work". In many communities of America, such as Uniontown, there will be Jews with differing opinions. Some are interested in traditional and others in reform Judaism. The B'nai B'rith recognizes the right of and encourages each Jew to affiliate with the Synagogue representing his religious convictions. While, however, there may be differences along lines of doctrines, all will agree to the importance of Social Service as an integral part of Judaism. Our religion minimizes creed, but emphasizes deed. During the past seventy-three years of its proud history, our Order has done fine philanthropic work. The new step is a broadening of our past activities. We are not alone to send our contributions to various institutions, we now call upon our members to volunteer their services. If a man is released from prison, let us find him a place. If a boy is reported before the Juvenile Court, let us save him from being committed to the Reform School by providing him with a Big Brother. In a similar way, for the hundreds of lads throughout our country who lack proper parental guidance, a friend, called a Big Brother, can very profitably be assigned. Such work under our aegis will prove of incalculable benefit to the future development of Judaism in America. To this great work of volunteer service the B'nai B'rith concentrates its activities.

THE ACTIVITIES OF WORCESTER LODGE NO. 600 OF WORCESTER, MASS.---*Visit of Dr. Coffee*

On Purim evening, Wednesday, March 7, the members and friends of Worcester Lodge No. 600 were invited to an open meeting in the Congregation Temple of Israel, at which Dr. Rudolph I. Coffee, National Director of the Social Service Department of Chicago, was the chief speaker. Mr. Archibald M. Hillman, member of the General Committee of District No 1, called the meeting to order. He was pleased to inform the members that, after many months of waiting, they were to be privileged to hear and meet the Social Service Director. Mr. David Goldstein then spoke of the new spirit which was animating so many activities of the Order. He was very happy to introduce the guest of the evening, Dr. Rudolph I. Coffee. In delivering an address on Purim night, Dr. Coffee said his thoughts must naturally turn to the Bible story where the fine heroism of Mordecai and Esther overcame Haman, the arch enemy of Israel. Unfortunately, Haman lives today. We Jews, just as in Bible days, suffer for the acts of the individual Jew. Because Haman hated Mordecai, therefore all Jews must perish. The best antidote for this cruel reasoning is to set a high and ideal standard of living. We must breathe into our life distinctly Jewish ideas. An illustration was taken from the Hebrew Free Loan Society. These organizations are found in every city of America where Jews live in number. The Bible encourages us to loan money without interest, but this is impossible under the present economic system of business. What should the Jew do? Let him become a member of the Hebrew Free Loan Society in his own community. Through these fine societies over a million dollars was loaned last year without interest. Hundreds and thousands of worthy people were put upon their feet and are now self-supporting who otherwise would have been compelled to ask for charity. Thus does the Jew combat poverty. Instead of accepting poverty as inescapable, we insist that it can be, and in fact it should be, wiped out and abolished. Purim is the occasion for remembering the poor. Let us think of them, not only with gifts, but aid them in a constructive way through Social Service to become self-supporting and stand upon their feet. This is the aim of the B'nai B'rith.

On the following day, March 8, 1917, Dr. Coffee was invited to address the students of the Classical High School, the oldest and largest high school in the city, which a large number of Jewish students attend. He spoke on the subject of personality and character and made a deep impression both on the students and teachers.

Entertainment for the Benefit of the Hebrew High School.

On Thursday evening, March 8, 1917, Worcester Lodge No. 600 gave a cabaret and dance for the benefit of the Hebrew Free School. This event took place in Mechanics Hall, the largest hall in Worcester. There were about 1,500 Jewish people present, with the result that about a thousand dollars was realized, to be used by the Hebrew Free School. On this occasion Dr. Coffee made an inspiring address upon the subject of "B'nai B'rithism" and congratulated the community on its splendid Hebrew schools which were started by and were receiving the encouragement of members of the Order.

Testimonial Banquet of Jacob Asher.

On Tuesday, March 13, 1917, Worcester Lodge tendered a banquet in honor of Jacob Asher, who was recently appointed associate judge of the District Court of Worcester. Mr. Asher is a very ardent Ben B'rith, having been for several years president of the B'nai B'rith degree team. There were about 60 members present. Mr. David Goldstein, president of the lodge, acted as toastmaster. Speakers were Mayor Pehr G. Holmes, Judge A. K. Cohen, past president of District Grand Lodge No. 1; Rabbi Herbert G. Goldstein, head of the Peoples Institute of New York, who made a special trip to Worcester in honor of the occasion; Henry Lasker of Springfield, Richard Herman of Boston, Archibald M. Hillman, past president of Worcester Lodge, and Hon. Jacob Asher. In his address Mayor Holmes said:

"In our wars the Hebrew has borne arms. In the great civil war there were, it is stated, at least 30,000 Hebrews fighting under the stars and stripes for the preservation of the Union. In many branches of activity, ranging from art and literature to industry, we may find the Hebrew active and contributing to progress.

"Together with many people of other tongues who have come to this country to take up the work of citizenship, they have contributed much to the growth of the country. This is a country of many peoples, yet a country of but one people, Americans.

"Let there be a free mingling always of these people in the interests of true democracy. All are animated by one desire, the fair and square deal for all men, and in carrying out this desire they meet on common ground as Americans. Get together; meet on common grounds. If a man is a real man let that be sufficient and welcome him. That's the doctrine which built this country up, and that's the doctrine that will keep it going".

CLARKSBURG WEST VIRGINIA.

The Jewish community of Clarksburg held an open meeting on Tuesday, March 20, to hear an address by Rev. Dr. Rudolph I. Coffee, Social Service Director. The meeting was held in the Masonic Temple and under the auspices of Clarksburg Lodge No. 727. Practically every Jewish person in the city was in attendance and many non-Jewish friends as well. Mr. Aaron Winer acted as chairman of the evening and announced the subject of Dr. Coffee as "Big Brother Work." In summary, he said that the chief stress which the social service department is now laying, rests upon the Big Brother Movement. This idea is barely a dozen years old and aims to help boys, who otherwise would fall into evil ways and land in the Reform School. The B'nai B'rith aims to look after Jewish boys and encourages the creation of a social service committee in every city in the land where we have a lodge. Through this committee the Big Brother work shall be successfully carried on. Splendid results have already been achieved and there is every reason to believe that fewer Jewish boys henceforth will be committed to Reform Schools throughout the country. The average Jewish boy needs help, friendship and guidance. He is by no means bad. He lacks encouragement and good companionship. In a similar way we are interested in the released prisoner. He also needs a Big Brother to find him a position and extend the hand of welcome. Here is a very constructive way of lessening prejudice in America. Let us look after the weak and the helpless among our own and direct aright the activities of those who otherwise might turn from the path of virtue.

At the conclusion of the address Mr. Joseph Jay proposed a vote of thanks to the speaker and this was unanimously carried.

PARKERSBURG, WEST VIRGINIA.

A special open meeting of Parkersburg Lodge No. 767 was called for Monday, March 19, to listen to the message which was brought by the Social Director, Dr. Rudolph I. Coffee, of Chicago, Ill. Never before did the Jewish people come together in such goodly number. The speaker of the evening was introduced by Mr. Joseph Stern, and his subject was "Social Service in Smaller Communities". In many respects, the Jewish residents of smaller inland cities lack many of the advantages which their coreligionists in the metropolitan cities enjoy. The theater, Synagogues and Yiddish papers are not so readily obtained in the small cities. Nevertheless, there are many compensations. The children enjoy better schooling as well as opportunities for recreation and individual treatment which are denied in the large centers of population. To encourage Jewish folk to settle in cities of small size is a distinct obligation. However, people object to leaving the larger circle of friends unless they are sure that their children will be properly looked after. While the older folks may differ about religious customs, all must agree upon educating the children. Where there is no religious school, the B'nai B'rith is most eager to encourage the founding of one. Without a knowledge of Judaism we cannot expect our children to remain loyal to the faith. The B'nai B'rith believes in encouraging Synagogue attendance, in strengthening the religious school and in assisting every activity along Jewish lines. Social service in the smaller community means to extend the hand of friendship so that the community may exist as one large family.

While the local lodge includes nearly every Jew in the town, such a visit awakens renewed interest and this visit of Dr. Coffee's surely did this much.

SPRINGFIELD, MASS.

Dr. Rudolph I. Coffee, National Director of the Social Service Department, was the guest of Springfield Lodge, No. 684, on Monday. March 5th. While in this city he addressed the pupils of the Commercial High School and also the faculty and student body of the International Y. M. C. A. College A special meeting of the Lodge had been called for Monday night, which was very largely attended by the members of the Jewish community Mr. Henry Lasker, member of the Executive Committee of District No. 1, called the meeting to order and explained that this meeting was called to hear the new work Doctor Coffee is introducing in all parts of the country. After a musical selection had been rendered by Mrs. Wm. Radding, Mr. Henry Cohen, President of Springfield Lodge, in a few well chosen words told of the general activity which the Lodge had been carrying on. He then presented the speaker, to explain the ideals on which the Department is founded. Doctor Coffee based his remarks very largely on the fact that Springfield is to be the New England headquarters for the new bank, soon to be started under the auspices of the Rural Credit Bill. What is this bill? It traces back to the pioneer efforts of immigrant Jews who, dissatisfied with conditions in the sweat shops. undertook farming in New England. Thanks to easy financial terms granted them by New York bankers who were co-religionists, these men became successful farmers where Yankees had left the soil. When the United States Government investigated this fact and discovered that the success of this movement was based on the splendid financial arrangement of New York bankers, a bill embodying these arrangements was passed by both Houses of Congress and signed by President Wilson. It has been claimed that this is the most constructive piece of farm legislation in 50 years. We Jews may take great credit for having contributed this measure to American life. Therein is the secret of Judaism in America. We must improve and bless this country. Our Social Service Department has this very aim in mind. We shall look after Jewish boys and thus prevent them from entering reform schools. We shall accept prisoners upon their release and start them on the road of right living.

A meeting of the Social Service Committee was held with Doctor Coffee and [illegible] Samuel Price, [illegible] peration of his committee toward furthering these activities.

UNITY LODGE, SAN FRANCISCO, CAL.

The officers of Unity Lodge are manifesting much interest in the work of the lodge and Order. A number of them are men of high standing, such as the president, Bro. Hart, who is the Assistant Attorney of the City of San Francisco. Rev. Dr. Martin Meyer, who, notwithstanding the demands from all, finds time to be a regular attendant at the meetings of the lodge, and his able addresses cheer and instruct the members.

Recently the lodge had the pleasure of meeting Rev. Lissauer of Beth Israel Congregation, whose address at the meeting was well received.

The annual ball given on March 31 under the auspices of the lodge was a successful event.

The Social Service feature of the Order is receiving careful attention from the lodge, and one of its active workers is Bro. David Cohen. He has been particularly active in the matter of caring for delinquent boys. He has taken a fatherly interest in them, secured for them employment, and has in general become a blessing to these boys.

HARMONY LODGE, BRIDGEPORT, CONN.

A membership campaign was launched successfully at an enthusiastic meeting held under the auspices of Harmony Lodge No. 711 of Bridgeport, Conn., on Feb. 2[illegible], 1917. Two teams of ten men each, one designated the "Red Team", under the captaincy of A. Schne, and the "Blue Team", captained by Max Frank, are doing good work in enlisting eligible men of the city for B'nai B'rith work. To stimulate the teams, prizes have been offered to the winner.

Mr. Herman Bernstein, the editor of "The Day", will address the lodge in the near future on "The Russia of Today". Other speakers scheduled for the meetings of the lodge are: Naval Commander Moritz, who will lecture on "The Navy", and Mr. Maurice B. Samuels, who will [illegible] 'Experience". A prize has been [illegible] Bro Charles H. Shapiro, a [illegible] member of the lodge, for the [illegible] written by a child of a member of the lodge on the topic, "What the [illegible] Has Done for Bridgeport".

HOLYOKE, MASS.

During his tour of New England Dr. Rudolph I. Coffee, Social Service Director, paid a visit to Holyoke on Tuesday, March 6th, and was the guest of Holyoke Lodge No. 728. The meeting not only drew the members of the Jewish community, but many influential Christians were likewise present to hear the words of the visitor. Mr. M. M. Bernstein, President of the Lodge, called the meeting to order and introduced as chairman of the evening, Rabbi Israel Lebendiger. He called upon Mr. Wm. Dunn, Editor of the Holyoke Union, who briefly responded by telling how much our country is indebted to its Jewish immigrants. Doctor Coffee chose as his theme "Judaism in Smaller Communities". He felt that it was a duty of the smaller cities in America to encourage the settling of immigrants there. Of the 18 boys recently found at the Reform School in Illinois, 17 were from homes in the crowded West Side of Chicago. The great and agricultural communities of the State, with many cities of middle size, only contributed one Jewish lad. It is quite possible in a city of the size of Holyoke, to keep careful watch over all the Jewish boys, and he commended the fine work which had already begun, of taking a survey of the Jewish community. It is not enough to be a successful merchant, a Jew must also be a fine type of the best American citizen. In the smaller communities, due largely to ignorant Christian preachers, the Jew is completely misunderstood. He is still accused of having killed the Nazarene. Though this incident took place eighteen centuries ago, we of to-day are still paying the penalty. The type of Jew who blesses America is witnessed in the life of Jacob H. Schiff. Two months ago, when celebrating his 70th birthday, he gave three-quarters of a million dollars in public donations to Jewish and non-Jewish organizations, mostly along Social Service lines. Such a man enriches all America and by his very life fights down narrow prejudice. The B'nai B'rith calls upon its Holyoke members to assist all newcomers to become self-supporting and to lend a helping hand to their children.

B'NAI B'RITH DAY CELEBRATION BY PROGRESS LODGE, PEORIA, ILL.

B'nai B'rith Day was observed by Progress Lodge No. 113 of Peoria, Ill., on March 7, 1917, with a banquet at the Jefferson Hotel, which was limited strictly to members, applicants for membership and their families. Bros. Edward Sonnenschein, first vice-president, and Julius H. Meyer, past president of the District Grand Lodge, were present as representatives of the Grand Lodge and addressed the gathering.

During the day Bro. Meyer addressed the Optimists' Club at noon. This club consists of 100 members, limited to one from each profession or business, and is a very representative body. Mr. Meyer spoke on "Every Day Religion", of "The Religious Ideals to Be Pursued By Business Man", and his address was very well received. In view of the fact that the audience consisted of representative Peoria men, ninety per cent of whom were non-Jews, the same could not but have a very solitary influence.

In the afternoon a conference of members of Progress Lodge and other lodges in surrounding cities was held. Short talks on the work of the Order and how to increase the efficiency of the lodges were made by Bros. Meyer, Sonnenschein, Sam Levin of Danville, I. J. Levinson and Rabbi Bottigheimer of Peoria.

In the evening a banquet was given at the Jefferson Hotel, which proved a very fine affair. The president of the lodge, Bro. Seymour Woolner, presided. The principal addresses were madé by Bros. Sonnenschein and Meyer, who reviewed the activities of the Order, especially emphasizing the work of the Anti-Defamation League and Social Service.

EZEKIEL LODGE, NEWARK, N. J.

One of the best attended and most enthusiastic meetings ever held by Ezekiel Lodge No. 90, of Newark, N. J., was held on March 28, 1917, the same being a combination get-together affair, following the fiftieth anniversary banquet of the lodge, a house warming of the new meeting place, situated in the beautiful assembly hall of Temple B'nai Jeshuron, and a complimentary dance and reception tendered by the ladies' auxiliary.

A class of 19 candidates were initiated by the degree team of the lodge. Addresses on the work of the Order were delivered by Past President Bro. Dr. B. S. Pollock and by Rabbi Solomon Foster.

The membership committee, under the leadership of Bros. L. C. Schwartz and Morris Hergst, is actively engaged in securing another class of candidates to be initiated at the second meeting in April.

CHATTANOOGA LODGE OF CHATTANOOGA, TENN., PREPARES FOR ANNUAL CONVENTION OF DISTRICT GRAND LODGE, NO. 7.

Chattanooga Lodge No. 446, through its special convention committee, consisting of Bros. Julian H. Miller, chairman; H. Goodman, Jr., treasurer; Herbert Oppenheim, secretary; Harry Wise and Harry Winer, is busily engaged in working out the details of District Grand Lodge No. 7 convention to be held in Chattanooga for four days beginning Sunday, April 22. Convention headquarters will be at Hotel Patten. Daily program is as follows:

Sunday, April 22.

Forenoon—Assembly.

Afternoon—Lookout Mountain, up via incline, return via surface line. Mr. Harry Wise in charge.

Evening—Intellectual culture exercises at Rialto Theater. Rabbi Julian H. Miller in charge.

Monday, April 23.

Forenoon—Assembly.

Afternoon—Chickamauga Park, returning via Missionary Ridge. Mr. H. Goodman, Jr., in charge.

Evening—Dutch lunch and vaudeville at Hotel Patten. Mr. Harry Winer in charge.

Tuesday, April 24.

Forenoon—Assembly.

Afternoon—Assembly.

Evening — Signal Mountain dinner-dance. Mr. Herbert Oppenheim in charge.

Wednesday, April 25.

Forenoon—Assembly.

Afternoon—Assembly.

Adjournment.

Special entertainment for ladies.

Monday—Luncheon and card party.

Wednesday—Automobile trip and entertainment at Chattanooga Golf and Country Club.

A committee of ladies from the various Chattanooga Jewish women's organizations will provide for the comfort and entertainment of their visiting sisters.

This is the first time in its history that Chattanooga will act host to the District Grand Lodge, and the membership, with the happy co-operation of the Jewish community at large, is leaving nothing undone to make the forty-fourth annual convention of the district a success in every respect so as to make all who attend glad they came. Ample preparations are being made to take care of all delegates and visiting brethren, their wives, sons, daughters and sweethearts. Hotel reservations may be made and information secured through the office of the secretary, 312 James Building, Chattanooga.

ALBANY, N. Y.

On Sunday evening, March 4th, a special meeting, open to the public, of Gideon Lodge, No. 140, was held in the vestry rooms of the Temple to listen to an address by Dr. Rudolph I. Coffee, National Director of the Social Service Department. The musical part of the program consisted of songs by Miss Grace Klugman Schwartz and a violin solo by Mr. Nathan Brenner. Mr. Robert H. Poskanzer, President of the Lodge, called the meeting to order. He expressed his gratification that despite the inclement weather, so many friends should brave the elements to hear of the new work being done by the B'nai B'rith. Doctor Coffee chose for his theme "Present Day Problems". He reminded his audience that President Wilson had just taken the oath of office for another four years. Within this period great and momentous matters will press for solution. In what way can the B'nai B'rith best assist our country and also Judaism in America? We must first of all fight that prejudice against our people which arises from without, through ignorance. We must also do all within our power to encourage our brethren to live clean and upright lives. Our best service to America is through strengthening Social Service activities. Getting rich will not save us, nor will assimilation protect us. The positive stand for the high ideals, which our Prophets taught, and breathing them into American life, is our best protection for the future. At the conclusion of the address Rev. Dr. Samuel H. Goldenson proposed a vote of thanks to the speaker, which was unanimously carried. Albany Lodge will undertake local Social Service work at the earliest possible date.

VICTORIA, B. C.

Victoria Lodge No. 758, of Victoria, B. C., appointed a delegation to petition Dr. J. D. McLean, the minister of education, to have the play, "The Merchant of Venice" eliminated from the educational institutions of the province. The committee consisted of Jacob Dobrin, Joseph Rose and Mrs. Isidor Lancaster. Dr. McLean promised to present the petition to the ministers of British Columbia.

INSTITUTION OF OTTUMWA LODGE, NO. 808, OF OTTUMWA, IA.

On March 19, 1917, the B'nai B'rith Lodge, to be known as "Ottumwa Lodge No. 808," was instituted in the city of Ottumwa, Iowa.

The meeting was called to order by Rabbi Eugene Mannheimer, of Des Moines, Iowa, a member of the General Committee of the District Grand Lodge, who was the representative of the Grand Lodge and who appointed various officers to aid him in the work of instituting the lodge. Twenty-six members responded to the roll call and they were duly initiated by the presiding officer, assisted by Brothers Rabbi H. Cohen, D. Oransky, M. Silberman and L. Adelman, all members of Des Moines Lodge No. 330, of Des Moines, Iowa.

Thereupon the Lodge proceeded with the nomination and election of officers for the ensuing term, and the following were elected:

President, Clinton Adler; Vice-President, Chas. Redman; Treasurer, D. Spiwak; Secretary, Ben Sigel; Guardian, Mose Spiwak, and as Monitor, Brother S. Redman was elected and duly appointed by the installing officers. As Trustees Brothers E. Labovitz, J. Redman and L. Sax were elected. Brother Mannheimer thereupon installed the officers.

Nine applications for membership were thereupon presented and were ordered referred to two special investigating committees. The regular order of business being concluded, the Lodge was closed in due form and the members adjourned for a social hour at the home of Mr. Adler, in honor of the representatives of the Grand Lodge and their visiting brothers. Light refreshments were served and a number of short addresses on the work of the Order were made.

B'NAI B'RITH OF DENVER.

At the meeting of Denver Lodge No. 171 of Denver, Colo., held on Feb. 4 at the Brown Palace Hotel, a class initiation and smoker took place. The Intellectual Advancement Committee of the lodge has arranged for a series of talks on noted Jews of America. At this meeting the first of the series was given by Bro. Samuel S. Ginsberg on "Hon. Simon Wolf", past president of the Order. At the close of the regular order of business the smoker was held, during which strictly kosher refreshments were served. The meeting was attended by more than 200 members and 67 candidates were initiated. Instead of the usual speeches, a program of vaudeville and music was rendered, which was thoroughly enjoyed.

From the annual report of the secretary, it appears that the building fund of Denver Lodge has grown to $14,000. It is hoped that before another year elapses the lodge will feel justified in starting building operations to secure a permanent home for itself.

At the meeting of the lodge held on March 11 in the regular lodge rooms, the second of the series of talks on noted Jews was given by Bro. Milton M. Schayer on "Mr. Jacob H. Schiff".

The lodge has arranged for a voluntary assessment on the part of its members to the propaganda fund for the purpose of advancing the interests of the lodge and to enable it to arrange entertainments and social evenings. The members are responding liberally to this appeal.

The membership of the lodge has passed the 700 mark.

The Social Service Big Brother Committee is doing effective work. Besides being engaged with the Juvenile Court and the Industrial School in Golden, much constructive Social Service work is being accomplished. Recently the Boys' Indoor and Outdoor Club was formed. The membership of this club is steadily growing and good results are being achieved.

JOINT SEDER BY NEW YORK LODGES.

The annual joint Metropolitan Seder was held this year under the auspices of Washington, Manhattan, Jordan and Edward Everett Lodges, Saturday evening, April 7, at the Savigny, Lenox Ave. and 122nd St., New York City. The Hagaddah used on the occasion was the one of Mrs. Philip Cowen, wife of Bro. Philip Cowen, secretary of Manhattan Lodge. District Secretary Bro. Dr. Bernard M. Kaplan officiated and was assisted by Bro. Rev. Schlager, Cantor of Temple Emanuel. The committee of arrangements consisted of Bros. H. M. Ullman, Dr. M. M. Stark, Al. Baum and George M. Sachs. The Seder service was very impressive and well attended. The Seder was followed by a social reunion of the members and their families and a most delightful evening was spent.

ANNIVERSARY CELEBRATION OF WAUSAU LODGE, WAUSAU, WIS.

Wausau Lodge No. 670 of Wausau, Wis., fittingly commemorated its organization in an annual celebration held at Castle Hall on March 3, 1917. The entire day was given over to the celebration and the various occasions were well attended.

Saturday afternoon was spent in securing new members for the organization, and in this work the presence of Bro. H. D. Frankel of St. Paul, second vice-president of the Grand Lodge, was of much value and benefit.

On Sunday morning a meeting of the lodge was held, at which a large class of candidates was initiated by the degree team of the lodge, under charge of Bro. Frankel.

In the afternoon a public meeting was held, at which a varied program of musical and vocal numbers was successfully carried out. The feature of the meeting was a lecture by Bro. Frankel on the subject, "A Knock at the Door". The general trend of the address was a resume of the work accomplished and what is still to be done by the Order.

The evening program was an enjoyable one and it consisted of an entertainment and musical numbers. Addresses were made by Mr. Meyer Shapiro, of Antigo, on the subject, "American Incrimination", and by Mr. H. D. Frankel on the subject, "To Them That Seek". Short talks were also made by Messrs. J. Wilke and G. Eckerle.

The closing part of the evening was devoted to dancing and a delightful supper was served. After supper a vaudeville performance was given.

The hall was elaborately decorated with flags and the attendance, which was large, included a large number of out-of-town guests. Some of the members of the lodge came from a dozen cities as far as 125 miles, to attend the celebration.

CHARLESTON, WEST VIRGINIA.

On Sunday afternoon, March 18, Charleston Lodge No. 788, held a special and open meeting in the Temple to hear the message which Rev. Dr. Rudolph I. Coffee, Social Service Director, brought. Despite the snow storm, a fine attendance was present. The meeting was opened by Rabbi Israel Bettan. He introduced Dr. Coffee, who spoke on "Justice, Not Charity." The theme of the speaker was that the Biblical conception of justice was fundamental to Jewish life. The idea of charity has largely been emphasized and developed through Christianity. Only in recent times has there been a reaction to the older and far more nobler concept. No man wants charity. We desire an opportunity to work. No self-respecting person is satisfied to live on alms. The true ideal is for every man to be economically independent. This can only be obtained through the rule of justice. The Social Service Department of the B'nai B'rith aims at this lofty ideal. We encourage our lodges to assist worthy coreligionists to be self-supporting. Through our committees we shall give them opportunity to develop. Much of the poverty and misery of our day can be overcome if people approach the rule of justice. Our Order has a fine body of enthusiastic American Jews. By inspiring these men to aim for the day of justice, we can accomplish great good.

At the conclusion of the address practically every person in the assembly was introduced to Dr. Coffee. The sole regret was that the brevity of his stay prevented him from getting in touch with local social activities.

MEMPHIS, TENN.

The Social Service Department of Memphis Lodge No. 35, of Memphis, Tenn. is doing a great altruistic work in promoting the Big Brother Movement in that city.

An interesting meeting of the Big Brother Society was held on Saturday evening, March 10, 1917, and the reports made showed rapid progress of the organization.

The work the Big Brothers are doing is proving so successful that it is satisfying a need long felt in Memphis. In cities all over the country this movement is gaining ground.

This department of the B'nai B'rith is undertaking to save the Jewish homeless boys to the community through the friendly advice of an older brother, or an adult friend, who volunteer their services to assist in every way by improving the home conditions of the boy, in supplying him with work, and in advising him as to the proper way of living, and in every way to improve his environments. In other cities the Big Sister movement has also been organized along the same plans, and it is contemplated to organize a Big Sister association at an early date.

MORGANTOWN, WEST VIRGINIA.

The visit of a Rabbi to Morgantown is always an occasion of unusual interest. When it was known that Dr. Rudolph I. Coffee, Social Service Director, was to be in this community on Wednesday, March 21, a public meeting was arranged for the afternoon in the First Baptist Church, on which occasion Doctor Coffee spoke on "The Field of Social Service." Professor A. M. Bristol, head of the Department of Sociology at the University of West Virginia, introduced the speaker. The same evening Doctor Coffee addressed an open meeting in Redmen's Hall under the auspices of Morgantown Lodge No. 766. The meeting was called to order by Mr. Max Dalinsky, who turned the gavel over to Samuel Hamil, and the latter, in a brief and appropriate speech introduced the speaker of the evening, Doctor Coffee. The subject was "Prejudice in America." In this country, one would imagine that with the spread of education, prejudice against the Jew would cease. Nevertheless, in the communities such as this where an institution of higher learning is to be found, prejudice has not been overcome. One of the objects of our Order is to fight this unworthy and unpatriotic narrow spirit of bigotry. Therefore, the B'nai B'rith is opposed to the teaching of the "Merchant of Venice" in the public schools, for unconsciously the immature mind gains a false impression of the Jew. The B'nai B'rith successfully prevented the production of a play which would have emphasized the century-old lie that the Jews killed Jesus. In a positive way we fight prejudice by encouraging social service activities which will strengthen and bless the children of this land. By keeping children within the narrow path of right, we are training our lads for future citizenship in America. The best refutation to ignoble prejudice may be found in the fine lives of our Jewish men and women. Let us encourage and aid our co-religionists to pure manhood and womanhood. In university communities there are earnest men and women who need help. The B'nai B'rith should make a survey and offer fellowship to all members of our faith.

MEMORIAL DAY OBSERVANCE BY MEMPHIS LODGE.

Memphis Lodge No. 35, commemorated its Annual Memorial Day on Sunday morning, March 11, 1917, in memory of its members who passed away during the past year.

President Julius Alperin presided. An unusually large attendance was present. Preceding the Memorial Service, a class of candidates was initiated and regular routine business was transacted.

Mr. Jos. M. Samfield delivered the Memorial address in an inspiring manner, concluding his remarks with a roll call of the deceased members of the Lodge, who had died during the past year. The Lodge thereupon arose, and Rabbi H. R. Gold recited the Kaddish.

Mr. H. J. Lewis read the Prize Essay written by Mr. Moses Schwartz, of Mobile, on the subject, "Why Every Jew Should be a Member of the Order." This was followed by an interesting discussion, participated in by a number of the members, on the subject, "Should the B'nai B'rith Remain a Secret Order?"

DR. SALING SIMON TO SUPERINTEND NATIONAL JEWISH HOSPITAL.

The Board of Managers of the National Jewish Hospital for Consumptives voted unanimously to engage Dr. S. Simon as superintendent. The recommendation of the appointment has been sent to the president of the hospital, Samuel Grabfelder, Atlantic City.

Dr. Simon, recognized expert on tuberculosis, has been in charge of the institution since Dr. M. Collins' resignation a month ago. Dr. Simon has been a practicing physician in Denver 20 years. He was graduated in 1889 from the City College of New York and from the Gross Medical College in Denver in 1895. He was chief physician at the County Hospital before entering into private practice.

Dr. Simon has been on the staffs of the County Hospital, Mercy and National Jewish Hospital for years and has studied extensively abroad, visiting Europe on several occasions to take post-graduate courses and do research work in hospitals of Berlin, Vienna, Paris, London and Hamburg.

With the approval of the General Committee of the District Grand Lodge, Bro. Eugene Mannheimer, of Des Moines, Ia., paid a visit to Cedar Rapids, Ia., for the purpose of awakening the necessary interest in the formation of a lodge in that city should local conditions warrant it.

JOSEPH LODGE, SAVANNAH, GA.

At a well attended meeting of Joseph Lodge No. 76, of Savannah, Ga., held on Sunday, March 11, 1917, Bro. Morton Dick, read a paper on the "Jewish Home Life", wherein he plead for a return to the old ideals and laid stress on the fact that the awakening of the Jewish spirit was due to the lax method of teaching the principles of our faith in the home. Mr. Dick's paper was the second of a series arranged by the members of the lodge. This plan received its innovation at the preceding meeting and met with much enthusiastic approval.

At a recent meeting of the Jewish Educational Alliance, Bro. Louis Pinkussohn, a prominent member of the local bar, speaking on the important part Alliance was taking in Jewish affairs, and praised the members of the Order for their active moral and financial support.

Visit of the President of the Order.

On Thursday, March 15, 1917, the City of Savannah, and particularly its B'nai B'rith contingent, received in its midst a distinguished guest in the person of Bro. Adolf Kraus, president of the Order. Although acting against the orders of his physicians, but anxious to comply with the requests of Savannah's Jewry, President Kraus addressed an overwhelmingly filled meeting, held at the auditorium of the Alliance Building.

Dr. George Solomon, rabbi of the community and secretary of the Grand Lodge, introduced the speaker. Mr. Kraus, in his address, outlined the work of the Order, its efforts and accomplishments and its plans for the future. It was the unanimous opinion of all those who were fortunate enough to listen to the speaker that this message was most opportune and thoroughly imbued with the true B'nai B'rith and Jewish spirit.

At the close of the evening an informal dinner was arranged by the officers of the lodge in honor of their distinguished guest.

STEUBENVILLE, OHIO.

A large and enthusiastic meeting of Steubenville Lodge No. 787 took place on Sunday, March 4, 1917. During the afternoon a class initiation was held in the lodge rooms, which was presided over by Bro. Karl M. Vetsburg of St. Louis, Mo., president of District Grand Lodge No. 2. He delivered a forceful address to the members at the lodge meeting and again at an open meeting at the Olympic Theater in the evening. Both were most eloquent efforts and were listened to with great interest. A number of out-of-town prominent B'nai B'rith members were in attendance at both meetings.

The evening program was as follows:

Introductory Remarks...Ralph Levinson
Address...............Karl M. Vetsburg
Piano Solo.........Mrs. Harry Levinson
Cleveland Orphan Asylum Slides
Lectured to by Henry Greenberger
Violin Solo.................Joseph Deitz
Address..................L. M. Leopold
Denver B'nai B'rith Hospital Slides
Lectured to by Isaac Brown
Violin Solo............Master Danenburg

This lodge is in a very flourishing condition and is getting ready for a big membership campaign. The following were installed as the newly-elected officers for the ensuing year:

Monitor—L. M. Leopold.
President—Ralph Levinson.
Vice-President—Isaac Brown.
Assistant Monitor—Ben Cooper.
Recording Secretary—Hyman Mirkin.
Financial Secretary—Harry Blum.
Treasurer—A. S. Esakovich.
Warden—Henry Philips.
Guardian—Samuel Greenberg.

B'NAI B'RITH DAY CELEBRATION BY CHIPPEWA VALLEY LODGE No. 334, EAU CLAIRE, WIS.

The annual B'nai B'rith Day celebration of Chippewa Valley Lodge No. 334 of Eau Claire, was held on Sunday, March 11, 1917, and took the form of a Purim Ball, the proceeds of which were to be devoted for the benefit of the European war sufferers. The event was marked by a specially good attendance. At the meeting of the lodge in the afternoon, during which a class of candidates were initiated, Bro. Gustavus Loevinger of St. Paul, chairman of the Propaganda Committee of the district, was the guest of honor, and he addressed the lodge on "The Duties We Owe the Order". In the evening an open meeting was held which was attended by the largest and most enthusiastic concourse of members and their friends from Eau Claire and the surrounding cities. The address of the evening was delivered by Bro. Loevinger on the subject, "The Man Without a Shadow". His address was followed by a real Purim Ball, which lasted until the early hours in the morning, during which refreshments were served. The entire proceeds of the dance, exceeding $100, was appropriated for the benefit of the war sufferers.

PURIM CELEBRATION BY DACOTAH LODGE OF GRAND FORKS, N. DAK.

Thursday, March 8, 1917, was the occasion of one of the most enjoyable events partaken of by the members and friends of Dacotah Lodge of Grand Forks, N. Dak. The scene was the new B'nai B'rith club rooms recently provided for by a public spirited group of prominent members of the Lodge. The occasion was doubly marked; in that it commemorated the fourth anniversary of the founding of the Lodge and by the fact that it was Purim night.

The party began in the nature of a dance in which the members of the Lodge acted as hosts of their friends in the city and out of town. At 10:30 P.M. the floor was cleared of all the modern infringements in the terpsichorean art and for the next thirty minutes a genuine eighteenth century minuet held sway over the dancers under the direction of Bro. Leo Baer. When colonial pastimes gave way to modern innovations, dancing was resumed until midnight, at which time a committee of ladies headed by Mrs. L. Rosoff, served a very appetizing lunch, arranged after the Purim fashion.

Following the midnight lunch the chairman of the Intellectual Advancement Committee appeared on the scene and demanded the floor. Bro. Max Rabinovitch acting in his capacity as chairman, announced that his committee had been in secret caucus until this late midnight hour, and had reached a decision not to permit anyone to depart until his committee had been given a hearing on this memorable occasion. President Bro. Sam Friedman gave the committee unanimous consent to proceed. Bro. Rabinovitch then took charge and briefly pointed to the work which the Order was carrying on throughout the world. Bro. Sig Wolff also responded with an address upon the value of the Order to every Jew. He was followed by Bro. Geo. Papermaster, who called attention to the Social Service work of the Order and its relation to the future of American Judaism. "The Social Service Worker", he said, "is always ready to lay aside his own individual ideas for the sake of securing a closer union between the immigrant father and his native child. The means used, however must not destroy the end in view, namely a tolerant and united Israel".

Following the above speakers the chairman in his usual jovial manner, brought the session to a close.

B'NAI B'RITH OF DENVER.

The Entertainment Committee of Denver Lodge No. 171 has arranged for a dance to be given at the Progress Club on the evening April 19.

The lodge will hold a meeting on April 15, on which occasion the third of a series of talks on noted Jews of America will be given by Bro. Harry E. Isaacson on the Straus Brothers—Nathan, Oscar and Isidore.

The Social Service work of the Order is being recognized by officials of state institutions. Recently Warden Tynan wrote Dr. Coffee, head of the Social Service Department of the Order, informing him that two Jewish young men were ready for parole to the Big Brothers of New York and St. Louis.

The Big Brother Committee, assisted by the Jewish Women's Council and Young Women's Jewish Alliance, will give a Seder service to the boys at the Industrial School at Golden.

The bill introduced in the Colorado legislature "to prevent discrimination at places of public accommodation, resort or amusement, and to prevent publication and distribution of discriminatory matter. and to punish the same", sponsored by the B'nai B'rith, passed both houses and has been signed by the Governor.

JULIUS HOUSEMAN LODGE, GRAND RAPIDS, MICH.

The meeting of Julius Houseman Lodge No. 238 of Grand Rapids, Mich., held on March 19, 1917, was designated as ladies' night and consisted of music, songs, readings, short talks and dancing. The following program was carried out:

Discussion.
Is a Jewish Social Center for Grand Rapids Desirable?—Bro. Samuel Braudy.
Discussion.
Violin Solo—Mr. Herbert Treusch.
Accompanist—Miss Grace Treusch.
Bro. Julius Amberg, Discussion.
Reading—Miss Anna Morrison.
Mrs. Charles Freund, Discussion.
Vocal Solo—Miss Elizabeth Fishman.
Bro. Adolph Friedman, Discussion.
Selection by Orchestra.
Miss Bertha Greenbaum, Discussion.
Bro. Hirsch Hootkins, Discussion.
Mrs. Adolph Friedman, Discussion.
Bro. Clarence Weil, Chairman.
Dancing.

What Our Lodges Are Doing

DISTRICT No. 1.

Bro. Henry Meyers, one of the governors at the home at Yonkers, celebrated his seventy-fifth birthday on April 3 and presented beautiful chandeliers to the home. Bro. Meyers received messages of congratulation, not only from brothers in District No. 1, but also from a number of brothers in District No. 7, where at one time he was one of the leaders.

Edward Everett Lodge will celebrate its golden anniversary on May 2.

Bro. Charles H. Shiparo of Bridgeport delivered a lecture, entitled "The United States, Its People and Its Laws", at the Central Jewish Institute of New York City, under the auspices of the Social Service Committee of District No. 1, Independent Order B'nai B'rith. The lecture was illustrated and was very much enjoyed by the large audience present.

Bro. Dr. Bernard M. Kaplan, Secretary of the District, addressed the Good Fellowship meeting Tuesday, April 3, on the "History of Our Coreligionists in Russia"

Bro. Dr. Aaron Eiseman addressed Washington Lodge on his experiences at the Mexican border.

Wednesday, March 14, Washington Lodge listened to a very remarkable address by B. Berinstein, on "My Life's Experiences". Mr. Berinstein, though blind, has achieved remarkable success in the profession of law. He graduated with honors from Columbia University notwithstanding his physical affliction. The address proved to be of great interest.

The Ladies' Auxiliary of Jordan Lodge is conducting classes for the poor children on the East Side and is providing suitable entertainment for them, cheering the hearts of "our little sisters". Mrs. Henry W. Pollock, wife of Senator Pollock, and Mrs. Sanford J. Friedlander, are among the most active workers in that very worthy society.

The Ladies' Auxiliary of Jordan Lodge No. 15, of New York, entertained a number of children at the Madison Street House. Dr. B. M. Kaplan, Secretary of the District Grand Lodge, addressed the children on "The Significance of Purim"

B'nai B'rith Day was celebrated on Sunday morning, March 18, 1917, at Temple Beth El, New York City. Rabbi Samuel Shulman delivered the address on the subject, "Rights and Duties of International [illegible]

[illegible]tan and Washington Lodges of New York City, held recently, a class of thirty-one candidates was initiated, twenty-one of which belong to Manhattan Lodge and the other ten the quota of Washington Lodge.

Horeb Lodge of New Haven was awarded the Degree Team Prize for 1916, Worcester Lodge receiving first honorable mention.

Adullam Lodge of Pittsfield has been steadily increasing its membership, thanks to the efforts of its new and active President, Bro. Leo Zander, who is at the same time the District Deputy for Pittsfield At its last meeting a set of resolutions were presented to Past-President M. G. Rosenthal, on the occasion of his 70th birthday. Bro. Rosenthal is the oldest member of the lodge and has been very active ever since the Lodge was formed. Bro. Rabbi Herbert S. Goldstein addressed Adullam Lodge at its last meeting, speaking on Social Service Work, to which Dr. Goldstein is devoting considerable time.

Maccabee Lodge No. 71, gave a dance at the Headquarters Saturday evening, March 17, which was largely attended.

Jordan Lodge No. 15 gave a dance at the Headquarters Saturday evening, March 31, which attracted a large number of young people.

Bros. Dr. Herbert S. Goldstein and Ely Rosenberg are promoting the work of the Big Brother Movement, through the efforts of the Social Service Committee of the District.

DISTRICT NO. 2.

Missouri Lodge No. 22 of St. Louis Mo., held a special regular meeting combined with an entertainment on Sunday evening, February 21, 1917, which was largely attended.

Akron Lodge No. 719, of Akron, Ohio, gave a dance on Thursday evening, March 15, 1917, which was attended by more than 100 members.

Jewish services were held at the Ohio Penitentiary in Columbus, Ohio, on March 18, 1917, under the auspices of the Social Service Committee of District Grand Lodge No. 2, with Rabbi Jashenoski in charge. Several visitors were present who addressed the audience

Great preparations are on their way for the reception of the delegates of District Grand Lodge No. 2, I. O. B. B., which will hold its annual convention in this city during the month of May. About one hundred and twenty-five delegates from the seven B'nai B'rith lodges composing the district are expected as guests of the local Order. A large and competent Ways and Means Committee, under the able chairmanship of Mr. Alfred M. Cohen, is arranging for the care and the entertainment of the expected delegates.

Under the auspices of Barzillai Lodge No. 111, of LaFayette, Ind., a membership compaign has been conducted, and as a result of the efforts of Rabbi Silver, fifteen new members were secured for the lodge, and this class was initiated at the well attended meeting held on March 4.

Barzillai Lodge gave a costume Ball on March 7, at which prizes were awarded for fancy dancing costumes, etc. The entertainment committee deserves considerable appreciation for the splendid results achieved.

Ebn Ezra Lodge, No. 47, of St. Louis, Mo., gave a Purim Festival on Sunday evening, March 11, 1917.

The program was as follows: Piano selection, Miss Marie Keller; address on the Feast of Purim, Rabbi Samuel Sale; violin solo, Mr. Sol Fisher; address on "Public Affairs and Our Participation" Hon. Louis P. Aloe. Refreshments were served during the evening and a dance followed.

As a result of the efforts of Propaganda Committee of the District Grand Lodge a new lodge has been organized at East Liverpool, O., to be known as East Liverpool Lodge, and a charter for the same has been granted by the General Committee.

DISTRICT NO. 3.

The Ladies' Auxiliary of Braddock Lodge No. 516, of Braddock, Pa., held its annual charity ball on Tuesday evening, March 20, in Masonic Temple. The affair was imformal and was largely attended.

Beaver Valley Lodge No. 777, of Beaver Falls, Pa., held its big benefit ball on Thursday evening, March 29, for the benefit of the B'nai B'rith Orphanage and Home for Friendless Children at Erie, Pa.

A novelty dance to be given by Jericho Lodge No. 44, of Pittsburg, on April 17 1917, promises to be the social affair of the season and will be held at Hotel Shenley. A novel entertainment and dance is promised and the proceeds will be devoted to charity.

New Kensington Lodge No. 762, of New Kensington, Pa., held a Purim Masqurade on March 8, at Columbu Theatre. The affair was a great success, drawing a large attendance from the surrouding cities.

Abraham Lippman Lodge No. 672, of Pittsburg, gave a social in its lodge rooms on Wednesday evening, February 28, 1917 The evening was filled with cards and various vaudeville numbers and at the conclusion, prizes were distributed and refreshments were served.

A well attended meeting at which the initiation of officers took place, was held by the Monongahela Lodge No. 776, of Monessen, Pa., on February 18, 1917. Mr. Aaron Horvitz, of Pittsburg, was the principal speaker and gave a review of the history, the problems and the purposes of American Judaism.

Mr. Joseph Safier was presented with a gold medal in appreciation of his services to the Lodge and was honored with re election as its president.

Monongahela Lodge No. 776 of Monessen, Pa., held an open meeting at which installation of its officers took place. Bro Joseph Sofier, who served the lodge for three terms as president, was again installed for the fourth term, and the occasion was made use of for the presentation of a gold medal to him in appreciation of services rendered to the lodge.

Bro. A. L. Lipsky of Braddock and Aaron Hurwitz of Pittsburgh, who were visitors, addressed the lodge.

DISTRICT NO. 4.

A Purim Masquerade was given by Victoria Lodge No. 758, of Victoria B. C. on March 10, 1917, which was well attended and at which prizes were awarded fo those having the most original costumes.

The Annual Ball of Tacoma Lodge No. 741, of Tacoma, Wash., held on February 28, 1917, was a distinct success in every respect. It was particularly pleasing to note the large number of out-of-town guests.

At the meeting of the Lodge held on March 8, the new officers composing the Degree Team of the Lodge, exemplified the ritual in a most impressive manner on a class of candidates.

At the conclusion of the joint meeting of Abraham Geiger Lodge No. 423, of Spokane, Wash., and on the Ida Blum Straus Ladies' Auxiliary held on Thursday evening, February 22, 1917, a basket party took place which proved to be a social and financial success.

An open meeting of Oakland Lodge No. 252, of Oakland, Cal., was held at Temple Sinai on April 3, at which time the proceeds from the recent Charity Ball were turned over to the Daughters of Israel Relief Society and the Fruit and Flower Mission. The amount distributed exceeds one thousand dollars.

On Thursday evening, March 15, a meeting of Fresno Lodge, No. 723, o Fresno, Cal., was held, which was attended by a number of ladies for the purpose of arranging for the organization of a ladies' auxiliary to the Lodge. Mrs. L. M. Mendelson presided and explained the object of the meeting, after which a discussion was held, and as a result thereof, twenty-two ladies enrolled themselves as charter members of the new auxiliary

Lasker Lodge, No. 370, of San Diego, Cal., gave its monthly dance on Feb. 12, which was well attended. The enthusiasm displayed by those present augered well for the success of similar affairs contemplated for the future.

Mr. David N. Mosessohn, of Portland, President of District Grand Lodge No. 4 addressed a committee of fifty, representing the ten San Francisco lodges, or Wednesday evening, March 7, 1917, outlining his plans for the year's activity and suggesting various lines of work for the committee. He was accorded an enthusiastic reception.

Abraham Geiger Lodge No. 423, of Spokane, Wash., gave its annual dance and card party on Wednesday evening, March 7, 1917, which was unusually well attended.

DISTRICT No. 5.

Arrangements have been made by the Secretary of District Grand Lodge, Bro. George Solomon of Savannah, Ga., whereby a campaign for the establishment of a lodge in the City of Tampa Fla., will soon be undertaken.

On Sunday evening, March 11, 1917, Bro. Dr. George Solomon of Savannah, Secretary of District Grand Lodge No. 5, organized and officially installed Zelnicker Lodge No. 807 at Tampa, Fla., with Mr. Henry Cohen as president and Robert Gordon as secretary.

On Wednesday evening, March 4, Dr. Solomon paid an official visit to Jacksonville, Fla., and after addressing an enthusiastic gathering, aided in the initiation of a class of eleven candidates Jacksonville Lodge is prospering and bids fair to become one of the leading lodges of the district.

On Thursday evening, March 14, Mr. Adolf Kraus, president of the Order, visited Savannah, Ga., and addressed the Jewish community of that city at a largely attended meeting held in the Educational Alliance Building. Dr. Solomon presided and introduced the speaker.

Under the auspices of Jacksonville Lodge No. 800, of Jacksonville, Fla., Rev. Dr. Madison C. Peters delivered a lecture at the Temple on Thursday, March 1, 1917, on the subject, "Why the Prejudice Against the Jew and How to Remove It"? The attendance was unusually large and the address of Dr. Peters evoked much enthusiasm and proved both entertaining and instructive.

DISTRICT No. 6.

Menorah Lodge No. 769, of Stevens Point, Wis., is making arrangements for a membership campaign with a view of securing the affiliation of all the coreligionists resident in Stevens Point, as well as in surrounding communities.

The attention of Julius Houseman Lodge No. 238 of Grand Rapids, Mich., was called by President Collat to the necessity of a social center to be created on a more comprehensive plan than the usual settlement house. The proposition is to create a community center, a central location for all communal activities, except religious services. The lodge appointed a committee to carefully consider the subject matter and submit a report as to the desirability and advisability to consummate such a plan.

As a result of the efforts of Bro. Rabbi Eugene Mannheimer, of Des Moines, Ia., a B'nai B'rith lodge has been organized at Cedar Rapids, Ia., and its application for a charter has been favorably acted upon by the General Committee of the District Grand Lodge. It is expected that the new lodge will be instituted during the month of April.

At the conference of the Central Illinois lodges held in Springfield on April 1, 1917, which was well attended, Bro. Dr. H. J. Davis, President of the District, addressed the gathering on the "Utility of B'nai B'rith Councils". As a result thereof it was unanimously voted to organize a council to represent all the Central Illinois lodges.

DISTRICT No. 7.

As a result of the efforts of Mr. Louis Cohen of Fort Smith, Ark., member of the General Committee of District Grand Lodge No. 7, a new lodge has been organized at McAlester, Okla., and was instituted on Sunday, March 25, 1917. The lodge begins with a charter membership of 25 members.

The lodges of District No. 7 have been requested, through an official circular issued by Rabbi George Fox, chairman of the Cultural Advancement Committee, to observe March 11 as Memorial Day. The committee furnished the lodges also with a program, which includes the reading of the prize essay and of the president's memorial address, as prepared by the president of the district, Bro. Ernest R. Bernstein, to be followed by the recitation of Kadish after the names of the deceased members of the lodge had been read.

The capacity of the synagogue of Morgan City, La., was taxed on Sunday evening, March 11, when Dr. Mendel Silber of New Orleans delivered an address on "Judaism and Life with Special Reference to B'nai B'rith". Mr. Sol Klotz of Napoleonville, a member of the General Committee of the Grand Lodge and a devoted worker in the ranks of the Order, was present and as a result of his propaganda work among the poor coreligionists, a great deal of enthusiasm has been aroused which will result in the establishment of a lodge in that community.

At the regular meeting of Isidor Straus Lodge No. 519, of Fort Worth, Tex., held on Feb. 20, 1917, delegates to the coming convention of the District Grand Lodge to be held in Chattanooga, Tenn., on April 22, 1917, were elected.

The lodge observed Memorial Day with an open session at the Hebrew Institute on March 11 to which the public was invited.

B'nai B'rith Day was observed by Little Rock Lodge No. 158, of Little Rock, Ark., on Feb. 27, 1917. Rabbi Dr. Jos. Stolz of Chicago delivered the principal address at the Temple, where a large audience assembled to hear the speaker who, many years ago, was the Rabbi of the community.

B'nai B'rith Day was celebrated on Sunday, March 18, 1917, by Eureka Lodge No. 198, of Waco, Texas. Dr. Geo. Fox, of Fort Worth, Texas, was the speaker of the occasion. The program also included a number of musical and vocal selections.

On Sunday, March 11, 1917, Isidor Strauss Lodge observed annual Memorial Day. The program consisted of the reading of the prize essay by Mr. Moses Schwartz, "Why Every Jew Should Be a Member of the B'nai B'rith", and the reading of the president's memorial address by Mr. L. L. Shanblum. An appropriate musical program was also rendered.

Nashville Lodge, of Nashville, Tenn., celebrated Memorial Day on March 11, with an elaborate program.

Tuscaloosa Lodge, of Tuscaloosa, Ala., observed B'nai B'rith Day on March 27. Rabbi Ehrenreich, of Montgomery, Ala., delivered the principal address before a large audience.

At a regular meeting of Gulf Lodge No. 221, of New Orleans, La., held on April 5, 1917, in addition to important business, there was a discussion on "The Need of Jewish Education", which was led by Bro. Ehrhard Meyer.

District Grand Lodge No. 7 will hold its annual convention on Sunday, April 22, 1917, at the Hotel Patten, Chattanooga, Tenn.

B'NAI B'RITH CELEBRATION AT HELENA, ARK.

On Sunday, Feb. 18, the annual B'nai B'rith Day celebration of Aaron Meyers Lodge No. 159 was held at the Temple. Rabbi L. Rothstein of Alexandria, La., was the orator of the occasion and he delivered a wonderful and interesting talk on "Why I Am a Ben B'rith". Our young member, Dave Meyers, made a very fine talk on "What the B'nai B'rith Means to the Young Man". Very interesting remarks on what our Order has in store for us by our Rabbi Pizer Jacobs was well received. The musical program was in charge of Mrs. I. N. Metz. After the program, refreshments were served in the lodge rooms adjoining the Temple.

The Kehillah

(Continued from page 6)

ing outside. One was asked why he had not gone to hear the sermon. He replied: "I was there once before and heard him preach. All I understood was 'Jacob'. I don't know whether he meant Yokev, who lives in the 'Gaertel' (the slum district of the ghetto) or any other Yokev. When I go to Reb Moshe Loeb's sermon then I know at least what he is talking". This single incident shows the difficulty which a man of Feuchtwang's type had to face and which kept him a stranger in the congregation to which he ministered for almost 27 years from his election in 1861 until his death Jan. 19, 1888.

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B'NAI B'RITH NEWS
BENEVOLENCE BROTHERLY LOVE AND HARMONY

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JEWISH LEADERS

A Series of Historical Portraits

By RABBI SAMUEL S. COHON, *Chicago*

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8. EZRA, THE LEADER, AS PRIESTLY SCRIBE AND REFORMER.

Israel bears the proud distinction of being "the People of the Book", the nation that gave to the world its noblest literary treasure. As the People of the Book, its ranks were filled with bookmakers. Nevertheless, of Israel, too, we may speak the words of Carlyle, that perhaps once in two centuries there comes a man capable of writing a book. The rest are mere scribblers, whose scratchings on the sand, the winds of time obliterate. But when a true man of letters does appear, he erects monuments for all succeeding ages. What he builds outlasts the hills of granite.

Such builders were Israel's prophets The strivings, hopes and dreams of these men of genius, as embodied in the Book of Books, the Hebrew Bible, are destined to outlast the ages. The voices of these interpreters of God to man still ring out of the Bible's pages, calling to duty and to spiritual heights. The Bible, in its greater part, is the imperishable monument to their immortal spirits. However, this monument was not erected withou the co-operation of other classes of men. Authors, great as they may be, are no the final arbiters of their writings. They stand in need of copyists, editors and publishers to transmit their winged thoughts to the public. The prophets, too, might have been lost to us, had it not been for the scribes who preserved the literary treasures of Israel for mankind.

As among other nations in antiquity, so in Israel, the art of writing was cultivated primarily by the priests. They compiled the sacred histories, the laws, and the oracular utterances. They also committed to writing the songs of the rhapsodes who celebrated the mighty deeds of the fathers of the nation. From time immemorial, the priests wielded the pen of the scribe, to preserve the words of truth, and to evoke the religious feeling in the hearts of the people. In the period following the Babylonian Exile, the Scribe rose to a position of dominance in the religious life of the Jews.

A deep veil of obscurity rests upon the whole two centuries known as the Persian period of Jewish History (539-333 B. C. E.). The chief sources of our information, the books of Ezra and Nehemiah, are so fragmentary and so bristling with difficulties, that any confident reconstruction of the leading events of that all-important age, which holds the key to the Bible, is impossible. Listening intently to the distant echoes of those days, we can still discern the struggles of the great men of God, for the rebuilding of the Jewish nation amid its ruins, and their strivings for a clearer expression of religious truth in the life of the people.

The hopes of the Jewish patriots that the proud city of Babylon would be destroyed, as an act of divine vengeance for the sufferings it inflicted upon their people, were fulfilled only in part. In the year 539, Cyrus, the new lord of Asia, conquered Babylon. As he was welcomed by the priests and nobles, he left Babylon unharmed. Contrary to the anticipations of Deutero-Isaiah, Cyrus, far from demolishing Bel and the other idols of Babylonia, openly declared himself the worshipper of Bel-Marduk. In a cylinder inscription we read these words of Cyrus: "Marduk the great Lord [granted] me favor among the Babylonians, and I gave daily care for his worship. . . . We, in his presence and with sincerity, gladly lauded his exalted [divinity]". This conciliatory policy of Cyrus meant the salvation of Israel. The Assyrian and Babylonian monarchs used to transplant their conquered nations into strange lands, and keep them there as prisoners of war. Cyrus reversed their policy and allowed all such people to return to their homelands. He writes: "I collected all their people (referring to the religions on the other side of the Tigris) and restored [them] to their dwelling places; and the gods of Sumer and Akkad whom Nebonides, to the anger of the lord of the gods, had brought into Babylon, by the command of Marduk, the great lord peacefully in their own shrines I made them dwell, in habitations giving joy to their hearts". (See Cylinder of Cyrus, in Harper's Assyrian and Babylonian Literature, pp. 171-174.)

In keeping with his general political policy, Cyrus issued a decree that "whosoever there is among you of all His (Yahweh's) people—his God be with him—let him go up to Jerusalem, which is in Judah, and build the house of Yahweh, the God of Israel. He is the God who is in Jerusalem" (Ezra 1: 3). Cyrus did not build Jerusalem and its Temple, as the impassioned prophet had predicted. He merely gave the Jews permission to rebuild their sanctuary; and also returned to them the sacred vessels of the Temple, which Nebuchadnezzar had plundered. They were turned over to Sheshbazzar (in Chronicles III: 18, he is called Shenazzar), the son of Jehoiachim, the unfortunate king of Judah, who, after a reign of three months, had been deported to Babylon, and kept in prison for thirty-seven years, until he was released by Evil-Merodach in the year 561. As the son of Jehoiachim, Sheshbazzar was naturally looked upon as the representative of the Jews. With rich gifts of silver and gold and cattle for the Temple, the band of exiles set out in the year 538 for the holy city of Jerusalem. The inspired prophet burst out in jubilant strains:

Go ye forth from Babylon,
Flee ye from the Chaldeans;
With a voice of singing,
Declare ye, tell this,
Utter it even to the end of the earth;
Say ye: "The Lord hath redeemed
His servant Jacob". (Isaiah 48: 20).

The exultation of the people was expressed in these joyful words of the one hundred twenty-sixth Psalm:

When the Lord brought back those that returned to Zion,
We were like unto them that dream.
Then was our mouth filled with laughter,
And our tongue with singing;
Then said they among the nations:
"The Lord hath done great things with these".
Yea, the Lord hath done great things with us;
Whereof we rejoice.

Alas, the dream, though sweet, was only a dream. Sheshbazzar came to Judah, and earnestly undertook the rebuilding of the Temple. (Ezra V: 16). But the building rose very slowly above the foundations. The peasantry of Judah, mercilessly plundered by the marauding neighbors, was too poor to materially assist in the work. The men that had come from Babylon were few in numbers, and rich only in enthusiasm and in love for their fatherland. But something more was needed. The impatient people were yet to learn the invaluable lesson that a nation cannot be reborn in a day.

Following the death of Cyrus, the vast Persian empire was thrown into the ceaseless turmoil of rebellion. Even after Darius I. usurped the throne, the political unsettlement continued. In several provinces attempts were made at the establishment of independent kingdoms. In his own account of these events, Darius states that he had to fight nineteen battles to maintain his authority in the Persian Empire. See Harper, Assyrian and Babylonian Literature, pp. 174-187). Possibly as "a bid for the loyalty of the Jewish community, which, in the troubled days of the Persian Empire, was not without its value", Zerubbabel, as Sheshbazzar before him, was entrusted by Darius with the governorship of Judah. Zerubbabel was the grandson of Jehoiachm. As a "sprout" of the royal stem of David, Zerubbabel must have been the object of many Messianic hopes. Associated with Zerubbabel was Joshua, son of Jehozadak, and grandson of Seraiah, the "chief-priest" of the Temple of Jerusalem, in the days of Zedekiah, the last king of Judah. With a large number of followers, they came from Babylon to Jerusalem, cherishing the highest hopes of a religious and political revival. The people of Judah had not yet outgrown their disappointment over the failure of the first attempt at rebuilding the sanctuary. And their material conditions had not improved. Hence, they pleaded that "the time to build the house of God had not yet arrived".

Zerubbabel and Joshua would not permith their enthusiasm to wane. In dauntless zeal, they restored the altar on its ancient site, and on Rosh Hashana of the year 520 B. C. E. they commenced to offer the morning and evening sacrifice (Ezra III:1-6). The celebration of the Succoth festival increased the joy of the people. Haggai and Zechariah sounded again the trumpet of prophecy, calling upon the people to honor God by rebuilding His Temple.

No sooner was the work started in earnest than the apple of discord was thrown into the camp of the builders. The mixed population of Samaria (composed of the descendants of the ten tribes, and of the foreign settlers that were introduced by the Assyrian conquerors) whose religious life was tinged with paganism (II. Kings XVII: 24ff), offered to help in the building. "Let us build with you", they petitioned the leaders, "for we seek your God, as ye do; and we do sacrifice unto him since the days of Esarhaddon, King of Assyria, who brought us up hither". The prophets had spoken of the day when the Temple would become the house of prayer for all people. But the over-zealous leaders spurned the offering of love, of the half-breed Samaritans. Whatever may be said in extenuation for their action, Zerubbabel and Joshua invited the first sectarian split in Judaism. Curtly they replied: "Ye have nothing to do with us to build a house unto our God; but we ourselves together will build unto the Lord, the God of Israel, as King Cyrus, the king of Persia, hath commanded us". (Ezra IV: 1-3).

Henceforth, the Samaritans became estranged from the Jews, and tried all means to prevent them from building the Temple. However, despite their intrigues at the Persian Court, the second Temple was completed and dedicated in the year 516—about seventy years after the destruction of the first Temple, that was erected by King Solomon. The seventy years in which no regular Temple service was held are considered as the years of the Exile. With the rebuilding of the Temple, the glory of God had returned to Zion. Amid the shouts of joy, at the dedication services, the elders who remembered the grandeur of the First Temple wept aloud. To them, prophet Haggai addressed himself with this message: "Yet but a little while, and I will fill this house with glory, saith the Lord of Hosts. The glory of the latter house shall be greater than that of the former, saith the Lord of Hosts; and in this place will I give peace, saith the Lord of Hosts". (Haggai II: 8-9).

The completion of the Temple inspired the people with new hopes for the restoration of the royal house of David. Haggai did not hesitate to predict the speedy downfall of the Persian Empire, and the subsequent re-establishment of Judah's independence. "The strength of the kingdoms of the nations" will be destroyed. "In that day, saith the Lord of Hosts, will I take thee, O Zerubbabel, My servant, . . . and will make thee as a signet; for I have chosen thee, saith the Lord of Hosts". (Haggai, II:20-23). Zechariah, too, expressed this hope, that Zerubbabel "shall sit and rule upon his throne; and there shall be a priest before his throne; and the counsel of peace shall be between both". (Zech. VI: 12-13). The political aspirations of the Jewish people furnished its enemies with ammunition for their intrigues at the royal court of Persia. The strong arm of Darius which crushed the rebellions of many of his subject nations, must have crushed the hopes of the Jews; for the curtain falls on Zerubbabel, and we hear no more of another scion of the house of David acting as governor of Judah. The Jewish enemies were successful in their intrigues, also during the reign of Xerxes (named Ahasuerus in the Bible. 484-464 B. C. E.) and during the first part of Artaxerxes' reign (464-424). Through their efforts, the Jews were prevented from rebuilding the walls of Jerusalem, and of establishing thereby a proper defense for the city (Ezra IV: 6-23). The material condition of the Jews was steadily deteriorating. Their produce and their property were plundered. Their life itself was not safe. The governors of Judah were not over-scrupulous in their exactions from the people. In their religious life, too, the Jews were interfered with by their neighbors. The brilliant promises of a national revival, held out to them by Ezekiel and Deutero-Isaiah, were still unfulfilled. Through the heroic labors of Sheshbazzar and, later on, of Zerubbabel and Joshua, the high-priest, they had their Temple. But the spirit of life, of hope and of faith was still lacking in them. Together with their poverty and misery, came ignorance and apathy. The Hebrew tongue gradually began to give way to the Aramean dialect which was spoken by the neighboring tribes.

The disintegration of Judaism would have been certain, had not a second Moses arisen in the person of Ezra. With him, Judaism experienced a new Springtime. Later tradition rightly exalted his services, by stating that the Torah was lost and Ezra restored it. His biography, like that of most of our great men, is but scantily recorded. The book which bears his name describes him as "a ready scribe in the law of Moses". (Ezra VII: 6). It was during the Exile that the spirit of Judaism went through a refining process. The prophets were unusually active in preserving the faith of their fathers. The literary men were busy recording the eventful past of their people. And the priests, who were the depositories of the old law, zealously collected the Toroth or law-books. Their labors were embodied in the monumental history of Israel, in the five books of the Torah, and in the four volumes which go by the name of "First Prophets", dealing with the story of the rise and fall of the Jewish state. As a descendent of the leading priestly family of Zadock, and as "ready scribe", Ezra must have had a great share of the editorial work of Israel's sacred records. The Talmud credits him with establishing the text of the Pentateuch, by introducing a new orthography. He replaced the old Hebrew letters with Assyrian square characters, which have been in use in our Sefer Torahs and printed books to this day. (Senh. 21b). The nature of his real service to Jewish Literature cannot be determined, but neither can his services to Judaism be over-estimated. He imbued the dry bones of the house of Israel with the living spirit of divine law.

His biographical note states that "he had prepared his heart to search the law of the Lord, and to do it; also to teach in Israel, statutes and judgments" (Ezra VII: 10). "The law was to him an emanation of the Deity, revealed to Israel by Moses; he placed it higher, infinitely higher, than the writings of other prophets, for the first prophet and law-giver was the greatest of all. Convinced of the divine inspiration of the law of Moses, and flowing with zeal to make its authority paramount, he found no difficulty in infusing his own belief and his own zeal into the Judaeans of Babylonia and Persia. He soon acquired an honored position amongst them, his word gained authority, and he was more eagerly listened to than the prophets had been". (Prof. Graetz. His. of the Jews., pp. 365-6). To spread the knowledge of the Torah amongst his Judean brethren, he left for Jerusalem in the year 458 B. C. E., at the head of a large retinue of Jews, priests and Levites. King Artaxerxes Longimanus invested him with the power of appointing magistrates and judges over the Jews, and of enforcing the Jewish law by the penalties of death, banishment, confiscation of property, or imprisonment. (Ezra 25:26). With costly gifts from the royalty and the rich Jews of the Persian Empire, Ezra left Babylonia. He refused to ask for military escort, in fear that the king might say: Why does not the God of Israel protect you? and he arrived, with his people, at Jerusalem, after a five-month journey, without a single mishap.

Ezra's reputation as religious leader preceded him. No sooner had he offered the sacrifices at the Temple than the faithful representatives came to him with the complaint of the frequency of intermarriage with the heathen. The priests and the Levites, no less than the common people, were reported to be following the abominations of the old pagan nations and of the hostile tribes. "For they have taken of their daughters for themselves and for their sons; so that the holy seed have mingled themselves with the peoples of the lands; yea, the hand of the princes and the rulers hath been first in this faithlessness". (Ezra IX:2). In bitter grief, Ezra tore his garment, plucked the hair of his head and of his beard, and sat down mourning. The people "suffered desecration by mingling with foreign tribes, even though they had abjured idolatry. According to Ezra's reading of the Law, heathens who had accepted the law might enter into the community; they were however not to be put on a footing of equality with Israelites by birth, but were to live in a group apart. . . . The connection with them ought not to be of an intimate character; such was Ezra's opinion, based, not on ancestral pride, but on religious and social grounds. Some dim presentiment warned him that the reception of proselytes or half-proselytes into the community—of such elements as had not been tried and proved in the furnace of suffering, as the seed of Abraham had been—would give undue preponderance to the foreign element, and would de-[illegible] ll the moral and religious advan[illegible] which the Judeans had acquired". (Graetz. p. 367). Towards the evening sacrifice, he knelt in prayer, stirring the heart of the people to fear and repentance. At the order of the officers and the elders, under the threat of confiscation of property and of excommunication, all the people of Judah and Benjamin assembled in the ninth month (Kislev), at Jerusalem, in the street of the Temple, "trembling because of this matter, and for the great rain". In a dramatic manner, Ezra, the priest, rose and proclaimed to the people: "Ye have broken faith and have married foreign women to increase the guilt of Israel. Now, therefore, make confession unto the Lord God of your fathers, and do his pleasure; and separate yourselves from the peoples of the land and from the foreign women". (Ezra X:9-10.) Then the congregation suggested that, owing to the great number of people present and to the heavy rains, the rulers be empowered to deal with the matter thoroughly, adding that "this is not a work for one day or two, for we are many that transgressed in this matter". Ezra himself headed the committee that was in charge of putting an end to the intermarriage evil. In two months, they completed their investigation, and commenced to execute their plan.

With bleeding hearts, many Jews separated themselves from their wives and children. The barrier of separation between the Jews and the outside world was erected, a barrier which saved them from extinction, and also brought upon them the hate and the prejudice of their neighbors. As may be expected, the grief of the deserted wives and children aroused much bitterness towards the Jews in the hearts of those that were related to them. Outraged love usually turns into the most intense hate. Among the men that were repulsed from the [illegible] fellowship were several forceful [illegible]. By means fair or foul they were determined 'to maintain their right of worshipping at the Temple, and of sharing in the faith of Israel".

The endeavors of Ezra were reinforced thirteen years later by the appearance of Nehemiah, the favorite cup-bearer of King Artaxerxes (444 B. C. E.). Moved by the reports of misery that prevailed in Jerusalem, Nehemiah obtained royal [illegible] to rebuild the walls round the [illegible]. The spirit and manner in which he [illegible] his great task render him one of the noblest figures in our history. Cautiously he proceeded with the inspection of the city, and with the work of rebuilding its defenses. His workmen labored with a trowel in one hand and a sword in the other. From dawn to sunset, they were at work, while a part of them stood guard by day and by night. Thus, despite the attacks, the plots and intrigues of the enemies of the Jews, Nehemiah, with the help of the other self-sacrificing Jews, completed the heroic task of rebuilding Jerusalem's walls.

Immediately after the fortification of the holy city, Nehemiah devoted himself to the removal of all the abuses of the land, and to the reconsecration of the Jews to their God. On Rosh Hashana of the year 444 B. C. E., a large public assembly was held, at which Ezra, the priestly scribe, read and interpreted the "book of the law of Moses". (Nehemiah VIII). This was probably the first appearance of the Torah in its completed form, in Israel. The Torah (divided into five parts: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy) contains a history of the beginning of the Jewish people. After a short account of the origin of the world and of the human race—as the ancients understood it—the historian passes over to the narrative of the lives of the Patriarchs: Abraham, Isaac, Jacob and Joseph. The major part of the Torah (four books out of the five) is devoted to the life and laws of Moses. The authors everywhere speak of Moses in the third person. But, because the laws which were believed to have originated with Moses are imbedded in that record, the whole work came to be spoken of as the production of Moses. The laws themselves, with the exception of the Ten Commandments, while imbued with the spirit of Moses, the founder of Israel's religion, can hardly be considered as the work of Moses. They were called to life in the course of centuries of national existence. The earliest of them are embodied in the Code of the Covenant, and are attached to the Ten Commandments (Exodus XX-XXIII). In this collection of laws, we find relics of ancient Semitic practice, ethicized and Judaized, i. e., adapted to the needs of Israel in Canaan. Of a higher ethical and religious tone are the Deuteronomic Code (Deuteronomy) and the Code of Holiness (Leviticus XVII-XXVI). These laws regulate the civil and ceremonial life of the people. Throughout, it is their object to set Israel apart as a "peculiar nation", as a model people. They are pervaded by the prophetic spirit with its insistence on "Justice, justice, shalt thou pursue" and on "Thou shalt love thy neighbor as thyself". The voice of the great prophets was now silenced, but their message, turned into law, began to mould the life of the people. The work of the Prophets was now completed by Ezra, who, through the written law, inaugurated a reformation of the most far-reaching consequences in the life of Judaism. The effect, on the people, of that reading of the Torah, cannot be described. Tears mingled with smiles; deep repentance with joy. On the twenty-fourth day of Tishri, another assembly was held, which has gone down in history as the "Kenesseth hagedola", the Great Assembly, because it marked a turning point in the history of the Jewish people. Taking the Torah as the foundation of their civic and religious life, the people assembled. solemnly pledged themselves to keep its teachings, to observe the Sabbath, support the Temple and its servants, and above all to refrain from intermarriages with the heathen nations. (Nehemiah VIII-X). In the twelve years or more of Nehemiah's governorship of Judea, the religious and economic life of the people was greatly advanced. Through his efforts the reformation of Ezra was made lasting.

Some people regarded Ezra's policy as extremely harsh. In protest against his demand that all Jews were to send away their non-Jewish wives, and particularly against his placing the Moabites under a special ban, it is believed that some unknown author wrote the artistic story of Ruth, showing that the royal house of David sprang from a Moabitish woman who had embraced Judaism. Malachi, too, protested against the evil of marrying daughters of a "strange god"; but the forced divorces he regarded as a still greater evil:

"Ye cover the altar of God", he cried,
"with tears, with weeping, and with sighing,
Insomuch that He regardeth not the offering any more.
Neither receiveth it with good will, at your hand.
And ye say: 'Wherefore'?
Because the Lord hath been witness
Between thee and the wife of thy youth,
Against whom thou hast dealt treacherously,
Though she is thy companion
And the wife of thy covenant; . . .
For 'I hate putting away (divorce)',
Saith the Lord God of Israel,
'And him that covereth his garment with violence',
Saith the Lord of Hosts.
Therefore, take heed to your spirit, and deal not treacherously". (Malachi II: 11-16).

However, Ezra's strenuous measures must be judged in the light of the sad facts of his day. Without his efforts, it is doubtful whether the Jewish people would have maintained so comparatively high a degree of racial and religious purity through ages of prosecution. The Rabbis said that "if Moses had not anticipiated him, Ezra would have received the Torah". In the light of historic studies, we know that the Torah was only begun with the Ten Commandments of Moses, and that it received its present form about a thousand years later, at the hands of the priest-scribe, Ezra. If our people has come to be known as "Am hasefer", the Nation of the Book—the Bible, it is due to the service of Ezra, the "Sofer", the ready scribe of the law of God, and to his followers, the Soferim.

BIBLE READING IN PUBLIC SCHOOLS DISCUSSED BEFORE LEGISLATURE.

The bill introduced at a session of the State Legislature of Minnesota allowing the reading of the Bible in the public schools was given its final hearing in the House Chamber on Tuesday, March 27, 1917. The bill has been opposed by a large number of collegemen and aldermen of various denominations, the B'nai B'rith lodges of St. Paul and Minneapolis being particularly active. Among those who spoke against the bill at the hearing were Dr. I. L. Rypins, Gustavus Loevinger and Emanuel Cohen.

JEWS APPOINTED TO IMPORTANT POSITIONS.

Seven Jews were appointed by the provisional government to important government positions. All of these are lawyers of prominence. M. Goldstein was appointed chairman of the committee of Ministers which will decide upon the legality of the arrests made within recent weeks; Halpern was made member of the Council of the Ministry of Justice; Grusenberg, Kalmanowitch, Sheftel, Kaplan and Ginsburg were appointed members of the Council of Ministers.

M. Vinaver is a member of the committee of Ministers which was appointed to work out a plan for the coming constitutional convention.

One hundred and eleven Jews have thus far been admitted to the bar in Moscow since the overthrow of the old government.

M. Bernstein, a wealthy Petrograd Jew, donated the sum of 250,000 roubles to found a Jewish Temple of Liberty in honor of the Russian revolution.

AMERICAN JEWS CAN NOW VISIT IN RUSSIA.

Will Be Goverened by Regulations Covering Other Aliens, Washington Is Told.

Washington, May 12.—All doubt that may have existed as to the right of American Jews, either native or naturalized, freely to visit Russia was removed by the receipt at the Russian Embassy of notification from the Petrograd foreign office of the exact terms of the decree emancipating the Jews of Russia from all of the onerous restrictions under which they have lived for so long.

Their entrance into Russia will be governed by the same stipulations which apply to all other aliens.

The Jewish Parties in Poland

Polish Jewry, passing through a tremendous economic crisis, has not only maintained itself but has struggled onward, to the security of a national, cultural future. It is aware that the existence of the individual is dependent on the existence of the collective whole. It is alive to the fact that every year a new generation of children embark upon life, and that these children have to be secured for Judaism. The Zionists have entered upon this task joyfully, realizing that it is their duty. Leaders are lacking—Rabbis and teachers—who can develop the Jewish spirit in the youth. But these difficulties will disappear. Already there are in the Warsaw University two hundred Jewish students of both sexes who are Nationalists. The Jewish gymnasium and the Hebrew elementary schools are augmenting the forces needed for this purpose, and after the war, a seminary for teachers will be established with the same end in view. All that is needed now is that the leaders be given the ability to hold out. If this can be done, the Jewish future in Poland is very hopeful.

The Polish Jews are very poorly organized. Only a small number of them are represented on the various committees and political parties. Although the possibilities for the masses to participate in politics are much greater than in the past, owing to the municipal elections and the anticipated changes in the qualifications of voters, the masses do not assert themselves, and the only time their existence is felt is at the elections.

The assimilationists are few in number. In Warsaw, out of 335,000 Jews, only 1,000 families may be classified as assimilationists.

The so-called "Impartials" are a group containing a few persons of note, who are either Zionists or Nationalists, but who refuse to commit themselves to the political platform of either the Zionists or the Assimilationists.

The Zionists are well organized; they have their Central Committee in Warsaw in touch with seventy cities. Besides there are Zionist centers all over Poland. The cultural work is really the backbone of Zionism in Poland, where there is a widespread interest in the revival of Hebrew, which explains the enthusiasm which the establishment of the Hebrew schools has evoked. These Hebrew schools do not indicate a hostile attitude towards Yiddish, but are an expression of the natural enthusiasm of every Zionist to bring about a closer union with Palestine through the Hebrew language. The children are particularly enthusiastic and Hebrew is becoming the language of their childish conversations.

In addition to the elementary schools, the nurseries established by the Zionist Curatorium, and the Hebrew intermediary school Jabnei, in Lodz, there are in both of these cities gymnasia which may properly be designated as national Jewish educational institutions. Polish is the language of instruction, but Jewish subjects are imparted in Hebrew and the spirit of the school is national.

It is not easy to determine the numerical strength of the Zionist organization in Poland, but a fair estimate can be obtained from the tremendous number of cultural and educational institutions and the great demand for Hebrew teachers. Still another striking indication of Zionist strength is the tremendo[illegible] which the Zionists, as indiv[illegible] in the Jewish institutions [illegible] general character.

The real power of the Zionist organization is proved by the Lodz election of thirty-two council members; there are only four Assimilationists and two Neo-Assimilationists. The other twenty-six have a national Jewish platform and belong to the Jewish Election Committee; nine are members of the Zionist organization, as has already been reported in these columns. The Jews of Lodz felt that two grave mistakes, with far-reaching economic and cultural consequences, had been made by the Jews in Warsaw. One was the formation of an illogical "block" by the Zionists, Assimilationists and Chassidin, and the voluntary relinquishment to the Poles of nearly half the mandates. The masses had an intuition of these blunders and manifested their indignation in the tremendous vote cast for the "people's group" which opposed all compromises.

The voluntary surrender of mandates has not mitigated the Jewish position. The brutal attitude of the city council toward the Jews proves again, if proof is necessary, how zealously a national minority must guard every last one of its rights.

The struggle between the various Chassidic leaders continues, but among the younger generation of Chassidim there is a strong leaning towards national Judaism. At the Warsaw elections thousands of Chassadim voted with the People's Group, in spite of instructions to the contrary. In Lodz, the younger Chassidic elements defeated the efforts of the leaders to bring about a union with the Assimilationists.

Two German Rabbis, Dr. Pinchas Cohn and Dr. Karlebach, have taken up residence in Poland, to spread the cult that the Jews are a religious sect merely. On Feb. 1 they established a Yiddish daily, "The Jewish World", the suspension of which is expected momentarily. Their support comes from the German Jewish Assimilationists, and their hope for success is based on the supposition that the Chassidic masses are anti-national. The lofty motive of the propaganda of these two German Rabbis is to rescue the Polish Jews from the clutches of Zionism. On this basis they entered into an alliance with the Gerer Rebbe, with the result that the Chassidic Rebbes of Poland have become involved in a struggle for supremacy.

Anti-Defamation League

During the past few months the League has been engaged in attempting to secure the passage in certain states of a law designed to prevent the publication of discriminatory advertisements, the effect of which would be likely to arouse prejudice against the Jew. As a result of its activities in this connection, the act prepared by the Managing Board of the League, has been enacted into law by the legislatures of the states of Colorado and Maine, and has been passed by the House of Representatives in several other states, under conditions which indicate its early enactment into law.

As the legislative season draws to a close reports will come in more rapidly, and it is hoped that before the next issue of this paper we will be able to report passage of the law in several other states. The close of the legislative campaign will permit officers of the League to devote their attention to other important branches of our work.

One great field of activity which has been only touched has been that which deals with literature used in public schools, which has a prejudicial effect. About two years ago the secretary of the League made a survey of all of the public schools of the country with a view to determining what schools used the "Merchant of Venice" as a part of its regular curriculum for intensive study. The results of that survey, which was made by addressing communications to the superintendents of schools in all cities having a population of ten thousand or over was not satisfactory, as a large number of the superintendents failed to respond to the questionaire which was mailed to them. Many of the superintendents replied that the "Merchant of Venice" was included in their course of study because the college entrance requirement board had listed the "Merchant of Venice" among those readings required for admission to the colleges and universities of the country.

Our first efforts were directed to secure a modification of the admission requirements laid down by the board in question, and as a result of our activities the "Merchant of Venice" was removed from the list of the required readings and included among the optional readings. This important step in the solution of the great problem was accomplished nearly two years ago, and the board of the League then concentrated its attention upon the efforts to secure the discontinuance of the study of this play in the grade and high schools of the large cities. As a result of its campaign, the study of the "Merchant of Venice" was discontinued in a large number of cities throughout the country and considerable agitation aroused against its continued use in other cities. Other organizations then took up the work, and with some degree of suceess. The attention of the League was directed to other problems and for the past year little has been done in connection with this great field of activity. Another reason for the cessation of efforts along this line is the fact that school boards arrange the curriculum for each year during the spring and summe preceding the opening of the school year. During the coming summer, the League expects to devote its energie almost entirely to a determined effor to secure results in those cities which have not as yet taken any steps to discontinue the study of this play.

As a first step in this campaign, and with the approval of the president of the Order, the local lodges of the Order throughout the country are urged to appoint committees to investigate local conditions and report to the office of the League the status of their respective cities. Communications should be addressed to Leon L. Lewis, Secretary, Anti-Defamation League, 1228 Tribune Bldg., Chicago.

There has been so much misunderstanding of the reasons which have impelled the board to take a decisive stand against the intensive study of this play in the public schools that it is proper at this time and in this place to explain in brief why the board considers the matter of such great importance. Many school superintendents are of the opinion that we are too sensitive and that, as a matter of fact, the Jewish students in a class do not as a rule feel any embarrassment of the reading of the play. We are told of instances where the play has been produced in the public schools and where the part of Shylock is acted by one of the Jewish students. We are told that Jewish students vie with each other in an effort to secure the honor of acting the part of Shylock in such school presentations. But the gist of our objection is not the effect which th study of the play has upon the Jewish student, nor are we particularly concerned with his or her feeling when the play is studied in the schools. We are concerned primarily with the effect of the study of the play upon the mind of the young non-Jewish student. The instructor may be fair-minded and may attempt to show that the play is an indictment of the Gentile and not of the Jew He may claim that Shylock has by far the better of the argument throughout the play and that the plot and characters of the play might be turned into potent illustrations of the baneful effect of race prejudice upon human nature. Principal Williams of the Sacramento, Cal., High School, remarks in this connection:

"Personally, I think it depends entirely upon the manner in which it is handled in the teaching. A wise and careful teacher could make the pupil see that while Shakespeare was influenced by the hostile attitude of his day, there is yet much in the character of Shylock to excite sympathy; that he is fully as much sinned against as sinning, and if the teacher has been so forunate as to see Henry Irving act the part, he can leave with the child a sense of shame that Christians were ever so un-Christian as to persecute the Jews as they did in the middles ages".

Superintendent Asher J. Jacoby, of Elmira, N. Y., writes in a similar vein:

"The head teacher of English informs me that when she taught the play it was made the occasion for teaching a broader tolerance for the Jewish race. The students were required to read Marlow's 'Jew of Malta' for contrast with Shakespeare's treatment of the race prejudice question and were required to compare the Old and New Testament teachings in justice and mercy to show whether Jew or Christian was following his religious creed the more closely".

Unforunately, Shakespeare has taken occasion in many passages throughout the play to vent the spleen of the Jew-baiting Venetians against the Jew in such a manner that the young non-Jewish student cannot avoid being affected.

The instructor, no matter how fair-minded he may be, cannot explain away, for example, that passage in the fourth act, where Antonio cries out:

"You may as well do anything most hard as seek to soften that—that which what's harder—his Jewish heart".

Can a young non-Jewish student sitting side by side with a Jewish school mate in a public school room help contrast the difference in race and religion between the Jew and himself, and, having regard to what he was then hearing would he not feel that his Jewish fellow pupils were descendants of unloving grasping progenitors and his inferiors in character? The quotation above is but one of many. What is the effect of th following:

Shylock:
"I hate him for his is a Christian:

He hates our sacred nation,

Cursed be my tribe,
If I forgive him".—Act I, Scene II.

Shylock:
"You call me misbeliever, cut-throat dog,
And spit upon my Jewish gaberdine".

Antonio:
"I am as like to call thee so again,
To spit on thee again, to spurn thee, too".

Launcelot Gobbo:
".....the Jew, my master who,
God bless the mark! is a kind of devil;
.....Certainly, the Jew is the very devil incarnation".

"My master's a very Jew; give him a present! give him a halter: .....I will run .....for I am a Jew, if I serve the Jew any longer."—Act II, Scene II.

Jessica:
"To be ashamed to be my father's child!

O Lorenzo! I shall end this strife,
Become a Christian and thy loving wife".
Act II, Scene III.

Shylock:
"I'll go in hate, to feed upon
The prodigal Christian.....
There is some ill a-brewing
For I did dream of money-bags tonight"
Act II, Scene IV.

Salarino:
"The villain Jew, with outcries ras'd the duke".—Act II, Scene VIII.

Shylock:
"I'll plague him; I'll torture him: I am glad of it".

"I will have the heart of him, if he forfeit; for, were he ,
Out of Venice, I can make what merchandise I will".—Act III, Scene I

Salanio:
"Here comes another of the tribe; a third
Cannot be matched, unless the devil
Himself turn Jew".—Act II, Scene I.

Jessica:
(Shylock's daughter)
"When I was with him
I have heard him swear
That he would rather have Antonio's flesh
Than twenty times the values of the sum,
That he did owe him; and I know.....
It will go hard with poor Antonio".
Act III, Scene III.

Jessica:
"He tells me flatly; there is no mercy for me
In Heaven, because I am Jew's daughter".—Act III, Scene V.

Duke:
"A stony adversary, an inhuman wretch
Uncapable of pity, void and empty
From any dram of mercy".

Gratiano:
"Harsh Jew: Thou mak'st thy knife keen: but no metal can,
No, not the hangman's axe, bear half the keenness
Of thy sharp envy".

O, be thou damn'd, inexecrable Jew".
Act IV, Scene I.

Bassanio:
'And curb this cruel devil of his will".

Gratiano:
Entreat some power to change this curish Jew.—Act IV, Scene I.

In the light of all this, can it be denied that the "Merchant of Venice" engenders or produces prejudice against the Jew?

It is the duty of superintendents of schools to arrange the curriculum so as to obtain the very best material in every line of thought. It is not surprising that they have almost uniformly selected the "Merchant of Venice", as it is a favorite classic and a wonderful example of Shakespeare's literary genius; but the common school education is designed to do more than teach our children what is technically best in literature, science and art. The rearing of children, democratically and without prejudice, should be an equal, integral part of elementary education. Is the sacrifice of the general friendly relations between pupil and fellow pupil justified by the admittedly great literary value of the play? There can be no question as to the answer.

It is for the League, through its executive committee and the lodges of the Order, to impress this fact upon the minds of school superintendents in every city and village, so that one important factor in creating prejudice will be eventually removed.

CENTRAL CONFERENCE OF AMERICAN RABBIS.

Announcement is made that the Program Committee of the Central Conference of American Rabbis will shortly send out the tentative program for the Twenty-eighth Annual Convention of the Conference, to be held in Buffalo, N. Y., June 28th to July 4th, inclusive.

Word comes from Buffalo that Temple Beth Zion and Rabbi Louis J. Kopald will make unusual preparations for the comfort of the members who will attend and for the entertainment of the Conference. The Jewish community of Buffalo is issuing a special personal invitation to every member of the Conference, urging him to attend.

The Executive Committee issued a letter to the Presidents of Congregation served by the members of the Conference, urging the necessity of the attendance of Rabbis at those meetings, and suggesting that the Congregations continue the custom of defraying their Rabbis' expenses. Rabbi Isaac Landman, the Corresponding Secretary of the Conference, announces that he has been in receipt of a larger number of favorable replies from the Presidents of Congregations, than heretofore.

The program will contain several extraordinary features. One especially is announced on the discussion of "The Practical Problems of the Ministry". A paper on the subject will be read by Rabbi Samuel Koch, of Seattle, Wash., and then the Conference is to divide itself into groups to discuss the various propositions laid down in the paper.

An unsually large Conference is expected this year.

MAJOR GENERAL LEONARD WOOD GUEST OF B'NAI B'RITH.

Major General Leonard Wood was the guest of honor of Akiba Lodge No. 173 and of the Intellectual Advancement Committee of District No. 1, Tuesday evening, April 10th, at the B'nai B'rith Headquarters, New York. President Rosenzweig presided. The General delivered a very interesting address on "Patriotism and Preparedness." Brothers Theodore Schmerl, William H. Silk and Myer L. Victorius were the Committee on Arrangements.

MEN WHO FURNISHED THE SINEWS OF WAR FOR OUR REVOLUTION.

Extract from "Kansas City Star".

Another financial patriot of that fateful period, who was closely associated with Robert Morris in all his various schemes for raising money, and who gave liberally of his own means not only to the cause itself, but in personal loans to the often impecunious statesmen who were sponsors for it, was Haym Salomon. He might easily have avoided his patriotic obligations and hid himself behind the shelter of a hyphen, for he was a Jew, born in Poland, and was familiarly known among the statesmen of those days as "our little friend on Front Street". Salomon was Morris' confidential agent in all his transactions—he was the man to whom Morris first appealed when he wanted "real" money and wanted it quick. And he always got it. Salomon himself contributed more than $600,000 out of his own personal funds for the uses of the army and navy, and a good portion of that sum never came back to him, nor to his heirs. The secret negotiations with France and Holland by which money and credit were obtained in those countries were largely conducted by Haym Salomon, who enjoyed not only the confidence of the patriots of this country but that, as well, of the kings and courts of Europe who were friendly to the United States. Salomon's place on Front street, Philadelphia, was the rendezvous of the agents, consuls and ambassadors of the countries then in allegiance with us, all of whom regarded him in the light of a confidential friend and adviser. He was the intimate friend and associate of his fellow countrymen, General Pulaski and General Kosciuszko. And his private purse was always open, not only to the chevaliers, but to the generals of the American army and to the members of Congress. Just the kind of a patriotic money lender Haym Salomon was will perhaps be better understood by quoting from a letter of Madison, who was long a pensioner upon his bounty:

"The kindness of our little friend on Front Street, near the coffee house, is a resource that will preserve me from extremities, but I never resort to it without great mortification, as he obstinately rejects all recompense. The price of money is so usurious that he thinks it ought to be extorted from none but those who aim at profitable speculations. To a necessitous delegate he gratuitously spares a supply from his own private stock". And the delegates, by all accounts, drew liberally upon that private stock.

But Haym Salomon was not only willing to shed his money for the cause—he was ready and willing at any time to shed his blood as well, and twice he narrowly escaped death at the hands of the British, to whom his loyal activities were very obnoxious. As early as 1775 he was arrested as a suspected "patriot" and thrown into prison. Later, in 1778, Sir Henry Clinton had him arrested for a spy and charged him with attempting to burn the British fleets which lay in the harbor of New York. He was tried and condemned to death. But he put his hard money to work again from outside his dungeon and effected a remittance of the sentence. He was still regarded with suspicion and his renewed activities in the service of his country soon brought the British guards again to his doors in New York, where he lived for a short time after his release from prison. But he eluded them in a spectacular flight, escaped from New York and made his way back to "Front Street, near the coffee house," in Philadelphia, his home town, where he resided until his death in 1785, honored and respected by every public man of the day to whom his valuable patriotic services to his country, in its time of greatest need and darkest promise, were known and understood.

A NOVEL ENTENTE.

A very novel suggestion for a political alliance in the near East, at the close of the war, was made by Mr. Norman Hapgood, in his syndicate letter, which was released for publication in this country on April 8. The suggestion is for an entente among a Jewish State in Palestine, a new Arab Kingdom and a new Armenian State. "On these lines", Mr. Hapgood says, "there has been one new suggestion made about the war and its effect upon the Settlement of the Jewish problem, connected with the British success in Asia Minor. It is that there might be formed an entente between a Jewish State in Palestine, a new Arab Kingdom to be proclaimed by Great Britain and a new Armenian State. Arabs, Jews and Armenians always get along well together and would form a friendly group of small nations at the strategetic points in the trade routes of the world".

THE AMERICAN JEWISH WOMAN TAKES HERSELF TO ACCOUNT.

By Mrs. Jacob Harris.

A group of Jewish women in Minneapolis have put before themselves the question: "What are we doing to help our war-stricken Jews of Europe"?

The women of the warring nations, noble and common alike, felt as soon as the war broke out that much of their country's welfare depends upon them. Without hesitation they abandoned extravagance and frivolties and put their shoulders to the wheel. The world now stands amazed at their display of genius, zeal, bravery and endurance.

America has enjoyed the blessings of peace and with peace unprecedented prosperity. As American citizens we Jews have shared this peace and prosperity, till we are now estimated to possess greater wealth than do all the rest of the Jews of the world together.

But while as Americans we are at peace, as Jews we are at war, for no less than 500,000 Jewish soldiers are fighting and dying in the trenches. These represent from 8,000,000 to 10,000,000 war-stricken Jews.

Belgium, a nation of 7,000,000, suffered and all the world came to the rescue. But the Jews have virtually only their American brethren to help them. But these, though richer than all the rest of the Jews of the world, have given less than the Jews of Moscow alone. In simple terms, the American Jews, thinking themselves very liberal, have given $1.00 a year per capita since the war began. In other words, they have given as much as their average child spends for candy in a month.

Thoughtless selfishness, pure and simple, has been their rule. In the face of suffering and privation such as history has no record of, the Jews of America are indulging in extravagances so flagrant that our non-Jewish neighbors are beginning to notice and to "talk."

Let us ask ourselves, if not as a people, at least as women, for it is we women, let us be truthful, who set the standard of life true or false, let us ask ourselves what we are doing for those who are martyrs to the Jewish cause. For we cannot help hoping that this hell-fire may melt the iron hearts of the rulers of the world and they may provide us, [illegible]'s step-children, with a roof [illegible] our own.

Let us Jewish women of our blessed United States as a whole ask ourselves the question, what are we doing to help our war-stricken Jewish brethren? And let us dare to answer as the group of Minneapolis women dare to answer themselves: "We will henceforth set a new standard of life. We will not judge a man's prosperity by the costliness of his wife's clothing, nor by the extravagance of her parties, but we will judge him by the amount he gives to save the starving. We shall take our pleasures, for pleasures make for life, but we shall take them inexpensively. If we vie with one another it shall be in praise of the good and simple. And instead of loud applause we shall promote the quiet neighborly hour that feeds the spirit.

"And finally we shall not spend, however great or small, an amount without asking ourselves if we must spend it. If we must not we shall be honest with ourselves and give that amount not spent to the end that the starving may eat. Seven cents a day will save a human life".

Each woman who thinks this ideal worth while can become a missionary for the cause of humanity by acting upon it herself and by getting ten other women to live up to the ideal. Thus there will be formed a chain of happy and cheerful givers that will lend strength and courage to the men and women entrusted with the great relief work.

HONORS FOR ITALIAN JEWS.

Various Italian coreligionists have recently been the recipients of honors from the government. Among them are Cavaliere Moise Foligno, of Ancona, a former president of that community, and now resident in Milan, who has been made commander of the Order of the Crown of Italy. A similar honor has been paid to another resident of Milan, Advocate Angelo Barzilai. Other recipients of this honor are Dr. Corrado Segre, Professor of Higher Geometry at the University of Purin, and member of the Royal Academy of Science of that city; Professor Aronne Torre, inspector under the Ministry of Public Instruction, [illegible] Cavaliere Lelio Fubine, who fills [illegible] Jewish and general offices. Recent [illegible] to the rank of Cavalier of [illegible] order are Professor Adolfo [illegible] Advocate Michele Ottolenghi [illegible], and Signor Dario Levi of [illegible]

CONFIRMATION.

The Festival being again at hand to commemorate the day, when from Sinai's height was proclaimed that Divine Code, which each succeeding age has adopted as the basis for its moral law and which we reiterate by holding the ceremony of confirmation, a thought should be given by the elders to the fact that simply having the children go through the ceremony is not sufficient, but that they themselves must set an example by their actions in order to make a proper impression.

There seems to be something lacking at present, for notwithstanding the fact that the ceremony of "Confirmation" takes place year after year and of there being so many organizations who claim that their object is to keep their members in touch with Jewish ideals and to have more reverence for the Sabbath and other holy days, not a day passing without one receiving a pamphlet of some kind calling attention to these objects, when the time comes to show that we have some reverence for all the days which help to maintain our historical consciousness, we not only do things which are unnecessary, but sit back and take part in affairs with our Christian friends, which could easily be postponed to some other day or hour, if only the proper suggestion was made; for the Christians have reverence for the historical days of the Old Testament and respect the Jew who does not neglect them.

If there is to be any real result from the ceremony of Confirmation, the proper example must be set by the elders. If they become thoughtless and do things which seem irreverent, the children will naturally follow, no matter what training they may receive elsewhere.

It is not a question as to what days are acceptable to God, for we are taught that God is always with us and every day should be dedicated to him by doing some good act. So far as the Supreme Being is concerned, no particular day of any kind need be observed. It is simply a question of keeping alive the historical consciousness. While the church observes Sunday on account of the traditional ascension of Jesus of Nazareth, it also honors Saturday by reciting a portion of the ritual on the Historical Sabbath.

If all our people would have more reverence for all these and avoid doing unnecessary things on the Sabbath, it would go a great deal further toward solving the present-day problems than all the arguments about Synagogue Service and ritual combined.

No matter as to how many biblical conferences may be held each year and Confirmation may be conducted on so ever an elaborate scale, the problem is up to the layman.

LOUIS L. MICHAELS.

ZANGWILL RETURNS TO ZIONIST MOVEMENT.

Israel Zangwill, the distinguished English author, has announced his return to the Zionist movement, from which he has been alienated since 1905. At a meeting in London, held several days ago, Mr. Zangwill said that it was almost certain that, at the end of the war, Palestine would fall into the hands of the Allied Powers. This historic event, he said, will give the Zionists the opportunity to realize their ideal, which is the establishment of a publicly secured, legally recognized home for the Jewish people in the Holy Land.

Mr. Zangwill explained that he left the Zionist movement in 1905 because he had become convinced that it would be impossible to create a Jewish State in Palestine under Turkish rule. At that time he felt it his duty to seek some other land to which Jews, dwelling in lands of persecution and oppression, could flee and establish themselves on an autonomous basis. He had, therefore, organized the Jewish Territorial Movement, which had given serious consideration to Great Britain's proffer of Uganda, in Africa, to the Jews, and had investigated the possibilities of Cyranaica, Australia, Mexico, Central America and other possible territories for a Jewish "haven", but had not been able to find a suitable location. Now, however, when Palestine was about to become free, and there was strong possibility that it would be given to the Jews, said Mr. Zangwill, he wants to do his utmost for Zionism and give it his full support.

JEWISH OFFICERS IN THE RUSSIAN ARMY.

By decision of the new government, M. Gutchkoff, the Minister of War and Marine, has issued an order permitting the promotion of Jews to all commissioned ranks in the army, and abolishing all restrictions hitherto enforced against our co-religionists in the army and navy. The news has been received by the forces with enthusiasm.

TWENTY-FIFTH ANNUAL MEETING OF THE AMERICAN JEWISH HISTORICAL SOCIETY.

The Silver Jubilee and the twenty-fifth annual meeting of the American Jewish Historical Society was held in New York on Sunday, April 22, 1917, at Hotel Ansonio. The sessions were unusually well attended.

Dr. Cyrus Adler, President of the society, in opening the proceedings extended a welcome to those attending the Jubilee meeting of the society. The sessions were devoted principally to the consideration of papers dealing with Jewish history, and the following papers were presented:

"When did Jerusalem Surrender to Antioches Sidetes"?—Dr. Solomon Zeitlin.

"The Aims and Tasks of the Science of Jewish History"—Prof. Alexander Marx.

"Jewish Rights at the Congresses of Vienna and Aix-la-Chapelle"—Max J. Kohler.

"British Projects for the Restoration of the Jews"—Albert M. Hyamson.

"Judith Peixotto Hays"—Miss Elfrida Cowen.

"Dr. Daniel L. M. Peixotto of New York"—Daniel P. Hays.

"Napoleon and the Jews"—Rev. Dr Abraham A. Neuman.

"Notes of Jewish Interest in the District of Columbia"—Rev. Dr. Abram Simon.

"References to Jews in Harris Newmark's 'Sixty Years in Southern California'"—Israel Cowen.

"Cotton Mather and the Jews"—Lee M. Friedman.

"Biography of David Salisbury Franks"—Leon Huhner.

"Some American Literateurs of the Last Century"—Mrs. Max J. Kohler.

"A Pamphlet on the Subject of Reform, Jamaica, 1848"—Rev. Dr. David de Sola Pool.

"Colonel Myer Asch and the Centennial Exposition at Philadelphia"—Rev. Dr. David de Sola Pool.

"Mordecai M. Noah, His Life and Work from the Jewish Point of View"—A. B. Makover.

"America, Thou Hope of Nations", new poem by Mrs. Minnie D. Louis.

The business session of the society was held on Monday, at which the reports of the officers were presented, from which it is shown that the membership of the society is now close to the 400 mark.

The following officers and members were elected: President, Dr. Cyrus Adler, Philadelphia; vice-presidents, Hon. Simon W. Rosendale, Prof. Richard J. H. Gottheil, Rev. Dr. David Philipson and Hon. Julian W. Mack; Corresponding Secretary, Albert M. Friedenberg; Recording Secretary, Samuel Oppenheim; Treasurer, Hon. N. Taylor Phillips; Curator, Leon Huhner; additioinal members of the Executive Council, Charles J. Cohen, Dr. Herbert Friedenwald, Prof. Max L. Margolis, Prof. Alexander Marx.

The members of the American Jewish Historical Society were the guests of the Judaeans at a reception in the Hotel Ansonio on Sunday evening. Addresses were made by Dr. Cyrus Adler, Prof. Jacob H. Hollander and Daniel P. Hays. Following the speaking the guests adjourned to the reception room, where refreshments were served.

B'NAI B'RITH HOLDS SEDER AT FORT LEAVENWORTH, KAN.

On Friday evening, April 6, 1917, Seder was given at the Disciplinary Barracks at Fort Leavenworth for the Jewish inmates, under direction of Morris Abeles, who conducted the services, assisted by Messrs. C. H. and M. Freedberg and Mr. Julius Abeles, all representing the local B'nai B'rith Lodge. Mr. C. H. Freedberg of the B'nai B'rith Lodge spoke on the work the Order is doing all over the world.

Chaplain Axton, through whose kindness and attention much of the success of the Services was due, gave an interesting talk to the boys.

A similar Seder Service was given at the Federal Prison on Saturday evening, April 7th. Those who attended included Mesdames Pevsner and Ettenson, Messrs. C. H. Freedberg, M. Abeles and a number of visitors from Kansas City. Warden Morgan was the first speaker complimenting the Jewish people upon their services in the cause of humanity. Short addresses were also made by Chaplain Solon and Madam Pevsner.

ITALY AND TURKISH JEWS.

The Spanish League of Human Rights has sent a petition to the Italian Premier asking him not to intern Turkish Jews of Spanish origin in view of their Spanish sympathies and old connections. The Italian Union of Jewish Communities made a similar request, which has been granted by the government.

JEWISH BOARD FOR WELFARE WORK IN U. S. ARMY AND NAVY.

On Sunday, April 15, at the Hotel Astor, New York City, the second meeting was held of the Jewish Board for Welfare Work in the U. S. army and navy.

On this Board are represented the Central Conference of American Rabbis, the Union of American Hebrew Congregations, the Union of Orthodox Jewish Congregations, the United Synagogue of America, the Agudath Rabbonim, the Council of Young Men's Hebrew and Kindred Associations and the Jewish Publication Society of America.

Col. Harry Cutler of Providence, R. I., and Mr. J. Walter Freiburg of Cincinnati, O., were elected members-at-large of the Board.

The following committees were appointed:

1. Committee for the enlistment of workers—Rabbi Zepin and Mr. Goldsmith.
2. Committee for the Mobilization of Materials and Supplies—Col. Cutler, Mr. Miller and Mr. Freiburg.
3. Committeee on Budget and Raising of Funds—Mr. S. S. Rosenstamm and such persons as he may appoint.

This Board is an administrative organization for the purpose of supervising and directing welfare work to be done for all Jewish enlisted men. Practically all of American Jewry is represented. The authorized representatives are:

Dr. Cyrus Adler of the United Synagogue of America.

Dr. William Rosenau of the Central Conference of American Rabbis.

Dr. George Zepin of the Union of American Hebrew Congregations.

Dr. Bernard Drachman of the Union of Orthodox Jewish Congregations.

Dr. M. S. Margolies of the Agudath Rabbonim.

Mr. S. S. Rosenstamm of the Council of Young Men's Hebrew and Kindred Associations.

Mr. Simon Miller of the Jewish Publication Society.

Dr. Cyrus Adler is chairman of the Board and Mr. Samuel A. Goldsmith is secretary.

FLAG RAISING BY JEWISH IMMIGRANTS.

Under the auspices of the Hebrew Sheltering and Immigrant A[illegible] America, and its 50,000 mem[illegible] York, a large flag raising by the erstwhile Jewish immigrants, was held on Saturday evening, May 5, 1917, in the heart of the East Side.

Since the break between the United States and Germany and the entry of this country into the world war, erstwhile immigrants have been eager to show their loyalty and allegiance to their adopted country.

A large American flag was unfurled and there were patriotic speeches by men of prominence and the pledge to the flag was given. East Broadway for blocks was illuminated and all the houses of the neighborhood were decorated with bunting and flags. Patriotic airs were sung, demonstrating that Jewish immigrants are solid behind the President.

RUSSIA TO INTERCEDE FOR RUMANIAN JEWS.

A cable dispatch received from Switzerland by Mr. Herbert, the secretary of the American Union of Rumanian Jews, declares that the present government in Russia is ready to intercede in behalf of the Jews of Rumania. The cable states that the representative of the Rumanian Union for Equal Rights for the Jews had an interview with Minister of Justice Kerenski, who is acting Premier while Premier Lvov is at the front, and that Kerenski assured him that the Russian Government will exert its influence in obtaining equal rights for the Jews in Rumania. It is said that the representatives of the Union received similar assurances from authoritative sources in France and in England.

JEWISH RIGHTS IN RUMANIA.

The Jassy correspondent of the "London Morning Post" writes: "I understand, from an authoritative Rumanian source, that the Jassy Government proposes to grant full political and civil rights to the Jews. The Russian revolution and the movement of the Jews in America in favor of the Allies have had a powerful repercussion in Rumania. In this way Rumania herself will settle a question that has keenly interested the Western world".

FRENCH SOCIALISTS AND JEWS.

The National Council of French Socialists, as a result of Jewish representations, have adopted a resolution in favor of demanding of the coming Peace Conference the emancipation of the Jews, as well as cultural rights for them where they reside in large numbers.

Ruth the Moabitess

By Dr. Max L. Margolis
Written for B'nai B'rith News

The little book of Ruth in our Scriptures—it comprises but four chapters—is read in the Synagogue on the Feast of Weeks, Shabuot. Just why it is read at this season of the year it is not easy to tell. It is commonly pointed out that the wheat harvest in which the middle scene of the book is laid coincides in Palestine with this period in the year. Still greater difficulty is experienced in ascertaining just what the purpose of the narrative is. The genealogy of David occurring at the end of the book sufficiently explains why it has been incorporated into the Bible. That alone would make it a part of sacred history. In the Church Bible the story of Ruth, which is laid in the time "when the judges judged", follows immediately upon the Book of Judges. With us—that is, in the order of books as given by the Jewish authorities of Palestine—the book is relegated to the third part which comprises the Writings after the Law (Torah) and the Prophets. Sometimes it appears at the head of the Psalter, apparently in order to preface the collection of hymns ascribed to the authorship of David with the pedigree of the royal bard. Usually it is placed after the Song of Songs among the five Scrolls or booklets which are read in the Synagogue service. The place in the third part of the Bible has been thought to be a clue to the date of the reception of the book among the holy writings and therefore indirectly to the date of its composition. It was written, so it is said, after the prophetic collection had been pronounced sacred, and as the last prophet is Malachi, who prophesied some years before the return under Ezra, the book is said to have been composed in the times of Ezra. The tendency or purpose of the book is said to square with this date. A Christian Bible student who is noted for his fine insight into the sacred literature as literature gives it as his opinion that the beautiful idyll never had an extraneous purpose. Story tellers write stories just because they love to write them. If there be a purpose at all, he claims, it is that a woman will have her way if it comes to being married. But the usual run of Bible commentators are not satisfied with so prosaic a purpose. They assert that, if written in the times of Ezra, its purpose was to protest against the ruthless attitude of the zealous priests towards the intermarriages which were contracted by so many Jews. Ezra ordered the husbands to divorce their foreign wives and to send them away together with their children. This booklet points the lesson that the measure is unnecessarily cruel. Ruth the Moabitess was the ancentress of David. The Torah prohibits matrimonial alliances with Moabites. The rabbis say that the prohibition refers only to Moabitish men and not to Moabitish women. Still the point would have a meaning: a Moabitish women, the mother of a line counting among its members king David and the still greater king to come from his loins, the Messiah. In the genealogy of Jesus in the New Testament Ruth is singled out together with other women whose conduct was not exactly of the conventional kind.

The Torah plainly is against marriage outside the people. The rabbis who are literalists limit the prohibition, except in the cases expressly singled out, to the seven nations whom the Israelites found in the land when they occupied it. As these had died out during biblical times, the rabbinic interpretation clearly becomes much more lenient. Be it remembered that, again in conformity with the latter, the rabbis permit a matrimonial alliance with a Gentile, except in the cases specified in the Torah, if the Gentile is converted to Judaism. Accordingly, a Jew might not marry a Hittite or Canaanite women even if she adopts the faith of the Jew; in all other cases, when a Gentile is converted to Judaism, the ban on marrying a member of the Jewish people is lifted. The rabbis at times welcome proselytes and at other times frown upon admitting Gentiles to the Jewish religion. The attitude was conditioned by the times. But even when a proselyte is admitted, it must be certain that his motive is religious, that he becomes convinced of the Jewish truth. No person is to be admitted who becomes a convert through ulterior motives, for the sake of marrying a Jewish girl. Ruth indeed is held up as the model of a true proselyte, who joins Judaism, comes to seek refuge under the wings of God, from conviction. "Thy God shall be my God." If we take up not the letter, but the spirit of the biblical injunction, it will become clear that the seven nations are enumerated as an example ready at hand. These were the nations with whom the Israelites had contact. The reason is indeed a religious one. The fear is expressed that the foreign party will win over the Jewish to the foreign religion.

In our own days we normally object to marrying out of the fold. Of course, intermarriages occur where the hold of Judaism on the Jewish contracting party has become weak. Still the objection rests upon purely religious grounds, and ought to rest on no other. It is not a question of preserving the purity of the Jewish race. We cannot be more orthodox than were the rabbis. Proselytes have been admitted into the fold and permitted to marry our sons or daughters. Nor would it be advisable nowadays to reject a convert because he contemplates marrying a Jewess. The weakness of human nature must be reckoned with. It is well for religion to regulate it, for it cannot be suppressed. Our position on a subject which in these days of free intercourse between the Jew and the non-Jew naturally obtrudes itself should be guided by wisdom. The accession to our ranks of outsiders should be welcomed. A religious body must believe in the open door. A race, and be it never the purest, is rather invigorated by the admixture of a foreign strain of blood. Parents have a right to be watchful that the union shall be a lasting one. Marriage rests on compatibility of temper. Naturally the momentary attraction may wear off. It is a mooted question whether unions between members of different races or nationalities turn out happy. That, of course, is for the individual family to decide. Then again it frequently happens that the Jew who marries out marries a person beneath his station. That is unfortunate, still again a matter for the individual to decide. Where religion and the public opinion based upon it steps in is the concern that the Jewish party shall not be lured away from his religion and community. Here the experience is that in most cases the Jew is the loser. The Catholics stipulate in all cases of intermarriage that the children shall be reared as Catholics. No rabbi should perform a marriage ceremony between Jew and Gentile unless it is distinctly stipulated that the children shall be reared as Jews. We should otherwise be committing racial suicide. Once that promise is exacted, intermarriage loses its danger to the Jewish cause. As to what constitutes conversion and which rites should be insisted on, on this question the orthodox and reformers legislate differently. What Jewish public opinion is interested in is that the conversion shall take place, and where that fails that the promise to raise the children as Jews shall be exacted. We cannot shut ourselves up in a ghetto. Even in the ghetto such things did happen. We associate with our neighbors. But we must make it clear to them as to ourselves that our objections are guided by no other reasons than the religious. We constitute the minority. The danger to the diminution in our ranks is greater. Purity of the race is not a religious principle. What counts in religion is purity of the family. It should be borne in upon our youth that matrimony is not a private affair solely. The community of which we are a part has a right to exercise jurisdiction. We marry to build a house. As Jews we marry to bring into the world offspring that shall take our place in the community of Israel when we are gone. Normally our households will be happier when we marry within the fold. But if we do go outside to choose a partner, we must not forget that he must become also a member of the community of Israel. Ruth the Moabitess is indeed the model for all similar cases. She chose of her own account to leave her home and kindred and god and to seek refuge beneath the wings of the God of Israel. And she was found worthy to become the ancestress of David. Ezra was right in his day. The children of the mixed marriages spoke half Jewish and half Ashdoditish. The community was threatened with extinction. If, as we are told, in some places of Europe the proportion of intermarriages amounts to more than fifty in the hundred the danger to our continuance is indeed acute. What the percentage is in this country we know not. But it cannot be a large one. It has not assumed alarming proportions. Our attitude should therefore be of constant vigilance, at the same time liberal and wise. Above all, we shall be guided by the interests of the community of Israel. Normally the Isaacs marry Rebekahs, and the Jacobs, Rachels. Where a Ruth offers herself as partner, if she be like the biblical prototype, she should be received with open arms and allowed to become identified with the cause of the Jewish community which she has voluntarily chosen to ally herself with.

B'NAI B'RITH ORPHANAGE AND HOME FOR FRIENDLESS CHILDREN OF DISTRICT NO. 3.

By Rabbi Max J. Currick, Erie, Pa.

At about this time the thirty-five children of the B'nai B'rith Orphanage and Home for Friendless Children of District No. 3, are moving from the temporary home in which they have lived since July 4, 1912, to their beautiful cottages in Erie County, about fourteen miles from the city of the same name. They are entering a home which for convenience, beauty and comfort cannot be equaled by that of the average child who considers himself much more fortunately placed than these wards of our district. Beautifully situated on a tract of ninety-five acres of high ground, presented to the district by the Jewish people of Erie, there are two cottages, each with a capacity of thirty children. The buildings are in every way modern, the style, finish and furnishings making them by all odds the finest homes in the entire county outside of the city. This does not mean that they have been extravagantly built, but merely that those facilities and house equipments which have hitherto been looked upon as typical of city homes have not been omitted. Running water, electric light, steam heat, modern plumbing, shower baths and numbers of other things that are not ordinarily seen in farm or country houses have all been successfully installed so that everything making for healthful and happy living, so far as material things are concerned, has been provided.

But, of course, these material things are intended to minister to the moral and spiritual. And any one meeting the children of our home will at once recognize the atmosphere as that of a splendid and real home, anything but that of an institution. The children are enabled to lead a normal home life. Their individuality is not suppressed nor confined in the old-fashioned institutional ruts which used to mar the personality of children in the orphan asylums built and conducted on the congregate plan. They meet strangers who come to the home in a friendly, hospitable manner and lack the timidity and backwardness that so often comes with institutionalism. They have the benefits of the free out-of-doors life, and will also acquire that knowledge of nature and agriculture which is the heritage of Americans who came from the farm. They feel thoroughly at home, a feeling that is strengthened by the relations existing between them and the matron, Miss Nettie Eichenbaum. For the matron is really the mother to all of them, takes a motherly interest in their lives, and maintains in the home such intercourse as more fortunate children enjoy with their parents. The change that is noticeable in all of the children soon after their admission is remarkable testimony to the beneficence of the method. Poorly nourished when they come in, as most of them are, they are soon transformed into ruddy youngsters, the sight of whom is a pleasure to the onlooker; the vices and weaknesses of city life are soon eradicated in the fine environment of a typical country home. The children, many of whom attended school irregularly before coming to our home, and had poor and indifferent records, rapidly forge forward to the first places in their classes and win prizes offered for special merit. As a class our children are considered far and away the best children in the district school. The short term of the district school is not, however, considered adequate for the education of our children and the board of governors therefore engages the services of a teacher for several hours each day during the first two months of the vacation. This advantage our children are entitled to, inasmuch as the majority of them will find their careers in the cities and will have to cope with children who have had the advantages of city schools. And their training on the farm, in addition, is something which the average city child misses as long as he lives.

Thus our children are leading the normal American life. They are absorbing the independent spirit of initiative, self-reliance and industry. They have each their own banking account into which they are encouraged to put whatever savings they are able to accumulate. In the cases of the two boys who have been Bar Mitzvah this amounts to a respectable sum inasmuch as the good people of Erie have established the precedent of increasing their banking accounts on such occasions by generous gifts. This leads to the point that the life, though typically American, is also thoroughly Jewish. The governors have in mind the religious convictions of the parents of these children and in consideration thereof the regimen of the home and the customs are all orthodox. It is not easy to maintain a strictly kosher home far removed from the city, but it is done nevertheless. The matron observes the holidays after the traditional Jewish manner and thus the life of the home itself is an important part of the religious education of the child. The governors are now trying to secure the services of a competent person to assist the matron in Hebrew and religious instruction. Nothing that will add to the service rendered by the home to the childred will be omitted, funds permitting.

The buildings of the home are situated on the Ridge Road, about fourteen miles west of Erie. They are, therefore, accessible both by suburban trolley which passes right before the grounds and by automobile. The plans call for three cottages in one group with a central kitchen, though the cottages have separate pantries and dining rooms. The plan is very much on the order of the orphanage at Pleasantville, N. Y., with the exception of the kitchens. At Pleasantville they have found the separate kitchens rather expensive, and our plan is designed to cut down the expense without lessening the individuality and independence of the life of each cottage. Two buildings and a kitchen are now completed, with the exception of the installation of electric current. This is now being done and wires being strung from the municipal plant of Girard and by the time this article is being read the task will no doubt have been completed and the buildings occupied by our children. Many serious problems have been encountered since work was started on the new buildings on Sept. 30, 1913, but all of them have been satisfactorily solved or are on the way to a satisfactory solution. The board of directors have earned the gratitude of the district because of their untiring diligence and conscientious effort in bringing these buildings to the highest point of efficiency and usefulness. They hold the title to the buildings for the District Grand Lodge and also have possession of whatever endowments accrue to the home.

The home is conducted by a board of governors, chosen by the supporters of the home. These are selected from all parts of the four states comprising District No. 3, Pennsylvania, New Jersey, Delaware and West Virginia; they are elected by a vote taken by mail in which all the lodges and individual contributors to the home participate.

The members from Erie form what is known as the local board. They conduct the affairs of the home between the quarterly meetings of the board of governors. The officers of the board of governors are the following: President, Isidor Sobel, Erie; vice-president, Max Rothschild, Pittsburgh; secretary, Mrs. E. P. Marks, Erie; treasurer, Isador Simon, Erie. The officers of the board of directors are: President, Morris Schaffner, Erie; vice-president, Marcus Feuchtwanger, New Castle; secretary, Isaac Baker, Erie; treasurer, Isador Simon, Erie.

The Erie home has certainly put new life into District No. 3. From the day in 1910 that the convention in Pittsburgh adopted the report of the committee favoring the establishment of a home for orphaned and friendless children in the district there has been manifest a quickening of the activity of the district. The interest in the home is sure to increase. Even such cities as have their own institutions, like Pittsburgh, Philadelphia and Newark, are showing a commendable interest in the Erie home and they will no doubt do their full share towards raising funds to liquidate the debt for the magnificent new buildings. The good which is being done for the children will without doubt react upon the entire district. Notable progress has been made n the two short years of the existence of the home. The story of the succeeding years will surely afford even greater satisfaction because then we shall be enabled to see some of the fruit of the labor of our hands. District No. 3 will be justified in aligning itself proudly with its sisters of the B. B. that are doing useful work. And all the more will this pride be justified since every intelligent effort is being made to have the Erie home the very latest word in homes for orphaned and friendless children.

Work is the true friend and consoler of man, raises him above all his weaknesses, purifies and ennobles him, saves him from vulgar temptation, and helps him to bear his burden through days of sadness, and before it even the deepest griefs give way for a time.—M. Caro.

THE KEHILLAH, XXXII

By PROF. GOTTHARD DEUTSCH, Ph. D.

When I ask the reader to remember that I entered the venerable Kehillah of Nikolsburg for the first time in 1868, and that I lived there for six years, beginning with 1870, this statement is not mere pedantry, nor vanity based on the wish to make the reader know indifferent details of my own biography. The chronolgy is highly important. The Austrian constitution, issued under the pressure of the revolutionary movement April 25, 1848, granted, for the first time, full freedom of residence to the Jews, and in this way removed the condition responsible for the unnatural crowding of Jews in a provincial town, where they could not possibly make a livelihood, and less so develop their economic and social life. The capture of Vienna in October, 1848, by the Imperial troops, decided the breakdown of the revolution, and the enforced constitution of March 4, 1849, already completed the return of autocracy, which, by the suspension of the constitution December 31, 1851, became an officially acknowledged fact.

This reactionary movement had an influence on checking the emigration from the Kehillah. The Jews, so optimistic in 1848, when five co-religionists were elected to the Reichstag, and one of them, Dr. Adolph Fischhof, became a member of the ministry, were rapidly disillusioned. I was told that in 1849 the ghetto of Nikolsburg was crowded, the population being larger than ever before. Yet—and this is a lesson in the present affairs of Russia—the reaction was not complete. While occasionally a city from which Jews had been excluded for centuries, ordered the expulsion of the newcomers, the restriction of the right of residence was not reinstated. When in February, 1860, the new constitution abolished all restrictions on civil rights for the Jews of western Austria, and when the constitution of December 21, 1867, finally stated in brief terms that all restrictions, both civil and political, were abolished, the movement away from the Kehillah, made rapid strides.

It is now seen that it is of considerable consequence when I ask the reader to remember that I arrived in Nikolsburg in 1868. Another apparently trivial detail must also be kept in mind. Nikolsburg is near the southern border line of the province of Moravia. About three miles south of the town the province of lower Austria begins. This point is important because it explains to us the origin of the settlement of a congregation numbering 3,400 souls in a population of 8,000. The law governing migration proves to us that people compelled to leave their homes will, as a rule, not go farther than they have to. In 1670 the Jews were expelled from Vienna, and from the province of Lower Austria. Most of them sought new homes in the neighboring province of Moravia, and found the opportunity right across the border in the city of Nikolsburg, which was under the jurisdiction of the princes of Dietrichstein, who judging from the attitude of Cardinal Francis of Dietrichstein, the powerful Austrian statesman during the critical period of the War of Thirty Years, seem to have been traditionally sympathetic to the Jews. The denizens of the ghetto of Nikolsburg continued to do business in Vienna and in the country towns of Lower Austria, with the only difference that they could not take up permanent residence there. When in 1848 the prohibition of residence was removed, they slowly began to settle in Vienna, they formed small groups in the provincial towns, and lived scattered in villages in Lower Austria, where they kept stores or from which they peddled in the villages of the neighborhood. They still considered Nikolsburg their home. At least many of them did. Towns like Laa, Mistelbach, Poisdorf had small Jewish settlements, but the people kept their houses in Nikolsburg, and came there regularly for the holy days. On Passover, and on the great fall holy days the ghetto nearly doubled its inhabitants. A few days before Passover and before New Year wagons came rattling over the cobblestone pavement of the ghetto, unloading their occupants and their household goods, and on the night after the last day of Passover, and of Simchath Torah, the same wagons were [illegible] again, to see the excursionists back to their places of business, accompanied by the wishes of their friends, [illegible] them a safe journey and [illegible]. Usually the heads [illegible] families would return to their village or town between the holy days, while women and children remained there during the whole time, which was to them as much of a recreation, as is to our people a trip to the seashore, or to the mountains in summer. The jolliest times were the days between the holy days of Passover and Sukkoth (Hol Hamoed). These days were holidays in the sense that no hard work was done, while at the same time they were free from the restriction imposed on the Jew by the holy days of the first class. The synagogue service did not occupy so much of the time. The women did not do any needlework, and the men could spend the day in the coffee house playing cards or domino. In the evening the young folks would walk up and down the main avenue of the "Gass" including the highway to Bruenn, and usually engagements were announced between the people who utilized the vacation for courtship, or as we ought to say more properly, for allowing the Schatchen to make the necessary arrangements between the parents of the young people.

One must understand what this vacation meant for people who during the whole winter were cut off completely from all social life, except insofar as contact with their neighbors in business created some occasional social pleasure. The Jew was not looked upon with sympathetic eyes in the village where he was the only representative of his class, and he had especially to be careful, not to display any sign of wealth before his neighbors, who considered him as a parasite living on their hard earnings. In Nikolsburg, the young man had his only opportunity to display his heavy silver watch chain, and the young woman, to put on her hat. It would be wrong not to emphasize inspiration derived from religious life. The Jew, living in the village from October to April, and from April to September felt it actually as a privation that he was not able to attend public worship. The Shabuoth festival was only rarely celebrated by a journey to the home city. But the long holiday season, comprising the week of Passover and from three to four weeks in Fall, gave both the men and the women an opportunity to attend the synagogue, and especially the men enjoyed the privileges of being called to the Torah, or enjoying similar synagogal honors, including for the gifted and better educated, the opportunity of leading in the service or blowing the Shofar and the like. These synagogue honors were so manifold that no one need be entirely neglected. There was besides being called up to the Torah, or reciting the prophetic portion (Haftarah) the right of opening the ark at certain solemn prayers, taking Torah out of the ark, dressing it, carrying the Lulav and Ethrog in procession, or—this custom I saw in Nikolsburg only—standing with bouquet in hand, next to the Hazan, and accompanying him in the prescribed waving of it. These honors were sold at auction. As on Sabbath business transactions are not allowed, the law was evaded by not giving the exact amount of the purchase price. So the sexton would call out: "One hundred for the opening of the Ark; two hundred for the right to be called up as Kohen"; and one hundred meant ten or twenty Kreuzer. I remember that I possessed the ambition of making a bid in lump sum for all the honors to be assigned on one of the half holidays of Sukkoth, and I paid sixteen Kreuzer (about six cents), with which I could honor eleven people, two who took out the two scrolls of the Torah, four who would dress them, four who were called to the Torah, and one who stood by the reader, following him with the silver pointer (Segan). An especially interesting type were the old people, who, having retired from business with a modest fortune, went back to the old Kehillah to spend there the balance of their days, chiefly in order to be able to attend services every day. I remember one old man of athletic build, of whose strength in younger years the ghetto told the most marvelous legends, who attended regularly the "Neuschul". where the services ended a little earlier, then went to the "Altschul" so that he could accumulate a few additional merits by responding a few more "Amens", and then he would accompany the rabbi to his house which was about twenty yards distant, and offer him his snuff box.

The religious life of the community, as is easily seen from what has been said was quite intense. Sabbath was universally observed in business. The dietary laws, as far as one can judge private affairs, were also strictly observed. The children were educated in the Jewish school, where three to four hours daily were devoted to Hebrew. When the new school law of 1868 went into effect, the government objected to the overburdening of both teachers and pupils, without forty hours of weekly instruction, but while a reduction may have been conceded, boys and girls still received a thorough training in the ritual and the former studied the whole Torah, and some of the easier parts of the Bible before they left the school. Some people who had moved to Vienna sent their children to Nikolsburg to receive there a good Jewish training, in this way foregoing the other advantages of education in the capital. These people, living for years in Vienna, still continued to pay their dues to the home congregation, although they did not appear among the holy day guests. Similar was the case of others who had moved to the larger towns now open to the Jews. The city of Znaim in Moravia, was one of those from which the Jews had been expelled during the era of expulsions in the fifteenth century. Now a Jewish community had been formed again, mostly composed of people from Nikolsburg. They were too far away to come to Nikolsburg for the holidays, and had to support a congregation of their own. In this way, the old Kehillah declined not only in numbers, but also in the quality of its members, inasmuch as the wealthiest and the most energetic, especially among the younger element, sought homes elsewhere. A great drawback on the development of the town, was the fact that it had no railroad until 1873. There is a story connected with this fact whose authenticity I was never able to investigate, but which was told generally, and also generally accepted as true. The first Austrian railroad, built in 1836, connected Bruenn with Vienna. It is reported that Emperor Ferdinand who was almost an imbecile, said, when he signed the charter, which granted to Baron Solomon de Rothschild, the right to build this railroad: "If that Jew wants to throw his money out of the window, let him have it". A similarity pessimistic view was held by the Jews of Nikolsburg, in common with their non-Jewish fellow citizens. They feared that the railroad would ruin the business of the stage coach owners, and the inns, and would increase the price of labor. So they sent a committee to wait on the Emperor, and asked him not to allow the railroad to pass through their city. There is reason to believe this story to be true, for as people had no experience in laying out the route of railroads, they usually followed the old highways. Nikolsburg was on the highway, connecting Bruenn with Vienna, situated about thirty miles south of the former, and sixty miles north of the latter city. The railroad turns somewhat east going to Lundenburg, which is about fifteen miles from Nikolsburg, and which became in consequence of the railroad a relatively important business and industrial center. In 1873, during the height of the prosperity, which followed the Franco-German War, a railroad was built, connecting Nikolsburg with the two main roads between Bruenn and Vienna. Connections were poor and the crisis soon brought the railroad into the hands of a receiver. It certainly did not help to restore to the old town its former importance. The exodus of the Jews continued, and I remember a pathetic appeal of the rabbi, Dr. Feuchtwang, on one of the holy days, when he quoted (Lam. 1:4): "The paths of Zion are desolate, for no one comes to the feasts". The sentiment which brought the people who had been used to look with pride upon their home city, as pilgrims two or three times a year, naturally had no hold on the younger element.

The process of modernization was slower, just because of this exodus, and because of the strong attachment of the remaining population, to the venerable traditions of the Kehillah. I remember, when in 1872, an attempt was made at synagogue reform in Vienna guided especially by the political idea, which demanded that the prayers for the restoration of Israel to Palestine be altered, the Kehillah was not alarmed, but terribly grieved. It was a shock to think that Jews should so far forget themselves as to advocate a change of the time-honored prayerbook. It never occurred to them that this blasphemy might ever reach the holy Kehillah. Yet, in the latter half of the sixties, shortly before I arrived in Nikolsburg, a religious contention disturbed the otherwise calm religious life. There was no dogmatic difference, but merely a demand of aesthetic changes. The "Altschul" had a Hazan of the old type, a strictly observant and talmudically learned man, who possessed some musical training. He had now a choir of boys, dressed like himself, in gown and cap. The time which the choir occupied in the service required the omission of some of the Piyutim, and I remember the really grief-stricken expression on the face of old Reb Lipman Glaser, when on a holy day, the passages interrupting the Kedushah were omitted. He sighed, saying: "That nonsense they will sing, but that which ought to be said, they omit". Still Reb Lipman was not a fanatic, for he had a son, who graduated from the Breslau seminary, while I was a student at the "Gymnasium". He died in 1914, as Rabbi of Biala, where he had officiated for about forty years. The greatest difficulty was created by other sweeping and radical reforms. The congregation, with the consent of the rabbi, abolished the time-honored custom of "Schulklopfen" and "Schulrufen". This was an official act, which involved, not like the changes in the Altschul only those who attended that synagogue, but the whole community. The oldest member of the rabbinate, Reb Itzig Weinberger, who died in 1868, at the age of seventy-six, and had been assistant to Rabbi Mordecai Benet, gave expression to his grief in a sermon preached on the text (Lev. 18:3): "You shall not walk in their statues", and which he concluded with the emphatic words, that on the Sabbath, when the call "In Schul" was no more heard, Nikolsburg had ceased to be a "Kehillah Kedoshah". In a similar strain, the youngest member of the rabbinate, Reb Moshe Loeb Kohn, harangued his congregation in the Beth Hamidrash. This rebellion incensed the president of the congregation, Sigmund Blau, a man of modern education who had graduated from the "Gymnasium". A special meeting of the trustees was called for the same afternoon; Reb Itzig was summoned, and was told that if he continued in his opposition, he would be suspended. The old man was not dependent on his small salary, for his children in Vienna were quite well to do, but it surely would have broken his heart to lose the position which he had held for over forty years. He yielded, although the Beth Hamidrash declared on the same afternoon that it would bring charges against the president of the congregation before the government authorities, and would have him removed from office. In addition, they threatened with a riot, declaring their determination to lynch the "Buergermeister". [illegible] used were quite strong [illegible] boldest offered to smash the Buergermaster's face, but it did not go so far; peace was restored, but Reb Itzig never forgave the rabbi for his acquiescence in the reforms, and when Dr. Feuchtwang called on him in his last illness, he turned his face to the wall and would not speak to him.

THE HEBREW GYMNASIUM IN JAFFA.

Before the outbreak of the war the Hebrew gymnasium in Jaffa had 718 pupils, more than one-half of whom came from Russia. During the summer vacation of 1914 about 100 of these pupils returned to Russia to visit their parents and could not return to Palestine. Of those who remained in Palestine, about 150 were able to return to their parents when war was declared. There were compelled to remain, however, in Jaffa, over 150 other students whose parents live in the war zones. The gymnasium had to provide for these children. At the present time there are about 500 pupils in the gymnasium; sixty of these are in military service and are receiving training in the officers' school. During the present school year a number of students have been accepted from the gymnasium at Jerusalem, which has been closed. The Jaffa gymnasium gives complete support to seventy-six students and to sixty-three a monthly subvention.

After the entry of Turkey into the war, a number of the teachers were compelled to leave Palestine, and others have been summoned to the colors. Nevertheless, it has been possible to maintain a complete curriculum, competent substitutes having been found for the teachers who were called to military service.

PASSPORTS FOR JEWS.

The State Department has sent a cablegram to Ambassador Francis at Petrograd requesting him to ascertain definitely what attitude the new Russian government will take towards recognition of passports held by American Jews who desire to enter Russia. An answer is expected shortly. A cablegram was sent in view of the fact that the Russian Embassy here has twice issued announcements that Russian passport restrictions against Jews have been removed, which announcements in each instance failed to receive any confirmation from Ambassador Francis.

THE JEWISH LEGACY

By *Emil G. Hirsch*

If Judaism and the Jew have an enemy more dangerous than ignorance I do not know him. It is to combat this woeful ignorance that I believe the Menorah societies are banded together. Let me avow that I may be stirred by no other appeal so mightily as by that to treasure my Jewish inheritance and to make it the vital element in the construction of my obligation to the past and the present and the future of all Jews of whatever birthland or whatever religious or non-religious predilection. And it is as a Jew that I am concerned about the great possibilities which I begin to see in the Menorah movement.

Alas, it is not only the non-Jew who displays lamentable want of knowledge on things and aims Jewish, for whom the books in which Jew and Judaism have traced the records of their own essential consciousness and conviction are writings sealed with seven unbroken seals. Perhaps the Jew himself is to be credited with even a higher degree of innocence on matters bearing on Jewish life and Jewish hopes.

As I comprehend Jewishness it is distinctly involved in sufficiency of knowledge of Jewish life both as it is now and as it was in the days before. No catechism and no textbook suffices to bring home to us the content and the contention of that which, inherited from our forebears and passing through the long sequence of centuries and experiences, differentiates the Jewish soul from the soul of one not of the household of Israel. In the words taken from Faust with which my sainted father prefaced his volume on the Religionsphilosophie, let me remind you that each of us ought to reacquire what has come to him by inheritance would he be in truth its owner: "Was von den Vaetern ererbt Du hast Erwirb es Dir um es zu besitzen."

Knowledge That Will Make Us Strong.

The reacquiring of the legacy left by predecessors is in sober reality the task pursued in the college curriculum. It fails if it does not make the student master as though he created it himself of what other generations produced, dreamt, felt, and expected. Jewish students therefore in our undergraduate—or for that matter in the graduate—schools should be encouraged to reacquire also what has come to them from their Jewish ancestors and antecedents. Thre is no need for me to remind you of the function played in all of our impulses and resolves by the subconscious. From the unfathomed depths of this mist-enshrouded ocean rise to the surface eddies and currents, gulf-streams and arctic counterdrifts, which carry us along often to our surprise without any apparent co-operation of our own. Prejudice and passion, as well as enthusiasm and zeal, are children of this vast deep. They come not when we call, and when they do come they often hold us in their grasp and sweep us along. Against the perils of these outbreaks from the deep as well as for the utilizing of their force, men must be prepared. The subconscious is the storehouse of all the sentiment and thought to which as sons of our forebears we have become heirs. What these progenitors of ours thought, suffered, what they rebelled against, and in what they found comfort, it is certainly for us to know well. It is they who still own us. But when we know them and know them well we are in a position to harness their strength to our power and eliminate the hindering element of their weakness from our personal equipment. Knowledge of one's past confers power for the doing of one's part now and here.

Keys to Open the Treasure House.

The difficulties in the way are many. In the first place Jewish history and, to use an untranslatable German term, Wissenschaft, are not embraced in the curriculum of the universities. I am glad to perceive that among the ultimate purposes and plans of the Menorah movement is also the establishing of chairs for these now almost entirely neglected and ignored branches. Even for general culture, let alone the cultivation of the finer understandings of and sympathies for the humanities, these studies hold promise of the richest harvest.

Theological seminaries are not properly equipped to supply this fatal deficiency—fatal in a general sense, but particularly fatal for the Jewish student. College men would gladly register for courses in Jewish literature and civilization were these given by recognized members of the faculty. Rabbis named by courtesy. Professors have neither the time nor the qualifications—I judge from my own limitations—to undertake work of the order required and make it effective and beneficial. The preaching Rabbi, for the most part an adjunct to the undertaker and the caterer, has but little leisure to pursue original researches. Yet without these—be it in never so limited a field or corner of the vast dominion of Jewish story and song and speculation or service at the altar of ideas and ideals—vital and vitalizing classroom instruction and inspiration may not be looked for. We need fully endowed professorships manned by Jews of enthusiasm for Judaism and Jewry who are also men of presence and learning, of broad culture and sympathy, of refined speech and manner. Here is an opportunity which in the dominant frenzy for the charities even the most generous of our family have utterly ignored. May they speedily awaken to their duty.

Libraries, too, we must have would we succeed in arousing both the Jewish students and others to the wealth which is ours and which we have permitted to lie unexplored to our own hurt and the loss of many others. Mention has been made of the kindly disposition displayed toward the Menorah organizations by the university authorities. While these expressions of approval are acceptable, I know that little is done by the authorities to increase the Jewish books in the library. Perhaps the hospitality on the shelves is extended to one or the other ordinary edition of the Talmud or the Megillah. But with the exception of the Harvard and Yale, the Johns Hopkins and the Columbia collections, our universities are very poor in Judaica. I hope that the Menorah societies will take the lead in efforts to remedy this situation which certainly contributes to the ignorance on things Jewish prevalent at our educational institutions.

The Misleading Cult of Charity.

To me the most hopeful possibility of our movement is the outlook that in consequence of a deeper understanding of the history and the ideals of Judaism the now disastrous but almost prevailing construction of Judaism as a scheme of charity will be modified if not entirely discarded. After all, this cult of charity is one of the insidious contagions fallen upon us by our contact with the Christian church. Paul's mistranslated rhapsody about love has unconsciously affected our interpretation of the obligations entailed as the highest in our religious or historical relations with fellow Jews. We have heard it proclaimed that of hope, faith and charity, charity is the greatest, and we have forgotten to inquire into the real value of the terms here used. Charity is not of Jewish coinage. The revised version very wisely has replaced this noun by another and made love the recipient of this ecstatic recognition and exaltation. The Hebrew 'Hessed is by no means to be confounded with charity and not even with love. The strong undernote of reciprocity and of justice is audible in every emotion or every action which is dignified as being of 'Hessed. At all events, charity at its best is palliative. The ideal 'Olam of which the Jew dreams, the social order which he has before him in vision, is such as makes charity useless and superfluous. Justice is the insistent outcry of Judaism. Where it holds men and movements in inspiration, almsgiving and other ebullitions of often arrogant condescension and self-admiration on the part of the wealthy are relegated to the store of lost and pernicious arts. The wider acquaintance with Jewish thought and practice that study of things and experiences Jewish will bring to power cannot but demonstrate that in many vital respects much vaunted modern Charity, the idol to which we have been building shrines, is far behind the provisions and the precepts and practices which expressed for the Jew the implications of Gemilluth 'Hassadim.

The Aristocracy of the Educated.

Jewry needs the loyalty of the Jewish college men and women. If college education means anything it means that they who have had its advantages are equipped for the leaders' posts. The American people has looked with increasing faith to the alumni of the universities for guidance and example. Jewry, too, has the right to ask that the sons and daughters of its household shall to the helm. As yet little of this expectation has come to pass. As yet they, among the increasing number of Jewish graduates, are few and far between who have risen to the obligation or who have been impressed with the enthusiasm and devotion which noblesse oblige implies. The men and women of higher education are the only nobility which democracy of our type shall recognize. Nobility by the grace of the purse or the accident of birth in a certain section of our cities is intolerable. But this distinction comes with the consecration of education free to all who would seek it; it spells service. It is the only aristocracy a self-governing people shall acknowledge. Happily Jewry has always been democratic and always has assigned duty to the nobility won by learning. The learned man was the aristocrat in the Israel of the Rabbis. High-priest had to yield the pass to the learned man even if the learned non-priest was of tainted birth.

I have often wondered why the graduates of our colleges, far from being among the co-servants of the Rabbi, are perhaps less inclined than are others to co-operate with him. Is it because they believe that the Rabbi has no college education? Let me compose their suspicion. The day of the Rabbi by courtesy of the congregation or that of the reporter is past. A century almost has run to its burial since Rabbis in Germany flocked to the universities. And in America the graduated Rabbis are few who have not enjoyed as thorough an academic training as have the lawyers and the physicians and engineers among us. It is a deplorable fact that among none exists so much miso-Rabbinism—if I may coin the term—or Rabbiphobia, as among the Jewish college graduates. Perhaps it is the fault of my profession. I avow my guilt, but the profession as a whole deserves a better treatment at your hand.

A Plea for Broader, International Judaism.

Maybe you distrust all theologies and therefore also look askance at the theologians so called. Perhaps Rabbis are given to one-sided constructions of the meaning of Judaism. Perhaps one or the other of you believes that the peculiar lapse of tongue which is ascribed to one who had a function in the graduating exercises of the first class sent out from one of our theological schools was prophetic of the shortcomings of all of their kind. I repeat what was told me, of course in jest, by one of the members of that class, a class certainly remarkable in every regard. Said the presiding official at this function: "Young gentlemen, you are now commissioned to dissimulate Judaism". A slip of the tongue, this substituting of the word dissimulate for disseminate. I say that not many of my profession have dissimulated Judaism for all this official substitution. It is true some of us are not in accord with the narrow nationalism professed by some. I may be pardoned for venturing to say that misconstructions of the content of Judaism are as frequent among you as they are in our American Jewish pulpits. I plead for a wider fellowship than what nationalism or sectarianism may imply. I would not teach one-sided Judaism. Whatever you may have been led to credit concerning my position, I may claim that what I have attempted to bring home to my congregation as the content of Judaism has always been based on the conception that Judaism is much more than a mere religion and much more than mere Palestinian neo-nationalism. Jew is Jew by birth—not by subscription to dogmas. Jewish culture certainly attained unto its highest in the Jewish God-conception and the notion of true socialism, the socialism of justice and equity therefrom resulting. If you are afraid of dogmatism you are on solid Jewish grounds. My teachers—far-famed as scholars and liberal interpreters of their Jewish inheritance—certainly never disowned or disguised the truth that we Jews are an historical group continued through descent from generation to the next—a group with a distinct orientation toward life and its meaning, with a distinct consciousness of its own individuality among other groups composing the human family. Palestinianism does not appeal to me except as one of the many incorporations of the many-grouped Jewry. I would have a larger field. An international self-conscious and loyal Judaism spells greater service than a localized national Judaism. But because we are a people therefore we should learn to know our people's past and from it construe its destiny and duty as yet unfulfilled.

A Program for Today and Tomorrow.

Geiger used to emphasize as his motto, Aus der Vergangenheit schoepfen, in der Gegenwart leben, fur die Zukunft arbeiten. I would bring to your affection this program of my great teacher. Menorah men and women should be able to draw inspiration from the glorious past which is theirs. They must live in the present, but also prepare the day of larger things to come tomorrow. Without yesterday no tomorrow. Judaism is an historical force. Its self-consciousness is rooted in the past of suffering and triving, of dreaming and doing, of hoping and helping, which is its own biographical record. Judaism must again be a living force in our day, and that not last and least through you and your leadership. Then it will also have a future larger than what Palestinian segregation and isolation, at least to my thinking, seem to promise. But the future is not as yet our opportunity. The day that is certainly is. For that opportunity I welcome as of good augury the Menorah societies. We graduates shall stand by the undergraduates. They need our counsel and ask for our moral and material help. Let me hope that we will not fail to do what is asked of us and still more.

And if you find comfort in the circumstance that I who may have been looked upon by you as a Saul seemingly now have joined the dancing band of Prophets I shall not gainsay your pleasure. Publish it if you so choose in Askalon and in Gath. I never was what many of you have painted me to be—an assimilationist. I never cared for what the Goyim would say. I am and have been always a Jew, which, however, made me no less loyal an American and no less grateful a debtor to the land across the sea which gave me most of my education, and to the torch of learning held aloft by its greatest whereat I lit my flickering weak taper. Into the cistern from which I drank, just because I am a Jewish Jew, I shall not throw a stone.—(The Menorah Journal.)

FIRST ANNUAL CONFERENCE ON RELIGION AND THE SYNAGOG.

The first annual Conference on Religion and the Synagog met in Chicago on Sunday evening, April 15, and continued its sessions until Tuesday evening. The program as tentatively outlined was carried out without change. The attendances at all sessions were qualifyingly large, more especially those which were held in the evening. The morning and afternoon meetings, intended for the closer consideration of Jewish problems naturally were less well attended, but even they exceeded expectations. The discussions of the papers brought out divergent opinions, and as well as the papers themselves helped create the thought that the Conference on Religion and the Synagog should become a regular annual event. Many of the Rabbis of the neighboring communities attended, and were the guests of the Chicago Rabbinical at lunch on Monday and Tuesday.

The Conference met on Sunday at Isaiah Temple and listened to an address of welcome from the President of the Chicago Rabbinical Association (the address is printed in extenso in the columns of this issue of the B'nai B'rith News), to Professor Foster and Dr. Emil G. Hirsch (whose address will appear in extenso in the near future). On Monday, both morning and afternoon sessions were held at B'nai Sholom Temple Israel. Dr. Newmark in the general tendencies in Jewish Religious Thinking, in which he dealt with the conceptions of God, immortality, freedom of will, and discussed in detail the claim of science and immutable law. Professor Shaffer outlined the tendencies of modern philosophy as leading up to James and Bergson. The evening session at which Professor Boas read a paper, and Rabbi Samuel Cohon urged the need of a closer affiliation of the Reform Synagogues led to the adoption of the following resolution:

Whereas, It is desirable to have a closer co-operation between the Congregations of this city to further the general religious work of the Jewish community of Chicago; Be it

Resolved, That a preliminary meeting be called as soon as feasible by the Chicago Rabbinical Association to discuss the formation of a local Federation of Synagogues and that an invitation be extended to the Jewish congregations of the city to send to such preliminary meeting a delegation of five to consist of the Rabbi, President and three other members of the congregation.

At the Tuesday morning meeting Dr. Hirsch outlined the present conditions of the synagog—its limitations, its prospects and compared the condition of American Jewry—religiously—with that of other countries. The discussion included the Problem of Sabbath and Religious School. In the afternoon Dr. Kaplan's paper, well thought out and well written, elicited considerable discussion—negative on the part of Dr. Newmark, and affirmative to a considerable extent by Dr. Hirsch. The conference closed with an address by Dr. Berkowitz of Philadelphia.

TO USE BIBLE FOR LITERACY TEST.

The Department of Labor at Washington announced that reading matter for a literacy test for aliens under the new immigration law will be taken from the Bible. Passages will be selected in more than 100 languages and dialects.

B'NAI B'RITH NEWS

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JEWISH CALENDAR

5677-1917

Rosh-Chodesch Iyar	Mon., Apr. 23
Lag-B'Omer	Thurs., May 10
Rosh-Chodesch Sivan	Tues., May 22
Shabuoth (Confirmation Day)	Sun., May 27
Rosh-Chodesch Tammuz	Thurs., June 21
Fast of Tammuz	Sat., July 7
Rosh-Chodesch Ab	Fri., July 20
Fast of Ab	Sun., July 29
Rosh-Chodesch Ellul	Sun., Aug. 19

5678-1917

New Year's Eve	Sun., Sept. 16

Mindful of the blessings which we enjoy in common with our fellow citizens, let us, with loyal hearts, be ever devoted to our land of civil and religious liberty.

Next unto the duties which we owe to Him to whom we bow in reverence is the duty which we, as citizens of a free land, owe to that government wherein our rights are established and our liberties made secure.

AN IMPORTANT LINK IN THE CHAIN OF JEWISH EMANCIPATION.

The momentous change that has occurred in Russia and its effect in removing the disabilities of Russian Jewry call for thoughtful consideration on the part of every Jew. Naturally we are all jubilant. We only hope and pray that the change has come to stay. We know that there are still countries left in which the Jew has not as yet come into his [illegible] may safely expect that they will follow suit. And considering that the bulk of our people reside in Russia, we may speak of the event as constituting the most important link in the chain of Jewish emancipation begun at the end of the eighteenth century. Those of us who stand committed to the belief in the permanency of the dispersion have indeed no other policies to pursue save the securing of civic rights to the Jew in whatsoever land he may dwell. Our orthodox brethren look upon the termination of the dispersion as a millennial event which does not much affect their status in the long interim. Irrespective of the views we may hold it is eminently desirable that we be practical. For practical purposes we are and shall continue in the dispersion for a long time to come. It is incumbent upon us to prove that Judaism will thrive in freedom as well as in misery and bondage. A century may not be a long period to establish a fact. Nor was it a century of freedom for all Jewry. A Jewry half-free half-slave cannot be said to have been free. It will be argued that the miserable condition of Russian Jewry alone during that time with all that was attendant thereon, like enforced migration and the like, acted as a check to keep even the freer Jewries faithful to their heritage. We admit that freedom has led here and there to a weakening of the hold which Judaism had upon our fathers. We cannot be blind to the [illegible] case. When freedom is to reign in every Jewish habitation the world over perchance we question ourselves as to whether the Judaism that gave rise to generations of martyrs in the days of inquisitorial persecution will be strong enough to survive freedom. It were a poor opinion of the spiritual potencies of our religion to even doubt its survival in the changed conditions. [illegible] to take thought. The [illegible] attrition are great. The hold [illegible] everywhere in the world seems to be weakening. Individualism is rampant. Every man is a law unto himself and is little concerned with the fate of those in lower stations. The cultured classes always show a disposition to topple over. It was so in Spain. It was so in Biblical times. We take it that the majority of our people have the holy will to continue as Jews. We believe that we have still tasks to perform. If we have been placed in the dispersion to teach mankind, then surely we may count on long years before us in which to do it. We do not proselytize as our neighbors do. Our organization must be kept up as a mute witness to the truth that is in us. No religion can subsist unless it believes itself to possess the whole truth. Tolerant, of course, we must be. We have suffered enough from the opposite. We may even be modest to claim that we have at least a measure of truth. We have no quarrel with Christian piety. But we wish recognition for Jewish piety. We shall probably have to redouble our vigilance lest freedom rob us of that which is even more priceless than liberty, our religious convictions. These take shape as a set of doctrines, but more so as a history, a sacred heritage. The Jewish consciousness must be built up. Probably we shall find that our organization needs strengthening. The synagogue and the school will have to become more positively Jewish. Our children must be taught more of Hebrew, more of the Scriptures, more of Jewish literature, more of Jewish history. If heaven is good to us to spare us the task of alleviating distress due to abnormal conditions of persecution, we shall have the poor always with us, especially the poor in spirit. An Order like ours will have tasks in plenty. Our philanthropic institutions must be kept up. Our social work must go on. Above all we must conciliate the Jewish classes and masses and the various strata among us. We must keep Jew and Jew together, and particularly Jew and Jewess. Jewish solidarity must be strengthened. If Judaism is to live in the world, it need not be of the world. No religion is of the world. There is much evil in the world. It must be combated. Not that Judaism should become other-worldly. But it must seek to project the other world into this. Indeed, the more we are freed from looking after the material needs of Jewry, the less waste there will be in conducting and re-conducting immigrants, the less the race will call for attention, the more leisure we shall have for cultivating the Jewish soul that it may soar to heights undreamt of. We must not be content merely to take. We must give. We must seek to be original. Then indeed our freedom shall become a blessing to ourselves as well as to the world. The recent link in the chain of Jewish emancipation sets the Jewish energy free to do by the world that we have hitherto been hindered in doing through the world's short-sightedness. And for effective Jew-service our forces must be united. We must not disssipate our energy by unfruitful and undignified, nay injurious, quarrels. Let us close our ranks. We shall probably still work along different lines. But let us all work towards the same end: to preserve the Jew intact, the free Jew in the free world.

THE ENTRANCE OF THE UNITED STATES INTO THE WAR.

Whatever views may have been held by individual citizens about the desirability of this country's participation in the world war, all voices are now hushed once the step has been taken. We still hope and pray it may prove a prelude to a speedy peace such as all nations are longing for, and that ere an American soldier will be called to serve in the trenches some way will be found for bringing the two belligerent sides together to compose their differences. It is truly now a world war, and thoughtful men begin to be apprehensive about the staggering misery which will be engendered. Already world famine looms up in the horizon. At present the nation scarcely realizes the portentiousness of the undertaking it has entered upon. When our young men return maimed and crippled, if they return at all, and the pall of mourning overcasts many a home, the horror of it all will stupefy us. What our duty is in the present hour is obvious enough. Our patriotism must be of the highest. We shall give to our country all that we are and own. That the Jew will nobly respond to the call of duty is a foregone conclusion. The slurring remark of a soldier in high command that the impression exists that we Jews do not show a ready disposition to defend the flag was as uncalled for as it was unjust, untrue. We see now the importance of a work like that of good brother Simon Wolf.

Already Jewish men are enlisting in Army and Navy. There is a large contingent of our co-religionists in the two branches of the service right now. They were at Vera Cruz, they were found on the Mexican border. What the Jews in Europe have done for their respective countries is too well known. It could not be indeed otherwise. Whether in countries free or in the Russia of pre-revolutionary days, our brethren acted as dutiful citizens should. They flocked to the colors as volunteers long before the summons of conscription came to them. They gave up their lives freely. They have been decorated for deeds of valor, nay for heroic exploits. We know ourselves as part and parcel of the American nation. Some of us are descended from ancestors who fought in the Revolutionary War. We stood by the flag in 1812. In the North and in the South we fought side by side with other Americans in the War of Secession. We took part in the Spanish War. There is not a heart that beats truer to America than the Jewish.

We have gone into this cruel business without hate or malice. We have gone into it beyond doubt for interests of our own. At Washington they know more than we do. We trust our executive and legislators. And we must see it that our objects are realized. The President seems to have an idea that out of this conflagration a better world will result. At any rate this will be a safer country to live in. It is true, it will be a changed land. Those that expected that disarmament would follow upon the conclusion of this war may find themselves disillusioned. We cannot take ourselves out of our wonted isolation too lightly. We shall have burdens to carry, and for a long time to come. Perhaps that the League of Nations for permanent peace will emerge. Even then we cannot expect to be a useful member unless we share in the responsibilities. As Jews we shall enter whole-heartedly into whatsoever is best for our country. When the war is over, differences of opinion will naturally manifest themselves. The old party lines may and may not be revived. But a democratic government needs, courts, invites criticism at every step. The hour is too solemn to indulge in prognostications. We give ourselves unstintingly to present tasks. These will call for the highest that is in us. We Jews shall enter the ranks for American interests. We have no others. Still as Jews we may venture to express the opinion that the United States, now a partner to the struggle, now sure of a voice in the peace negotiations that will sooner or later come, will find an opportunity to sponsor the cause of the Jew wheresoever he is still the subject of exceptional laws. For we know not whether conditions in Russia will be stable. We hope they will. There are other lands in which the Jew is still to come into his own. Even in the free countries his sacrifices entitle him to greater consideration, and much that is withheld from him should be granted him. If Palestine can be turned over to Jews to settle there peacefully and to develop its resources, the project ought to receive the attention due it. From past experiences we know how solicitous our government has always been for righting the cause of the hapless Jew. And another word, not on behalf of the Jew, but to the Jew. There is no occasion for spectacular patriotism. There is no call for specific Jewish regiments. Patriotism is a civic duty, sanctioned, of course, by religion. We are not a distinct civic body here or elsewhere. We join as individuals, we join as Americans. And still another word to any organization that may take it up. Keep count. See to it that the names of all Jews taking up arms be perpetuated. Not that we expect to be patted on our back for a duty which is ours to perform ungrudgingly, lovingly, but in order that the "impression" referred to above may forever be done away with. Other than these very pardonable Jewish interests we have none. Our supreme desire is to be helpful in our country and to see it victorious without crushing the enemy, righteous in all its undertakings, humanitarian in the midst of carnage, never oblivious of its high destiny to act as the restorer of civilization and the apostle of freedom.

A HIGHLY IMPORTANT AND ILLUMINATING DOCUMENT.

In another part of this issue the readers will find the text of a circular letter addressed by Mr. Louis Marshall in his capacity as president of the American Jewish Committee to subscribers and to others, with a view of stimulating anew the generous inclinations to help the committee carry on its activities.

In these war-ridden times, when history is made and not written, the danger is great that men forget who the actors are and were behind the [illegible] document sent out by Mr. Marshall [illegible] for this very reason, of the greatest importance. It is apparently purposed and worded not with the mere view of soliciting subscriptions. It serves as clearly the intention to expose for contemporary and to preserve for posterity the record of the part Mr. Marshall and his committee had in preparing the way for the liberation of Russia from the burdensome yoke of autocracy and Czarism.

Had we not been fortunate enough to have received through one of our members the appealing epistle we should have continued in dense ignorance. For candidly be our shortcoming confessed we have labored under the erroneous impression that other bodies also had taken a prominent part in the agitation to secure the renunciation of the treaty of amity and commerce with Imperial Russia. The first step toward this goal was taken at a meeting of the Union of American Hebrew Congregations. A committee was there appointed to submit certain resolutions to the President of the United States. Some time afterwards, the President, after consulting with Mr. Simon Wolf as representative at Washington of the Congregations and B'nai B'rith, invited to luncheon and conference three representatives of said organizations and also a like number of the American Jewish Committee. The luncheon was a success, but instead of a conference the guests listened to a decision. Immediately upon returning to the Hotel from the White House, Messrs. Schiff, Marshall and Kraus conferred. A decision was arrived at to appeal to the people of the country. Mr. Schiff, who is a member of all of said three organizations, took the lead. The result of the appeal is recent history. It was felt in the White House as well as in Congress. When the question was pending in Congress, Messrs. Simon Wolf and Adolf Kraus again paid a visit to the White House and after a short conference the President told them that about Christmas time he would give notice to the Russian Government that the treaty would be abrogated. The B'nai B'rith were active in the appeal to the people of the country and this was recognized by President Taft by sending to the Executive Committee of the Order through the Secretary of Commerce and Labor Mr. Nagel, the pen with which the President signed the notice of the abrogation of the treaty.

Of all this, the self-praising circular of the President of the American Committee maintains a dignified silence. It can be said of him that whatever he undertakes to do is always done in a very dignified manner, which surely must appeal to those who deem manner to be more essential than matter, for if one should happen to be long on matter he can afford to be short on manner, but if short on matter he can make up by being long on manner. The letter before us marked by suavity of tone which none commands to so high a degree as the distinguished gentleman whose name appears thereon in autographic reproduction.

The historian will have good cause to rejoice that Mr. Marshall was moved to reveal the truth about the abrogation of the treaty with Russia. Perish the doubt that he may be in error. If some of us will refuse to accept the statements and claims contained in the circular in a submissive mood—what of it? The power of the Romanoffs is broken. Is that not sufficient to justify any claim?

The doom of autocracy is at hand. But then autocracy, like heresy, is a very flexible term. Democracy is supposed to speak through chosen representatives. Under date of Feb. 9, 1916, Cardinal Gasparri wrote from the Vatican to Mr. Marshall and his committee in part as follows:

"The Supreme Pontiff has, with interest, taken notice of the letter bearing date December 30, 1915, which you have been pleased to address to him in the name of the three million Jewish citizens of the United States of America."

We are fortunate in at last having a Jewish organization chosen on democratic principles, for Mr. Marshall's Committee speaks on behalf of three million American Jews, which means all, if not more than all of American Jewry.

It is known that the page displaying the Divine Name was regarded by ancient Israel as too sacred to be thoughtlessly destroyed or to be left to the chance mercies of the refuse heap and the whims of the winds in the streets. Tenderly and reverently every book handwritten or printed in which possibly the name of the Godhead might be contained was laid away in the garret of synagogue and the like. Such tender treatment should also be given to Mr. Louis Marshall's circular. We hope that document will pass to posterity in more than one copy or locality. A close study of its phraseology discloses who should be given the credit for the revolution which freed the Russian people. According to Mr. Marshall, the American Jewish Committee brought about this most glorious upturn. Let small minded scribblers continue to reason that diplomatic intrigue utilized the spreading bread riots to encompass the dethronement of the Romanoff Dynasty distrusted of readiness to make peace with the Central Powers. Let others contend that a victorious Czar never could have been deposed and that therefore in the last analysis the hostile armies should be acclaimed the liberators of Russia. None of these factors may be adduced. The American Jewish Committee, according to Mr. Marshall, prepared for the castastrophical downfall of Nicholas the Second when it lead the United States to abrogate the treaty.

Such foresight, such achievements, are truly marvelous, and therefore we admonish our readers to treat Mr. Marshall's circular tenderly and reverently.

JOSEPH LEONARD LEVY.

The untimely passing of Rabbi Joseph Leonard Levy in the prime of his life, deprives Judaism of one of its most powerful teachers and advocates. Of tireless energy, remarkable vision, wonderful executive ability and magnetic personality, Dr. Levy has left his indelible mark on Judaism, both in his home city, Pittsburgh, and also in America. He had traveled more than any Rabbi in the country and his death becomes a national loss to Jewry.

His was an intensely Jewish soul. No matter what he undertook, he was always emphasizing the Jewish aspect. If he became an advocate of Peace, he was ever stressing the Jewish contribution, both in Bible days and now, to the furtherance of peaceful settlements, both as opposed to war and industrial strikes. If he advocated Widows' Pensions, it was because this measure was a modern application of the plea for justice so strongly emphasized by the Prophets of Israel. If he organized Synagogue Extension work, it was because he was thoroughly convinced that Judaism, to be potent, in the future requires an educated Jewry. He pleaded for civic righteousness, insisting that the Jew must be better than his neighbor, and thus return blessing to the country which shelters and protects us. If he wrote an interdenominational Thanksgiving service, it was to demonstrate the true catholicity of the religion of Israel. Dr. Levy was no assimilationist. Never did he surrender a Jewish principle to Christian favor. Time and again he threw himself, often unaided, against the bigotry of Evangelical preachers and silenced their malicious attack on Judaism.

Within the household of Israel, Doctor Levy was thoroughly liberal. While devoted to the cause of Reform Judaism, he was most sympathetic to those who held other views. Time and again he said that the religious observances of his parents were dear to him, though he no longer accepted their binding force. Lashing the hypocrite, the backslider and the renegade, he gave himself without measure, to every Jewish constructive work. Unable to subscribe to political Zionism, he supported Palestine Welfare work most generously.

Judaism will be much the poorer for his translation. We can ill afford to lose fearless and devoted workers in the vineyard of Israel. God grant that his mourners obtain consolation in the contemplation of his well ordered life. Cut down in the very prime of his career, after sixteen years of wonderful achievement in Pittsburgh, he has been gathered to his fathers. Joseph Leonard Levy has left a void not soon to be filled.

MR. FRED LAZARUS.

Mr. Fred Lazarus, of Columbus, Ohio, prominent in public life, has passed away. He was born in Germany in 1850 and was brought, when one year old, to this country by his parents, and has lived in Columbus ever since.

Mr. Lazarus became affiliated with many public activities and with a large number of business institutions. He was greatly interested in philanthropic and humanitarian work and took an active interest in the work of the Columbus Humane Society, the Children's Hospital, the Associated Charities and other kindred institutions. He also was active in fraternal circles, being a life member of the Elks, a thirty-second degree Mason, and Past President of Zion Lodge of the B'nai B'rith. Jewish charities and philanthropies were most dear to him. He was president of the Montefiore Home for Aged and Infirm at Cleveland, trustee and treasurer of the Jewish Orphan Asylum at Cleveland, and director of the Leo N. Levi Memorial Hospital at Hot Springs.

Mr. Lazarus' private life and his public work exemplified high moral standards. Unassuming in his personality and endowed with lovable qualities, he became the friend not only of those with whom he was associated, but of those also who came in contact with his generous nature. The B'nai B'rith mourn with his family the passing of a noble leader.

JACOB FURTH HONORED.

On Wednesday evening, March 28, 1917, Mr. Jacob Furth of St. Louis, a member of the Executive Committee and Treasurer of the Order, was presented by the B'nai B'rith lodges of St. Louis with a beautiful silver Menorah. The gift was a post-festum reminiscence of Mr. Furth's seventieth birthday celebration, at which time the Menorah was to have been presented, but owing to the war the Bezalel Arts and Crafts School in Jerusalem was prevented from completing it at the expected time.

No piled-up wealth, no social station, no throne reaches as high as that spiritual plane upon which every human being stands by virtue of his humanity—Chapin.

THE CALL FOR THE AMERICAN JEWISH CONGRESS.

Executive Committee
American Jewish Congress
New York

April 1, 1917.

Dear Sirs:

By virtue of the authority vested in us, as the Executice Committee for an American Jewish Congress, the Jews of America are earnestly requested to select representatives to an American Jewish Congress which shall meet on Sept. 2, 1917, at Washington, D. C., exclusively for the purpose of defining methods whereby, in co-operation with the Jews of the world, full rights may be secured for the Jews of all lands and all laws discriminating against them may be abrogated. It being understood that the phrase "full right" is deemed to include:

1. Civil, religious and political rights, and in addition thereto:
2. Wherever the various peoples of any land are or may be recognized as having rights as such, the conferring upon the Jewish people of the land affected, of like rights, if desired by them, as determined by the Congress.
3. The securing and protection of Jewish rights in Palestine.
4. The question of the economic reconstruction of the Jewish communities in the war zones.

No resolution shall be introduced, considered or acted upon at the Congress which shall in any way purport or tend to commit the Congress as a body, or any of its delegates or any of the communities or organizations which shall be represented therein, to the adoption, recognition or endorsement of any general theory or philosophy of Jewish life, or any theoretical principle of a racial, political, economic or religious character, or which shall involve the perpetuation of such Congress.

The calling and holding of the Congress shall in no manner affect the autonomy of any existing American Jewish organizations, but in so far as the Executive Committee selected by such Congress shall take action for the securing of Jewish rights as defined in the call for such Congress, the activities of such Executive Committee shall, during the period of its existence, be regarded as having precedence over those of any other organizations which shall participate in such Congress.

The delegates are to be elected in the manner prescribed by the enclosed printed Rules of Elections. The general election to the Congress is to be held on June 10, 1917.

The Congress shall meet on Sept. 2, 1917, at Washington, D. C., unless the Administrative Committee will, by a two-thirds vote of its members, convene it for an earlier or later date.

EXECUTIVE COMMITTEE FOR AN AMERICAN JEWISH CONGRESS.
NATHAN STRAUSS,
Chairman.
HARRY CUTLER.
HARRY FRIEDENWALD.
MORRIS HILLQUIT.
ISAAC A. HOURWICH.
LEON SANDERS,
Vice-Chairman,
ADOLPH LEWISOHN,
Treasurer.
JACOB CARLINGER,
Honorary Financial Secretary.
BERNARD G. RICHARDS,
Executive Secretary.

RECEPTION IN HONOR OF JOSEPH ROSENZWEIG, PRESIDENT OF DISTRICT GRAND LODGE NO. 1.

Nathan Straus Initiated a Member of the Order.

A public reception was tendered to the President of the District, Brother Joseph Rosenzweig, on Monday evening, April 23, 1917, in the B'nai B'rith Building, New York. There was a class of 40 candidates initiated, among them a number of prominent New York co-religionists such as Mr. Nathan Straus. Dr. Stephen S. Wise, who was also to be initiated, was unavoidably prevented from attending. The meeting was presided over by Brother Myer L. Victorius, Chairman of the Intellectual Advancement Committee. Among those who addressed the meeting were Brother Rev. Dr. Maurice H. Harris, Brother Joseph Rosenzweig, the guest of honor, and Brother Frederick Jay, President of District No. 3. The brothers who conducted the initiation ceremony were David Kraus, Harry Silverstein, William Asher, Charles Katzenstein, Lester Brucks, J. Goldberger and Isaac L. Elias.

Joy is a sacred flame that must be fed and that throws a splendid radiance over life. So to order one's life as to keep amid toils and sufferings the faculty of happiness and be able to propagate it in a sort of salutary contagion among one's fellow-men, is to do a work of fraternity in the noblest sense.—Charles Wagner.

MASSACRE OF JEWS IN PALESTINE FEARED.

Mr. Adolf Kraus, President of the Order, received the following cablegram from the President of the London B'nai B'rith Lodge:

"London, May 4.—President B'nai B'rith, 1228 Tribune Bldg., Chicago: Well authenticated report Jewish Massacre threatened Palestine. Can you intervene through foreign lodges or otherwise?—Gilbert, President".

Immediately upon receipt of same Mr. Kraus telegraphed (in the absence of Simon Wolf who, on account of his health, is sojourning in Goldsboro, N. C.) to Julius I. Peyser of Washington, Past President of District Grand Lodge No. 5, as follows:

"Have received cable from London Lodge that there is well authenticated report that Jewish massacre is threatened in Palestine. Request State Department arrange for delivery of following cable to S. E. Trier Vestre Boulevard, 49 Copenhagen, or Dr. Martin Bloch Bahnhofstrasse 82 Zurich: 'Please wire Dr. Berthold Timendorfer, Berlin, also Professor Sol Ehrmann, Vienna, it is reported in America that Jews in Palestine will be massacred. Petition government to call attention of Turkish government to report. Kraus'. Kindly request our State Department to aid us in having messages promptly forwarded and if possible send messages in my name to Timendorfer and Ehrmann direct by wireless as valuable time may thereby be saved.—Adolf Kraus".

On Monday Mr. Kraus received telegraphic information from Washington that the cablegrams to the B'nai B'rith Grand Lodges in Europe had been transmitted by the State Department.

Mr. Kraus on behalf of the Executive Committee of the Order transmitted through the State Department in Washington 15,000 francs for immediate relief of the Palestinian refugees.

A TESTIMONIAL DINNER FOR RABBI EUGENE MANNHEIMER.

On Monday, March 26, Des Moines Lodge No. 330, of Des Moines, Ia., gave a banquet and dance in honor of Rabbi Eugene Mannheimer and his fiancee, Miss Irma Shloss, at the Masonic Temple Hall. Covers were spread for 220 guests. The affair was a brilliant success, in fact the most successful function of its kind ever held in Des Moines. A six-course dinner, prepared by a committee of representative Jewish women in strict accord with the Jewish dietary laws, was served. After the banquet the president of the lodge, Mr. Meyer Silberman, introduced Mr. Dave Oransky as toastmaster. Toasts were offered by Messrs. J. B. Blum, Joseph Brody, Mose Marks, Mrs. Weinstock and Rabbi H. M. Cohen. Rabbi Mannheimer then responded briefly and indicated his appreciation of the courtesy shown him by the lodge.

Rabbi Eugene Mannheimer has been very zealous in his work in B'nai B'rith circles not only locally but also in District No. 6, he being a member of the General Committee of the District Grand Lodge. In the local lodge he has been the guiding spirit for a number of years and has taken a leading part in all its activities. Through his endeavors two new lodges were added recently, one at Ottumwa, Ia., and one at Cedar Rapids, Ia.

Des Moines Lodge has shown marked activity and has doubled its membership within the last eighteen months, due to the enthusiasm on the part of the younger element led by Bro. Mannheimer. The meetings are well attended and the programs are made very interesting. Another campaign for members is planned for the near future.

MARKS NATHAN JEWISH ORPHAN HOME.

A Farewell Reception and Dinner was tendered by the Directors of the Marks Nathan Jewish Orphan Home of Chicago, on Thursday evening, May 3, 1917, to Mr. Louis Greenberg, who was recently elected Superintendent of the Jewish Orphanage and Aid of Western Canada in Winnipeg, an institution fostered and supported by the B'nai B'rith of Canada. Mr. Greenberg, who is himself a product of an Orphan Home, was Assistant Superintendent of the Marks Nathan Jewish Orphan Home for the last three and one-half years. Mr. Chas. I. Herron, President, and Mr. E. L. Trotzkey, Superintendent of the Home, and many other members of the Board, spoke enthusiastically of the good services rendered by Mr. Greenberg, and expressed the hope for his continued success in his new sphere of activity. An illuminated address from the Board of Directors and a loving cup from the children were presented to Mr. Greenberg in appreciation of his work and as a token of the esteem in which he is held by all concerned.

American Jewish Relief Committee Calls National Emergency Conference

Dinner by Mr. Jacob H. Schiff

Several hundred of the most prominent Jews in the United States were the guests of Jacob H. Schiff at a dinner on April 15, at the Hotel Savoy, New York. Among them were delegates from all over the country to a National Emergency Conference held on the same day by the American Jewish Relief Committee to map out its campaign to raise $10,000,000 for relief of Jewish war victims during this year. Appeals for support for this campaign were made at the dinner, and before it was over pledges and cash contributions amounting to more than $2,500,000 had been made.

Among those who appealed for aid on a larger scale than has been made before during the war were Julius Rosenwald; former Ambassador Henry Morgenthau, Mr. Schiff and Felix M. Warburg. Many wrote out pledges of large personal contributions while the speeches were in progress, others from out of town brought announcements of pledges from Jews in their cities, amounting in all, to more than $1,000,000. As a result, nearly a third of the desired $10,000,000 had been reached, for to the $2,500,000 in pledges and contributions is to be added a contribution from Mr. Rosenwald ot "one-tenth of the entire amount raised by Nov. 1, 1917, in the United States."

Already, during the two and a half years of the war, $8,000,000 has been sent to Europe for Jewish relief. This announcement was made at the emergency conference of the Treasurer of the Joint Distribution Committee. Despite the fact that the amount which the American Jewish Relief Committee has set about to raise in one year is greater than the total amount sent during the three previous years, all the speakers expressed confidence that it would be reached.

Mr. Schiff announced that his contribution would be $100,000 and that its special purpose would be to establish a hospital unit in Russia in recognition of the emancipation of the Jew, won through the Russian revolution. He said that many Jewish surgeons had already volunteered to go to the front with the hospital unit.

Nathan Straus contributed $50,000. [illegible] A. Wimpfheimer and Julius [illegible]ach contributed $25,000; Samuel [illegible]er and James Speyer, $10,000 each; H. P. Goldschmidt, $5,000; Judge Leon Saunders pledged $25,000 and said it would be "possibly $50,000," on behalf of the Independent Order B'rith Abraham. It was announced that pledges amounting to $1,000,000 were brought in by delegates from other cities to the emergency conference.

It was announced that "Table 8" pledged itself to raise $1,000,000. At "Table 8" were twelve persons: Felix Gould, Joseph H. Cohen, Harry Bronner, William Fischman, S. I. Hyman, S. C. Lamport, J. L. Phillips, A. E. Rothstein, R. Sadowsky, Bernard Semel, Julius Swartz and Max Weinstein.

Mr. Warburg contributed $25,000, Leo Bamberger of Newark $10,000, Robert H. Lehman $10,000, and smaller contributions amounted to $150,000. Adolph S. Ochs promised 10 per cent of the amounts contributed in Tennessee. Governor Simon Bamberger of Utah, Governor Moses Alexander of Idaho, and Ben Selling of Oregon made similar pledges for those states. A large number pledged to contribute 10 per cent of the total amounts raised in their home communities.

The speeches were marked by a patriotic note, and Mr. Schiff, who presided, started them by drinking a toast to the health of President Wilson. Mr. Morgenthau also put patriotism first, and said that "We, as Jews, must first of all think of ourselves as Americans."

Mr. Schiff said, in part:

"We all know the President has not lightly led the nation into war; we know of his struggles, of his patience, of his unfortunately futile endeavors to bring the warring governments together into a peace without victory; of his efforts to the last to prevent ourselves being drawn into the cauldron that gradually was consuming all Europe. But the moment at last came when we were no longer left with any choice, when we were confronted with but the alternative of whether or not America, the great democracy of modern times, should submit the sovereignty of its people to the dictates of a government built upon class supremacy and absolutism. Had we done so we would have contributed in a large measure to the extension of autocratic government and perhaps the gradual [illegible] of government 'by the people, [illegible] people for the people' among [illegible] of the earth, for the victory [illegible] in Europe could in time [illegible] no other result.

"And to us as American Jews it must be particularly gratifying that our country enters this momentous struggle for the liberation of the modern world from the possible rule of those who would make automatons of all over whom they might gain dominion, just at the moment when the great stronghold of autocracy —Russian Czardom—has succumbed to the onslaught of the people whom it had so long oppressed and deprived of the rights which should be the inborn possession of all mankind. As American Jews we are full of gratitude that Providence has placed our lot within this great nation, and that as part of it we can and shall willingly do our duty with our entire heart, with our entire soul, and with our entire possessions.

"The duty on our part becomes the greater now to do our utmost to assuage the hard fate of those, who, for almost three years, have been held in the grip of the indescribable distress and the horrors the war has produced. Even the hardships of the greatly to be pitied Belgians, undeserved and sad as these hardships no doubt are, are probably not as great as the cruel sufferings to which several millions of our co-religionists in the war zones have been subjected, and from which they cannot be freed unless American Jewry furnishes the means for the rescue of these great numbers of men, women, children, who are of our flesh and blood, and whom we, whom Providence has blessed so greatly, dare not permit to perish.

"And does not our duty become even greater, now that the gates have been opened to Russian Jewry for entering upon the undiminished enjoyment of the happiness of life—attainable alone where human rights are accorded to all alike—to make it possible that these broken-down brothers of ours shall be helped to a recovery of their health and their existence, not to speak of the large requirements for aid to our co-religionists in Palestine, in Poland, in Galicia, in Rumania, in Bulgaria, and in other lands involved in the war.

"I feel that the Jews of America have a serious duty that they cannot evade," Mr. Rosenwald said. "These starving men and women and children must depend on us to do for them what we would expect them to do for us were the conditions reversed. We have been successful as we view success, but there are hundreds of thousands who have worked harder than we have and have been just as able, but it has been ours to have the opportunity that they lacked. And now it is our opportunity to aid them. We have had the good luck to live in this free country, the United States, and it is our duty to help those whose cradles happened to be rocked in Russia instead of here. They are no more to blame for their condition than our children would be if they were similarly situated. What we must do is to bring it home to the Jews of this country that it is our duty to aid the Jews of Europe".

Felix M. Warburg, Chairman of the Joint Distribution Committee, said that the greatest duty of the Jew in this country to day was toward the United States. He said that, as he saw it, the country's problem was three-fold: military preparedness, industrial preparedness, and agricultural preparedness. He said:

"We are all, I know, in absolute accord with our President in his advocacy of military preparedness. Your friends and mine have in many instances already enlisted for active service. Numbers of our friends and relatives have been training for the last two years in Government and college military training camps.

"As regards industrial preparedness—our financial and commercial leaders can be of tremendous value to our Government in a program for the conservation of our industrial resources. We have in our midst one such, Julius Rosenwald, of whose achievements and of whose heart and brain you know.

"As regards agricultural preparedness, I have in mind the possibility of working along lines which shall make it possible for the realization of the hope that every bit of untilled land in this country will be made productive.

"(a) A program for production which shall utilize as sub-military agents those persons who because of the present rigid military requirements have not been able to enter the army and navy. Such people can render a vast service which should be recognized as a quasi military service; in many instances through their very toll under conditions which make for greater health and strength, they will become more fit for military duty at a later time should they then be needed.

"(b) For co-ordination of agricultural work between cities and States, between States and the Federal Government.

"(c) For distribution by some sort of Government system which will as much as possible standardize prices and equalize outputs".

Other speakers emphasized the need of reaching a larger number of the Jews in this country with the appeals for aid, and it was announced that the conference would take a census of all the Jews in the United States and divide the country in seven districts, of which New York and Chicago would each constitute one district. There is to be a Chairman for each district and for each city. The local committee of each State is to campaign for a stipulated amount assessed to each State. New York's assessment was the biggest, being $4,000,000. Illinois and Pennsylvania came next, with assessments of $1,000,000 each.

The assessments, as prepared by the Apportionment Committee, were:

Alabama	$700,000	Nebraska	$ 55,000
Arizona	4,000	Nevada	10,000
Arkansas	20,000	N. Hampshire	12,000
California	700,000	New Jersey	400,000
Colorado	70,000	New Mexico	5,000
Connecticut	800,000	New York	4,000,000
Delaware	18,000	N. Carolina	50,000
Dist. of Col.	80,000	N. Dakota	25,000
Florida	30,000	Ohio	750,000
Georgia	100,000	Oklahoma	50,000
Idaho	10,000	Oregon	70,000
Illinois	1,000,000	Penn.	1,000,000
Indiana	150,000	Rhode Island	100,000
Iowa	125,000	S. Carolina	35,000
Kansas	30,000	S. Dakota	5,000
Kentucky	100,000	Tennessee	100,000
Louisiana	160,000	Texas	175,000
Maine	25,000	Utah	25,000
Maryland	250,000	Vermont	8,000
Massachu'ts	700,000	Virginia	100,000
Michigan	350,000	Washington	55,000
Minnesota	175,000	W. Virginia.	50,000
Mississippi	125,000	Wisconsin	150,000
Missouri	300,000	Wyoming	25,000
Montana	15,000		

At the afternoon session of the conference Mr. Lehman, Secretary of the Joint Board of Distribution, made a report on the funds already distributed for Jewish relief, which showed with what economy the funds have been handled. He reported that less than 1 per cent of the entire amount collected had been paid out for expenses.

Mr. Morgenthau frankly scored New York as the "weakest point" in the campaign. He said he was not given to "scolding" but that he felt it was sometimes necessary to arouse persons from their lethargy.

"Our weakest spot is New York," he said: 'The reason is that we are steeped in materialism here, and surrounded by an atmosphere of selfishness. I hope that these reports from outside about the contributions that are being made in other parts of the country that are not so rich will serve to arouse us to our duty".

Mr. Straus aroused great enthusiasm with his announcement of a $50,000 contribution. He said that in comparison with his earthly possessions he believed he was putting up more than any other Jew in the United States, and Mr. Schiff quickly seconded this statement and said that he realized that Mr. Straus was depriving himself of many comforts to make the gift.

THE AMERICAN JEWISH COMMITTEE.

356 Second Avenue, New York,
April 26, 1917.

Dear Sir: The American Jewish Committee greeted with joy the success of the recent revolution in Russia. One of our leading members said:

"The fall of the Romanoff dynasty and the creation of a free government in Russia amply justify the labors of the American Jewish Committee in making known to the world the terrible conditions under which our co-religionists in Russia were obliged to exist and the successful effort made with Congress and the people which brought about the abrogation of the treaty of friendship and commerce between the United States and Russia which resulted from these labors".

The work of the Committee in this and other directions during 1916 is fully described in the Tenth Annual Report, copy of which we are sending you under separate cover.

We trust that what has been done meets with your approval and that you will, at your convenience, pay the enclosed bill for your 1917 dues as a Contributing Member.

Thanking you for your encouraging interest in the Committee, we are,

Very sincerely yours,
Louis Marshall, President.

PEOPLE TALKED ABOUT.

Mr. Mortimer Barnett Davis, of Montreal, on whom the King of England has conferred the honor of Knight Bachelor is the first Canadian Jew to attain this distinction.

One of the youngest of mayors is Mr. Ben Rothschild, who holds that position at Cochrane, Northern Ontario. He was elected mayor in 1914, when only 26 years of age, and has been re-elected twice since then.

By a special decree by the King of Italy, the title of Chevalier of the Italian Crown was conferred upon Sig. Conneo, Chief Rabbi of Leghorn in recognition of his literary and philanthropic work.

Mr. A. Lichtenstein, of Corpus Christi, Texas, was elected a member of the School Board.

Mr. I. Lowenberg was elected a member of the Galveston City Board of Trustees.

The famous Jewish Advocate, Grusenberger, the defender of Beilus, and Winauer, prominent member of the Constitutional Democratic party, and former member of the Duma, have been appointed members of the Russian Senate and of the Supreme Court. They are the first two Jews who ever obtained a seat in a Russian Tribunal.

Dr. David S. Blondheim, of the University of Illinois, an active worker in B'nai B'rith circles, has been appointed Associate Professor of Romance Languages at the Johns Hopkins University.

Dr. Ludwig Zamenhof, author of Esperanto, died at Warsaw.

Alex Stern, of Fargo, N. D., was elected President of the City Commission. Mr. Stern is an active and enthusiastic worker of the B'nai B'rith, and one of the Directors of the Jewish Orphan Asylum, of Cleveland.

Mr. J. C. Cohn is a Republican candidate for the office of mayor of Honolulu, Hawaii.

Mr. Jos. B. Grossman, of Quincy, Mass., has been appointed by Mayor Whiton as a member of the Election Commissioners for three years.

Rabbi Jonah B. Wise, of Portland, Oregon, has been named a member of the State Board of higher curricula by the Governor.

Hon. Aaron Wolfson, State Senator, has been appointed on the War Staff of Governor Goodrich of Indiana, with rank of Lieutenant Colonel. Colonel Wolfson has been actively identified in B'nai B'rith circles for a number of years and has served Indianapol[illegible] dent.

President Jacob Loeb of Chic[illegible] Board of Education was renomina[illegible] for a term of six years by the Mayor, and his nomination was confirmed by the City Council.

Hon. Simon Bloom was re-elected mayor of Pine Bluff, Ark.

Rabbi David Lefkowitz, of Dayton, Ohio, was elected president of the Dayton Chapter of the Red Cross Society.

A. M. Hertzberg of Brisbane, Queensland, has been elected Most Worshipful Grand Master of Queensland, Australia.

Mr. Louis Wolsley, of Cleveland, Ohio, has been appointed by the mayor as a member of the Committee of Representative Citizens for National Defense.

Hon. Ben Selling, of Portland, has been appointed member of the Committee on "Law Reform" by the Governor.

Judge Jos. Oberfelder, of Sidney, Nebraska, was elected State Counsel of the Modern Woodmen of America for the State of Nebraska. Judge Oberfelder is also United States Commissioner for the State of Nebraska.

PROMOTION OF SABBATH SCHOOL WORK.

At an enthusiastic meeting held by the Jewish citizens of Cross, St. Francis and Lee counties in Mariana, Ark., on Sunday, March 25, 1917, the Tri-Cities Jewish League was organized. The purpose of the new organization will be to hold services alternately in Wynne, Forest City and Mariana in order that the Sabbath school work may be conducted and promoted among the Jewish people under the direction of Rabbi P. W. Jacobs, of Helena, Ark. Officers and a board of managers were elected. The perfection of this organization is, in a large measure, due to the influence of Fort Smith Lodge No. 306, of Fort Smith, Ark., and to the untiring efforts of its leader, Brother L. Barnett, who has always taken an active part in the religious and fraternal affairs of the city.

JEWISH STATISTICS IN ITALY.

According to official statistics, the number of Jewish illiterates in Italy is much smaller than that of non-Jews. Among non-Jews, forty-two in every hundred men cannot sign their names, and fifty-even in every hundred women are illiterate; whereas among Jews only three men and seven women in every hundred are unable to do so. It is an interesting fact that there are fewer Jewish females than males in Italy.

The Forty-fourth Convention of District No. 7, I. O. B. B.

In the presence of 137 delegates and about sixty visitors the forty-fourth annual convention of District No. 7, I. O B. B., opened at 11 o'clock Sunday morning, April 22, at Chattanooga, Tenn. The session was opened by Ernest R. Bernstein, President of the District, who, during that session and all subsequent sessions of the convention, showed such remarkable tact and patience in governing the Grand Lodge as to earn appreciative comment and hearty commendation. Patriotism played a prominent part in the exercises, the delegates standing in the flag-draped convention hall and singing "America" before the welcome addresses were given.

Greetings from Mayor Littleton on behalf of the city, Rabbi Julian Miller and Harry Wise for the Jews of the city, and Herbert Oppenheim, President of the Chattanooga Lodge, were given.

Officers of the Grand Lodge, with local officers, the Mayor and Rabbi Miller, occupied seats on the stage. Salomon Marx, of New Orleans, the oldest member of the Order, having joined sixty-one years ago, was invited to a place on the rostrum, and introdured to the convention and was accorded an ovation.

Mayor Littleton lauded the Jews for the intelligence and energy shown by them in the development of America. He said there was no doubt or fear as to where the American Jew would stand in the present crisis. "They are foremost in literature, foremost in the professions, foremost in commerce and foremost in everything their people have undertaken," he said. "Especially is this true of the B'nai B'rith, which is foremost in philanthropy. The Jew represents the best blood of the nation and the world. We are glad to have you here."

Harry Wise and Herbert Oppenheim made happy speeches bespeaking the welcome extended the delegates and visitors. Rabbi Miller was master of ceremonies and Rabbi Joseph Blatt, of Oklahoma City, offered the invocation.

The preliminary part of the convention over, Brother Bernstein read his presidential message, which was received with loud and long applause and referred to a special committee for a report.

No sooner had the applause accorded the president's message subsided, when Dr. Louis Abramson, of Shreveport, La., asked for the privilege of the floor, and, in feeling words of friendship, presented on behalf of Louisiana Lodge 107, of Shreveport, a large and beautiful silver loving cup, suitably engraved, to Mr. Bernstein, who accepted the token of love and affection with modesty and appreciation.

Brother Myron M. Goldman then presented his report as Secretary, from which it was apparent that the District is in excellent condition, both as to finances and as to numerical strength.

Committee Reports.

The Committee on the Orphans' Home presented a report which contained valuable instructions and recommendations.

It recommends the appointment of a representative member in each community in which a Lodge exists whose duty should be to further the causes that look to the benefit of the Home and to him should be made all appeals of whatever character.

Touro Infirmary.

The report of the Committee on this institution chronicles in a summary manner its extensive activities and mentions their recognitions by extraordinary donations from several philanthropists.

Mrs. Henry Newman gave $50,000 for the erection of a new Maternity Hospital.

Mrs. Jacob K. Newman gave about $65,000 towards the erection of a suitable building for the clinics, towards which object Mr. E. W. Mente (not a Jew), also gave $50,000, and Mr. E. V. Benjamin, the President of the Touro, contributed $10,000.

The Committee calls attention to the fact that "these large donations, providing for the erection of additional buildings, carry with them corresponding obligations and responsibilities".

Social Service Committee.

Rabbi Emil W. Leipziger, Chairman, presented a report full of much valuable information. He stated that he has occupied this position for only a portion of the term, having been appointed in the early Fall to fill a vacancy occurring owing to the removal of Rabbi Emanuel Sternheim, who was made Chairman, from the District.

He found that Rabbi Sternheim had expended 80 per cent of the appropriation, hence his own activities were necessarily very much curtailed. He presented in detail the valuable activities of the Committee and suggested much work for the future.

He endeavored to obtain statistics of the inmates of penal and eleemosynary institutions in the District and what percentage of the inmates consists of Jews. He was unable to obtain information from Florida and Mississippi in regard to penal institutions, but in the other six states of the District he found 9,232 inmates of whom 19 are of the Jewish faith, only one-fifth of one per cent. In eleemosynary institutions of various kinds he notes that among 12,070 inmates one hundred are Jewish, a percentage of four-fifths of one per cent.

The Committee made a special report on the resolution introduced by Past Grand President A. A. Marxs in the convention of 1916, recommending an appropriation of $5,000, or as much thereof as is necessary to subsidize surviving parents of half-orphans, so that in many cases these children can be kept in their own homes.

The Committee conferred with the Board of Managers of the Home and came to the following conclusions:

When we consider that this body of men have been in some instances adopting the principle involved in regard to New Orleans cases, where they can command the co-operation of the New Orleans Federation and its trained workers, and yet did not care to go on record with a judgment either for or against the proposition, it seems to me that it would be unwise for this convention to proceed with this new movement and to make an appropriation for it until its details have been carefully worked out.

It concludes, we, therefore, recommend that a commission of five be appointed, of which the Social Service Chairman shall be one, whose duty it shall be to present to the next convention a tentative yet practical plan upon the basis of which the new work can be organized.

Agricultural Committee.

This Committee made numerous recommendations among which are that 10,000 or more acres of land be purchased.

That on the site thus secured a town be established in which the settlers are to live thus combining farming with the social amenities of communal life.

The money needed is to be supplied by a stock company capitalized at $1,000,000. Lands are to be sold to Jewish farmers only on terms of easy payments.

Payments on stock are also to extend over a number of years and none to be made until $250,000 has been subscribed.

The Committee states that it will be able to show subscriptions to the amount of $50,000 and states that if it had been permitted to work more actively its subscriptions would have reached $150,000, "but, for reasons not entirely revealed to them, they were cautioned to proceed slowly, or, rather, to wait with the active campaign until the convention of 1917 shall have taken place".

Leo N. Levi Sinking Fund.

The following is a summary of the report:

Receipts were $4,633.32 and the disbursements amounted to $4,580.17, leaving a balance of $53.15. The total number of debentures issued is 200, amounting to 20,000. Of these thirty-seven have been paid, twenty have been called payable June 1, on one payment has been stopped, it having been lost, leaving 142 outstanding, amounting to $14,200. Interest is being paid as it becomes due.

Brother Goldman was followed by Charles F. Moritz, of Montgomery, Ala., who, on behalf of the Endowment Committee of which he is Chairman, presented a report showing exact status of the Endowment Fund of the District.

An announcement from the chair of the various convention committees brought the first session to a close at 1:45 P. M.

There was no session in the afternoon, as a visit to Lookout Mountain had been arranged for the delegates and visitors at that time. A highly interesting and instructive meeting took place, however, in the evening, which was given over to a public gathering at one of the theaters and which was attended by over six hundred people. That meeting was held under the auspices of the Cultural Advancement Committee of the District and was presided over by Joseph Hirsh of Vicksburg, Miss., who delivered a short opening address and, with his characteristic wit and good-natured humor, introduced the various numbers on the program which was participated in by Dr. C. A. Garratt at the piano, Lester Cohn, violinist, with Mrs. Robert Schwartz, accompanist; Mrs. Adolph Shumacker, soloist, and Mrs. A. B. Freyer, violinist.

The speaker of the evening was Judge David B. Samuels, of Shreveport, who, after a beautifully worded prayer by Rabbi B. C. Ehrenreich, of Montgomery, delivered an inspiring and eloquent address in which he said in part as follows:

"Now is the reign of common people, the era of the common man, of democratic freedom and a closer alliance between all civil countries,. No more sacred principles have been handed down by God to man than those we cherish in the B'nai B'rith. It is a great order, with great achievements. Now, I can see the farm city an actuality; I can see great good being done through right living and right thinking. I can also see the American eagle on the crest of the flag a little ruffled—not ruffled in anger—but just a little peeved because some of our socialist principles are about to be invaded".

"When the history of humanity will again be told in beautiful passages, Israel's name will be mentioned as doing much. When a regenerated nation in all her united strength seeks to shake off the shackles, Israel will be mentioned in the triumphant song.

"The wickedness of the world, caused God once to destroy it that it might be rebuilt again. Now the world does not need to be destroyed, but systems need to be destroyed. Whenever the nation says the voice of the people is not the voice of God, then comes the heavy hand and puts them in oblivion".

Monday, April 23.

The convention was called to order at 10 A. M., and opened with prayer by Rabbi Mendel Silber.

Much of the time during the morning session was taken up with the reading of resolutions which, in conformity with a rule previously adopted, were referred to the Distribution Committee without discussion.

Many messages from Lodges, Grand Lodges and individuals were also read during the session, and messages of condolence were ordered sent to the families of Leo N. Levi and Nat Strauss and a message of cheer to Capt. Leon Schwartz.

The reading of the report on Social Service by Rabbi Emil W. Liepziger, Chairman of the Committee on Social Service, followed and was enthusiastically received.

At 12:30 Dr. Rudolph I. Coffee, Director of the Social Service Department, was presented and delivered an eloquent address in which he outlined the work of his department and reviewed the various activities fostered by the Order in the line of social service.

"The Social Service Department, formed two years ago, is the largest organization doing volunteer Jewish work in America", he stated. "Every Jew who comes out of prison is being taken care of. There are few Jews in state prisons. When a man is released from prison we secure a position for him and there is a friend who acts as a big brother to him.

"When a Jewish boy is brought before the court the B'nai B'rith Social Service Committee shall step in and seek to have him paroled to a big brother. There are fifty-two big brothers in Chicago, and each one is taking care of a lad who otherwise might be in the reform school today".

After Dr. Coffee had finished speaking, Sig. Livingston, of Bloomington, Ill., the head of the Anti-Defamation League, was introduced and in a most eloquent address, which constantly called forth loud applause, he depicted the conditions that gave rise to the Anti-Defamation League and described its development and manifold activities.

Such characters as "Shylock" in "The Merchant of Venice," and "Fagan" in 'Oliver Twist", have had a pernicious effect on young minds, Mr. Livingston said, and to counteract what he termed "the poison" of such literature, the League is making a nation-wide effort to have the reading of "The Merchant of Venice" eliminated from the public schools of the country unless the students are also allowed to read "Nathan, the Wise", by Lessing.

Children in early childhood have been impressed with an erroneous idea of Jewish character, he said, in an interview yesterday, by such rhymes from "Mother Goose" as:

Jack sold his egg to a rogue of a Jew,
Who cheated him out of half of his due.

The League is waging a vigorous campaign to eliminate this idea from the mind of the public and especially from the minds of children. As the chairman expresses it, "we want the coming generation to be open-minded concerning the Jew".

Mr. Livingston said that the idea existed that the Jew was a materialist and immersed in himself, when as a matter of fact colleges and universities of this country were crowded with Jews; they were represented in all the sciences. "Ask any child in your public schools who was the foremost Jew in literature", said Mr. Livingston, "and he will immediately answer, 'Shylock.' On the other hand, ask them who is the foremost Jew in scientific research, the foremost Jew philosopher or the foremost Jew writer, and they cannot tell you.

"Jews have been made the butt end of many unsavory jokes, ugly characterizations in moving pictures, on the stage and in literature. In doing this the lowest type of Jew and his idiosyncrasies have been exploited and the shortcomings of this type unless checked at once will indelibly stamp the race. We are combating these things by educational means by trying to show that calumny and defamation injure innocent people. Our pivotal idea is the demand that every Jew be judged as an individual by merit and demerit and the Jews today, as a whole, not be blamed by the misconduct of a few. We have malefactors, certainly, but we also lay claim to the average virtue of other people of other races and religions".

At 2 P. M. the convention adjourned and, at 3:30 P. M., the delegates and visitors were taken on a delightful sightseeing trip to Chickamauga Park, visiting the battlefields made memorable by the heroism of the thousands who had fought and fallen there in 1863.

In the meantime, the rabbis present at the convention were entertained at lunch by Rabbi Julian Miller, while the ladies accompanying the delegates were entertained by the Jewish women of the city. The latter proved a most delightful function.

The feature of the occasion was a talk by Mrs. E. R. Bernstein who, as though not to be outdone by her husband, spoke so beautifully as to make it clear that she could be, in the fullest sense, a true "helpmate" to the brilliant and popular president, Brother Ernest.

Mrs. Bernstein's talk follows:

"Ladies: When one has never had the experience of facing an audience the mere thought of talking seems easy, but this new sensation is now painfully embarrassing. Doubly so on account of my inability to fitly and fully express the appreciation and gratitude of the ladies who were the recipients of your many graceful attentions.

"Truly, you have exemplified in its deepest significance that which your eloquent Rabbi so beautifully pictured in the invitation he extended to the Little Rock Convention to meet here—and one does not have to draw too strongly on her imagination after viewing your lovely city and its surrounding country, so rich in history and natural beauty, to be reminded of a second promised land. But, aside from the sights which we have been permitted to witness through your charming hospitality and the festivities which your thoughtfulness occasioned is the greater pleasure of meeting and knowing you—and we leave taking with us fragrant memories of each and every one of you individually and collectively.

"'Tis said 'parting is such sweet sorrow,' and we look forward to a kind future which will permit us again to meet, if not all of you and all of us, at least some of you and some of us, when the friendships formed here can be strengthened and like pleasures which were afforded, renewed. In the name of the entire delegation, I thank you".

On Monday evening the delegates and visitors were entertained at a Dutch supper and dance, after which the rabbis had a reunion to an uncertain hour of the morning.

Tuesday, April 24.

There were two sessions on Tuesday. The morning session was opened with prayer by President Bernstein at 10 o'clock and, after a lengthy discussion, involving most of the business session Tuesday morning. The delegates, by unanimous vote, adopted the report of their Agricultural Committee recommending the establishment of a 200-family city farm somewhere in Texas. The project is to cost in the neighborhood of $1,000,000.

An independent corporation will be formed upon which will devolve the responsibility of soliciting the necessary funds for the farm. The B'nai B'rith assumes no financial obligation, but lends its support to the undertaking and indorses the report of the committee.

The resolution as originally introduced brought forth considerable discussion as to the needs or propriety of such an institution at this time. The change in the resolution merely changed the verbiage, and authorized the establishment of the separate corporation.

No debt or any other obligations are assumed by the Lodge.

J. K. Hexter, as Chairman of the Agricultural Committee, introduced the original resolution. He urged, in his preliminary remarks, the establishment of the work, stating that it would result in much good to the Jewish race.

Judge David B. Samuels, of Shreveport, and Charles Rosens, of New Orleans, in eloquent speeches, advised against the farm's establishment, saying that the isolation would serve to single Jewish inhabitants out as living in a strictly Jewish city. They both urged that seclusion be not practiced, but that they should keep their own hands clean and do nothing but what would be desired from the hands of others.

After much discussion of the matter the amendment to the original resolution was introduced by Ralph J. Schwartz of New Orleans. It had the indorsement of the entire membership of the Agricultural Committee, whereas the first one did not. One member refused to sign it on the original draft, but did on the second. The last resolution was adopted unanimously.

The morning session closed at 1 P. M. and at 3:30 P. M., when the delegates resumed their work an hour was set aside for Memorial Service. This service was opened with prayer by Rabbi Mendel Silber, and, after Rabbi I. Lewinthal, the Chairman of the Committee on Necrology, read a thoughtfully prepared report in which he paid a touching tribute to the members of the Order and other great and good men who departed during the year, E. R. Bernstein eulogized the late Isaac Barron, of Shreveport, and Nathan Cohn delivered a eulogy on Martin A. Marks, of Cleveland, Ohio. The service closed with Kaddish recited by Rabbi Mendel Silber.

The Memorial Service was followed with the consideration of resolutions and action upon a number of reports, among them being one on the Leo N. Levi Memorial Hospital, which disclosed the [illegible] figures:

[illegible] patients in Hospital April	22
Number of patients admitted during the year	147
Number of patients treated during the year	169
Number of patients discharged during the year	145
Number of patients died during the year	3
Number of patients remaining in Hospital April 1, 1917	21
Number of patients admitted second time	7

The Convention adjourned at 5 P. M., when the delegates and visitors were taken to Signal Mountain where a rich repast, followed by a dance, had been prepared for them. That function, which earned the hearty appreciation of all present was graced with three toasts, responded to by E. R. Bernstein, Ralph J. Schwartz and Herbert Oppenheim, while Harry Wise acted as toastmaster.

Wednesday, April 25.

Wednesday was devoted exclusively to expediting the unfinished business of the Convention and opened with prayer by Rabbi I. Lewinthal.

Among the most important measures, emanating from the different committees, was the adoption of the following resolutions:

Relating to Jewish Orphans' Home.

To the Officers and Members of D. G. L., No. 7, I. O. B. B.

Brethren:

At your last convention you adopted the "Big Brother idea" in connection with our children who are discharged from the Home, and to my personal knowledge the work done and results accomplished effect credit on all connected with the movement.

If it is our duty to look after the welfare of the children after they leave the Home why not make it our duty to seek their welfare before they enter, and as far as in our power try and keep them in their real home under the same roof which shields their mother or father.

I believe all of you will readily admit that this should be done, and if so, then let us do "Justice" to the child by keeping it in the real home.

I want to state emphatically that I have no fault to find with our Orphan Asylum, nor the management, for I am [illegible] that they cope with the problem [illegible] caring the best they know how. Nor do I take the view that we [illegible] arily close the doors of all [illegible] institutions; but I do say that we are not doing "Justice" to the child [illegible] admitting him to our institutions in very large majority of cases.

This is not a new subject, and as far back as the year 1900 our lamented leader, Leo N. Levi, made an eloquent plea in behalf of the orphan child before the convention of District No. 7. It is true that his main plea was that the orphan children should be adopted by others, and while this would be possibly the ideal solution of the problem, we have neither made any headway nor have we ever endeavored to try out this scheme, and while we may have some doubt as to its practicability, I believe we should do our utmost to try.

The large majority of children admitted to "Our Home" are half orphans; in some cases the father of the family has been called to his eternal home. There are other cases where the father has deserted the family and a few cases where the mother has strayed from the right path, so that there can be no fixed rule to govern all cases.

It is my firm belief that in a large number of cases, instead of admitting the child to the Home, we should help the mother or father, as the case may be, to care for the child and contribute the necessary funds so as to enable them to be raised in the proper atmosphere.

A good many of you will doubtless say that this is a problem for each community to handle, and in some cases this will be true; but there are many cases which cannot be cared for by the local community, as they have not the funds to do so. If it is true that it is our duty to care for these children in "Our Institution", then it should be equally our duty to care for them in their respective communities. Take for example a case where the mother is the surviving parent, let us see that she received a monthly allowance that will enable her to properly care for her children, and if the community is not able to provide the money, let the money be furnished by the Grand Lodge; let the proper committee appoint a big brother to advise the little family and look after their welfare until the children are old enough to no longer need our assistance.

In the case where the father survives and his income is not sufficient to properly care for the children, why not help him to help himself, either with money, or advice, or both; let him secure proper quarters with some Jewish family where he and his children will have a home. Why not help the man or woman to keep together the family ties, to strengthen them, not to weaken, them, as we are doing by our present system, and in most cases shattering them beyond all possibility of repair. Help the mother and father so they can remember their obligations to their children, keep the children so they may know the pleasures of a real home, so they may know the blessings of the mother's or father's love during the days of childhood. Ask yourself what would you want done if the case was one that affected your loving wife and children or yourself. Would you want them to go to "Our Home", or would you want them kept with you or your loving helpmate if it was in any way possible to do so? Let your answer to this question be the beginning of a new and noble work for our district. Let D. G. L. No. 7 blaze the trail for others to follow by appointing a committee to take charge of this movement, said committee to be authorized to begin active work just as soon as possible, and let the Grand Lodge appropriate $5,000, or as much thereof as may be needed, to enable the committee to do justice to our children, not charity.

Trusting that you will do the needful.
Submitted in B. B. L. & H.

Fraternally yours,
(Signed) Archibald A. Marx.

This resolution had been submitted at the Little Rock convention last year and was deferred until this year for investigation and action and has now been adopted in theory and indorsed in principle, but again deferred to the next convention for final action.

Relating to Old Folks' Home.

Resolved, That the District Grand Lodge authorize the O. F. H. committee to take up in their respective communities, or anywhere within the territory of the Order, I. O. B. B. subscriptions, donations, endowments or pledges looking to the establishment of a permanent fund for the erection and maintenance of an Old Folks' Home, to be located in the most favorable place in District No. 7; also to send letters to the surviving members of the endowment and ascertain who will be willing to bequeath all their rights, title and interest in and to the Endowment Fund as a perpetual memorial and monument to their philanthropy.

Signed
MENDEL SILBER.
C. F. MORITZ.

Relating to Propaganda.

Resolved, That the excellent article by Bro. Mendel Silber recently published in The Jewish Ledger under the title "The B'nai B'rith Way of Solving the Jewish Problem", should be read by all our members, and we recommend that a sufficient number of copies be printed at the expense of the Grand Lodge and distributed among the constituent lodges throughout the district.

Signed,
The Cultural Advancement Committee.

Election of officers and the selection of a meeting place for next year's convention closed the first session at 2 p. m.

Ralph J. Schwartz, who acted in the capacity of first vice-president during the year just closed, was selected president of the Order by unanimous vote. Sol Schoenmann, who was second vice-president, was advanced to first vice, and the second vice-president's position was filled by the selection of A. Leo Oberdorfer, who during this convention acted as sergeant-at-arms.

Secretary M. M. Goldman and Treasurer Archibald A. Marx were re-elected to the position they filled last year.

The fight for the 1918 convention city was spirited from the very beginning. Only two cities made application for the place, Oklahoma City and Houston. Delegates from both cities told the claims they had for the meeting, and Houston claimed that it had been promised them last year. Placing the name of Houston in position for selection was N. Hurwitz. A. D. Engleman presented the claim of Oklahoma City. After lengthy discussion the selection by Houston was made by a vote of 76 to 54.

The reports of different committees comprised the routine business which took until 2 o'clock. The business was largely technical, but hot discussions arose over several points brought up.

One of these was the proposal by the convention committee to have the next convention of the Grand Lodge open on Friday night instead of on Monday morning. The advocates of the plan argued that the religious period of the week on Friday night and Saturday morning would lend a spiritual advantage to the convention which could be gained no other way.

The proposal was included in the report of the convention committee. When it was moved that the report be adopted as a whole an excited discussion was the outcome. It lasted some twenty minutes. At the end of this time the proposal that the next convention should meet on Friday was eliminated and laid aside for future consideration, while the remainder of the convention report was adopted unanimously.

Rabbi Geo. Fox, of Fort Worth, Texas, gave a report on the work of the various lodges throughout the South, saying that officers of some had failed to spread certain propaganda material in the vicinities of their lodges.

The chairman of the intellectual culture committee, Joseph Hirsh, told of the intellectual advancement activities of his committee. The details of the report were taken up one by one and, with one or two exceptions, were adopted.

The endowment committee gave a report during which endowment loans were discussed and the matter of interest brought up. The report was tabled for future action after it had been suggested that five men be appointed to a committee which should investigate the interest problem and report at the next session of the Grand Lodge.

The report of the social service committee was unanimously adopted with a condition that certain financial questions in it should be referred to the financial committee.

Closing Session.

At 3 o'clock delegates reassembled for the closing session. Considerable business still remained unfinished, but in a little over two hours there was nothing left unattended to. The installation of the newly elected officers was the first thing to be taken up in the closing session, and Joseph Hirsh performed the installation ceremony in a most impressive manner. This over, Victor H. Hexter brought in a report for the finance committee which contained, among other things, a recommendation to donate one thousand dollars to the Jewish War Sufferers' Fund.

The report was unanimously adopted. So was also adopted a resolution read by Isador Shapiro to assure the President of the United States of the readiness and eagerness on the part of the members of the district to support him and to uphold the beloved flag of this country in the present crisis to the sacrifice, if needs be, of their very lives. Quite a heated discussion ensued upon the reading of one clause in that resolution, which provided for an indorsement of the compulsory conscription measure. But the entire resolution was finally carried.

There being no business to attend to, Rabbi Louis Witt closed the Forty-fourth Annual Convention of District No. 7, I. O. B. B., with prayer.

MINNESOTA LODGE, ST. PAUL, MINN.

The regular monthly meeting of Minnesota Lodge, No. 157, of St. Paul, held on Sunday evening, April 2, 1917, was a literary evening. A program of unusual merit was arranged by the co-operation between the Intellectual Advancement Committee and the Entertainment Committee.

The following program was successfully carried out: Address by Mr. H. W. Davis, on "The Menorah and the Jewish Student"; Miss Matilda Sprung, on "Higher Education for Jewish Women"; Mr. A. Sheldon, on "Jewish Labor Movement in America", and Mr. David London on "Homogeneity of Our People". Violin solos by Mr. V. Schwartz, and a vocal solo by Miss M. Greenberg, constituted an interesting part of the program, which was followed by dancing.

MONTEFIORE LODGE, BUFFALO, N. Y.

Montefiore Lodge No. 70 held a public meeting at Temple Center of Beth Zion, 599 Delaware Avenue, Buffalo, N. Y., on April 4th. The speaker of the evening was Colonel John B. Weber, who spoke on "The Jew in Russia". Colonel Weber was United States Commissioner of Immigration under President Harrison and visited Russia at the time, making a special study of conditions there. The Colonel pointed out that the Jews can be a power for industrial and economic development in Russia, if given a fair chance, and foretold that the Jews would soon prove as valuable to Russia as they are to the United States. The President of the Lodge, Brother Sundel J. Holender, and Brother I. M. Hellwitz, as well as Brother Samuel Cristall, are devoting much time to the progress of the Lodge.

JULIUS HOUSEMAN LODGE, GRAND RAPIDS, MICH.

The regular monthly social meeting of Julius Houseman Lodge, No. 238, I. O. B. B., was held in the vestry of Temple Emanuel on March 18, 1917. The meeting was open and the lodge had as its guests the ladies, wives and friends of the membership and a number of invited guests. The evening was devoted to a discussion of the proposition for a Social Center for Grand [illegible] with Bro. S. Clarence Weil [illegible] There were several [illegible] and some good ideas advanced. Everyone felt that this free discussion served to clarify matters and make a clear cut objective for those who favor the establishment of an institution of this nature. More than a hundred people were in attendance and at the conclusion of the discussion, refreshments were served and the party enjoyed dancing until after midnight.

JORDAN LODGE, NEW YORK.

Jordan Lodge No. 15 held a patriotic rally on Thursday, April 19th, the anniversary of the Battle of Lexington, which was well attended. The orator of the occasion was Brother Judge Aaron J. Levy. The invitation which the Lodge sent out for this occasion contained the following: "Thus you receive the second lesson that we teach—Loyalty to our Country". Among the speakers of the evening were Brother Alfred M. Goldfogel, Brother Joseph Rosenzweig, President of the District, and Brother Morris Rosenfeld. This program was followed by a dance.

COVENANT LODGE, NO. 569, DULUTH, MINN.

Patriotism prevailed at the regular meeting of Covenant Lodge; No. 569, of Duluth, Minn., held on Tuesday evening, April 24, 1917, in the vestry rooms of Temple Emanuel.

Resolutions were adopted pledging the support of the lodge to President Wilson, the American Congress and the Army and Navy officers. The lodge directed also the purchase of a large American flag and 200 copies of "The Star Spangled Banner" for distributing among the pupils in the Sabbath School. Plans were outlined for the annual banquet and class initiation of the lodge to be held in the first week in May, when it is expected that several representatives of the Grand Lodge will attend. A class of 25 candidates will be initiated.

BARNET LODGE, FOREST CITY, ARK.

Barnet Lodge, No. 754, of Forest City, Ark., held a special meeting in Mariana, Ark., on Sunday, April 8, 1917. Members from Wynne, Parkin, Forest City and Helena attended.

Rabbi Pizer W. Jacobs, of Beth El Congregation, of Helena, was the guest of honor on this occasion and delivered a splendid address. A class of four candidates was initiated at the meeting, and among them was Mr. L. M. Samfield, son of the late Dr. Samfield, of Memphis, Tenn.

B'nai B'rith of Portland

B'NAI B'RITH OF PORTLAND.

The twenty-sixth anniversary of Portland Lodge will be celebrated on May 15 at B'nai B'rith Building with a fair and dance in which all the local B'nai B'rith will participate. The proceeds will be given to a fund for the care of dependents of those who enlist in the U. S. Army and Navy.

Oregon Auxiliary, Daughters of the Covenant, gave a card party for the benefit of their penny fund for the sick on May 1, 1917, in the B'nai B'rith Building.

A patriotic rally followed the regular meeting of Theo. Herzl Lodge No. 314 on Tuesday evening, April 24, 1917, when members of the lodge of Oregon Auxiliary, Daughters of the Covenont, and of the Youth's Auxiliary, took part in patriotic exercises. Chas. E. Cochran, chairman of the Oregon Patriotic Service League, made a rousing address dealing with the duties of Americans during this crisis. M. Mosessohn acted as chairman. A splendid musical program was rendered.

Through the courtesy of the Union Pacific System, small flags and copies of the "Star Spangled Banner" were given to those who attended the meeting. Later dancing was indulged in.

Patriotic Parade.

The B'nai B'rith lodges of Portland made the best showing of any of the fraternal organizations in the Patriotic Parade held on Thursday afternoon, April 19. More than 200 members of Theo. Herzel and Portland lodges, headed by the President of the District Grand Lodge, Brother David N. Mosessohn and Ben Selling, participated in the parade in a body. A large American flag headed the procession, followed by a banner with the inscription "B'nai B'rith" and every member in the parade carried an American flag.

At a recent meeting of the Theo. Herzel Lodge No. 314 a resolution was adopted to carry all members of the lodge without the payment of dues who enlist in the Army or Navy, provided that such members are in good standing at the time of their enlistment.

A temporary organization of a Youth's Auxiliary to the B'nai-B'rith was effected or Sunday morning, March 18, 1917, at the B'nai B'rith Building with Commissioner A. Rosenstein presiding. Grand President David N. Mosessohn addressed the gathering, explaining the objects of the organization.

Theo. Herzl Lodge and Oregon Auxiliary, Daughters of the Covenant, held a joint session on Tuesday evening, March 27, 1917. Past President of the District Grand Lodge, Brother Geo. N. Black, and David N. Mosessohn, President of the District, addressed the session. A social hour followed the meeting.

The degree team of Theo. Herzl Lodge initiated a class of candidates into Portland Lodge No. 416 on Tuesday evening, April 3, 1917. A large number of members of both lodges were present. Brother Geo. N. Black, Past President of the District Grand Lodge delivered an interesting address on the present crisis.

Representatives of the B'nai B'rith lodges, their ladies' auxiliaries and other organizations met on Sunday afternoon, April 8, 1917, at the B'nai B'rith Building for the purpose of organizing a central body for Social Service work in the Portland Jewish community. An organization was perfected under the title of "Jewish Social Service Bureau of Portland" and an executive chairman and secretary were chosen. The executive chairman was empowered to select the heads of department activities to be engaged in by this bureau.

The principal work of the Bureau will be to secure the greatest efficiency and avoid duplication in Social Service work. Mr. David N. Mosessohn was elected chairman and Miss Ida Lowenberg secretary. The chairman appointed the following heads of departments:

Boys—Juvenile Court—A. Rosenstein.

Big Brothers and Preventive Work—J. Shemanski.

Relations with Public Schools—Julius Cohn.

Girls—Juvenile Court—Mrs. S. M. Blumauer.

Big Sisters and Preventive Work—Mrs. David E. Cohen.

Relations with Public Schools—Mrs. Carlos Unna.

Counsel—D. Solis Cohen.

Consulting Physician—Dr. A. Tilzer.

The heads of these departments will select the necessary assistants for their respective departments.

The twenty-sixth anniversary of Portland Lodge No. 416, will be celebrated on May 15 with a fair to be given in the B'nai B'rith Building. The proceeds will be devoted to a fund for the benefit of dependents of Jewish soldiers and sailors.

The Jacob Block Auxiliary, Daughters of the Covenant, was addressed by the President of the District, David N. Mosessohn. After the meeting refreshments were served.

Portland Lodge No. 416 held an interesting meeting on April 17. There was a splendid attendance and a number of new members were initiated. The lodge made contributions to the Army and Navy League, Portland Hebrew School and the Jewish Social Service Bureau.

SOCIAL SERVICE ACTIVITIES IN DISTRICT NO. 2.

The Social Service Committee of District No. 2, has this Passover done some very important things in Missouri, and particularly in St. Louis. In the absence of Jacob Billikopf, chairman of the committee, Oscar Leonard, vice-chairman of the committee and acting chairman, visited Jefferson City and obtained permission from the warden of the Missouri penitentiary to have a Seder Service for the twenty-four Jewish prisoners. He arranged with Mr. Taub of Jefferson City to conduct the Seder. Mr. Leonard also requested the Young Men and Ladies Hebrew Charity Society of St. Louis to furnish matzos, kosher sausage and fruit to the prisoners. The organization gladly acceded to this request. The organization also furnishes these articles to the Jews in all city institutions in St. Louis, in addition to furnishing all necessities for Passover to the needy Jews.

The Seder service at the penitentiary was the first in the history of the state. Mr. Leonard visited Jefferson Barracks also and asked the adjutant in command to permit the Jewish soldiers stationed there to attend Seder at the various temples in St. Louis. This request was readily granted, and all Jewish soldiers desiring to attend Seder Service and partake of the Passover meal were given the opportunity to do so as guests of temples. The officer at the head of the National Guards in St. Louis was also asked by Mr. Leonard to permit the Jewish guards to go to their homes in the city for the first two days of Passover and particularly to attend Seder.

SPRINGFIELD, MASS.

Springfield Lodge, No. 684, of Springfield, Mass., held a patriotic public meeting on April 11, 1917. District Attorney J. B. Ely made some inspiring patriotic remarks and he was followed with an address by James Anderson. Brother Henry Lasker presided. In addition to the addresses, vocal selections and musical numbers were rendered.

B'NAI B'RITH HOLD SEDER SERVICES AT PENITENTIARY.

Through the liberality and kindness of the warden of the Eastern Penitentiary of Pennsylvania, the Prison Aid Society, under the auspices of the Philadelphia B'nai B'rith lodges, held Seder Services on the evening of April 7, 1917, for the Jewish inmates. The Services were conducted by Mr. J. Solis-Cohen, President of Joshua Lodge; Mr. A. Berkowitz, President of Har Sinai Lodge, Assistant City Solicitor, H. Platowsky, and Mr. L. Weinstock. The Services were, perhaps, the most impressive that the participants had ever experienced, and will, no doubt, leave its impression on its hearers for many years.

The men assembled in a large room where an ark of the Covenant, built by the inmates themselves, was standing on a raised platform. The regular services were followed by short addresses made by members of the Committee appropos of the Pesach season, its meaning and bearing on Judaism and Jewish life.

Warden McKenty, who was present throughout the entire ceremony, addressed the men on "The mercy of God and His unfailing support to those who put their trust in Him." Matzoth were provided not only during the services, but during the entire Passover holidays.

’ATCHOGUE LODGE, PATCHOGUE, N. Y.

Brother Myer L. Victorius, Chairman of the Intellectual Advancement Committee, and Secretary of the District Brother Bernard M. Kaplan visited Patchogue Lodge and addressed a public meeting under the auspices of the Lodge. This Lodge organized a religious school in which systematic training in religion and Hebrew is given to a number of Jewish children in Patchogue. Brothers Victorius and Kaplan appealed to the Brothers to take care of dependent children under the auspices of the Social Service Department. Homes were secured for nine children. The President of the Lodge is Brother Maurice Beck.

B'NAI B'RITH OF CHICAGO

Ramah Lodge.

At an unusually well attended meeting of Ramah Lodge, No. 33, held on April 9, 1917, a class of 30 candidates was initiated by the Degree Team of the lodge. Special feature of the meeting was the address by Bro. Gustavus Loevinger of St. Paul, Chairman of the Propaganda Committee of the District Grand Lodge, on the subject, "The Mission of Young Israel". His address was most timely and interesting and at its close a rising vote of thanks was tendered the speaker.

The discussion of the syllabus submitted by the Director of Intellectual Advancement on "The Care of the Orphan" was continued at this meeting, and Bros. Israel Klein, Henry M. Seligman and A. B. Seelenfreund participated in the discussion.

The lodge resolved to change its regular meeting place from the Hotel La Salle to the Covenant Club, which will open its doors in May.

David Fish Lodge.

At a meeting of David Fish Lodge, No. 130, held at Hotel La Salle on April 16, 1917, three candidates were initiated and a number of new applications for membership were presented. A special discussion was held on the subject, "The Russian Revolution and Its Effect Upon the Jewish Problem", and was led by Bro. Dr. H. I. Davis, President of the District Grand Lodge, and was followed by other speakers who reviewed the happenings in Russia for the past century, analyzed the present existing situation and the prospects that are in store for all of its inhabitants, particularly so with reference to the Jewish people.

Oriental-Hillel Lodge.

Despite the inclement weather a goodly audience was present at the meeting of the lodge held at the Hotel La Salle on Tuesday evening, April 24, 1917. A special degree team composed of Brothers Okin and Golde exemplified the ritual in a very satisfactory manner on a class of seven candidates. A special feature of the meeting was a lecture by Rabbi Max J. Merritt, of Evansville, Ind., on the subject, "Field and Mountain in the Holy Land". The lodge unanimously resolved to hold its meetings in the future in the Covenant Club Building, and the Trustees were authorized to make the necessary arrangements.

B'NAI B'RITH OF SEATTLE.

Considering the inclemency of the weather it was a goodly crowd that attended the meeting of Rainier Lodge No. 627 on the evening of April 10, 1917.

A feature of the meeting was the discussion of Social Service work. The president of the lodge announced his intention to call a conference of the Social Service committees of Hildesheimer and Rainier lodges and of Emma Lazarus Auxiliary to the end that Social Service work of the city for the coming year may be definitely outlined.

The question of establishing an employment bureau was discussed and Mr. Sol. Levy gave an interesting account of the manner in which such bureaus are conducted abroad and advocated the adoption of similar methods in Seattle.

Hildesheimer Lodge No. 503 gave a ball on Sunday, April 29, 1917, which proved a successful affair.

Rainier Lodge No. 627 held its regular meeting Tuesday, April 24. Following out the general plan of the lodge to hold several social meetings during the year, the entertainment committee arranged an informal dance for the evening. The business of the lodge was dispatched in a very few minutes and the members repaired to the dance hall, where the ladies were being entertained by the reception committee. Dancing was indulged in until close to midnight and all enjoyed themselves and everyone pronounced the evening a huge success. President Ostrow announced that he will advocate the lodge giving several such affairs during the year.

On Wednesday evening, April 25, 1917, a joint meeting of Hildesheimer Lodge No. 503 and Emma Lazarus Ladies' Auxiliary was held. The meeting was well attended and much business was transacted, after which an entertainment followed.

After the rendering of a few musical numbers, Brother Sam Ostrow, President of Rainier Lodge No. 627, addressed the meeting on the subject " Our Educational Center".

Miss Ethel Clein, president of the Ladies' Auxiliary, in a short address reviewed the work of her organization.

The feature of the evening was the the address of District Deputy Emanuel Rosenberg, who, explaining the general principles of B'nai B'rithism, quoted extracts from prominent Americans and covered thoroughly every phase of the Order's work.

B'NAI B'RITH OF SAN FRANCISCO.

The Leo N. Levi Youth's Auxiliary of the I. O. B. B. commemorated the fifth year of its existence on Monday evening, March 26, 1917, at the B'nai B'rith Building by holding a public installation of officers followed by an entertainment and dance. The program consisted of the following numbers: Address by Mr. Harry K. Wolff, on "High Aims and Purposes of the Auxiliary"; Sol. Silverman, on "Gratitude and Appreciation of the Auxiliary", and songs and dances by various members of the auxiliary.

Mr. Eugene B. Bloch, deputy for the ladies' auxiliaries of San Francisco, addressed the three auxiliaries at a joint meeting held on Monday evening, March 26, 1917. In addressing the ladies, Mr. Bloch asked their co-operation in carrying out the philanthropic and educational work to which the auxiliaries are dedicated.

Unity Lodge No. 273 celebrated its anniversary with a ball at the Palace Hotel on March 29, 1917.

Inaugurating an open forum as a regular feature of its meetings, Occidental Lodge No. 345 discussed "The Revolution in Russia—Its Effect on the Future of Its Jews" at a well attended meeting held April 4, 1917. Among those taking part in the discussion were Brothers Lucius L. Solomons, Marcus L. Samuels and J. Seidenberg.

The San Francisco branch of the Social Service Department of District No. 4 held an important meeting on April 4, at which interesting and important cases were reported and considered, from which it was evident that the splendid work of the committee is continuing.

On Sunday morning, April 8, 1917, Brother I. J. Aschcim, Secretary of the District Grand Lodge and the local communal workers, preached at the Temple Keneseth Israel on the subject "The Significance of Passover".

Cremieux Lodge No. 325 gave a dance on Sunday evening, April 29, in the B'nai B'rith Building.

Columbus Auxiliary No. 1 presented an enjoyable social program at its meeting Monday evening, April 9, 1917.

Cremieux Lodge No. 325 held a well attended dance at the B'nai B'rith Building on April 29, 1917. The proceeds of the affair will be put aside for future entertainments under the auspices of the lodge.

The lodge is arranging for a class initiation to take place on May 14, 1917. The committee appointed to take charge of the campaign are reporting large numbers of candidates and it is expected that the record achieved at the last December initiation will be surpassed.

Occidental Lodge No. 345 held a class initiation on April 23, 1917, which was followed by a program of literary and musical features. The degree team of the Committee of Fifty, appearing in robes, exemplified the ritualistic work. Dr. A. Gottlieb addressed the gathering.

PISGAH LODGE, DETROIT, MICH.

Before a large audience that taxed the capacity of the hall, Judge Manuel Levine spoke on "Balancing Justice" under the auspices of Pisgah Lodge, No. 34, of Detroit, Mich., at the Hotel Statler on the evening of Wednesday, April 4, 1917. Judge Levine pointed out the defectiveness of the Justice Court system still in vogue in American cities, declaring the same antiquated and entirely inefficient. He argued for greater justice and less form and technicality.

The meeting was attended by many members of the Bar Association of Detroit and by a large outpouring of the members of the lodge and their friends.

The Degree Team of Toledo Lodge, No. 183, of Toledo Ohio, paid an official visit to Pisgah Lodge, No. 34, of Detroit, Mich., on Sunday, April 29, to confer the initiation ceremony on a class of candidates.

A class initiation by Pisgah Lodge No. 34, of Detroit, Mich., was held at the Cadillac Hotel on the evening of April 29, 1917. Thirty-four members were initiated by the Degree Team of Toledo Lodge, of Toledo, Ohio, who were especially invited to attend the occasion and exemplify the ritual. The Team consisted of Brothers Levinson, President, Messing, Vice-President, Rabbi Alexander, Monitor, Simon, Assistant Monitor, Newman, Treasurer, and Marks, Warden.

After the close of the formal ceremonies, a banquet was held at which addresses were made by Rabbi Leo Franklin, of Detroit, Rabbi David Alexander, of Toledo; Brothers A. Messing, of Toledo, Bernard Ginsburg and Saml. J. Rhodes, of Detroit. Vocal and musical numbers as well as vaudeville sketches, were successfully carried out The evening's festivities were brought to a close by dancing.

B'nai B'rith of Philadelphia

JOSHUA LODGE, PHILADELPHIA.

By J. Solis-Cohen, Jr., President.

Joshua Lodge today occupies a unique position among the B'nai B'rith Lodges in this District.

It is by far the largest lodge in membership, not only in this city, but in the states of Pennsylvania, New Jersey, Delaware and West Virginia.

From the time of its inception it has been active in carrying out the principles of the B'nai B'rith. No institution could grow and gain prestige unless its standards were high and such standards were fulfilled. Joshua Lodge has maintained its position in the community and has kept pace with the growth of the Order. Like the Order itself, Joshua Lodge is now greater than it ever was. This lodge never lacked men who were willing to give of their time and energy in order to fulfill the ideals of the Order. Young men were always ready to assist the older men.

Joshua Lodge survived the crucial period of the Civil War. It has cared for widows and orphans. It is a matter of pride to its members that Joshua Lodge never turned away any one who came to seek aid or assistance from it.

Joshua Lodge contributed the largest sum, years ago, for the erection of Covenant Hall, the old B'nai B'rith Building in this city, and will likely do the same when the time comes for the erection of the imposing new B'nai B'rith Building.

It has had among the members the leading men in the Jewish community of the past, such as Dr. Morris Jastrow, Rev. Dr. Sabato Morais, Arnold Kohn. Today, the high calibre of the membership still prevails, and in it one can find professional men, merchants, college professors, soldiers, authors and artists.

Joshua Lodge was the largest contributor to the old Manual Training School in this city as well as the Orphanage and Home for Friendless Children at Erie.

It was first in its contribution to the war sufferers in Europe. The lodge was also the first to begin the modern Social Service Work in this city. It had the first Big Brother Committee as well as the first Prisoners' Aid Committee.

At its meetings, lectures and debates [illegible] ab[illegible] and it may be said to be the center of B'nai B'rith activity in this city.

LINCOLN LODGE, PHILADELPHIA.

Lincoln Lodge No. 780, I. O. B. B., has met with remarkable success in its short existence of over a year. Organized, as it was, by a handful of men on Jan. 5, 1916, aided by that indefatigable worker, David Phillips, Esq., its first president, and ably assisted by many others, to a great degree discloses the reason for its meteoric success. At the very outset these men, animated by purely humanitarian and Jewish ideals, breathed into every link in the chain of Lincoln Lodge the same spirit that moved them, and thus its progress is marked by the addition to its rank of members who earnestly lend themselves in endeavoring to advance the magnificent principles for which the B'nai B'rith stands.

When but five months in existence, Lincoln Lodge tendered to its members and their friends the first May dance at the Hotel Walton. That event proved to be a notable and marked success, inasmuch as it cemented more firmly the bonds of friendship previously existing between a number of the members and helped to create new ones. That event was so well thought of and so much spoken about that it created the desire in many to affiliate thmselves with this new organization—the newest link in the B'nai B'rith chain.

During its year of existence it has had the pleasure of listening to many men of prominence who have traveled from distant cities to speak to them.

On Jan. 4, 1917, it celebrated its first year of existence by tendering to the Grand Lodge officers, its members and their friends, the first annual banquet, which was held at the Hotel Walton, and proved to be a brilliant success.

Its membership constitutes some of the brilliant and intellectual members among the young Jewry of Philadelphia, numbering, as it does, persons successful in every walk of life. Its meetings are full of interest and the social atmosphere that permeates them has in a large measure established the magnet of attraction.

Lincoln Lodge is but in its infancy, and from its very rapid growth, evidenced [illegible] its undertakings, it fairly promises to [illegible] a nucleus and a center for Jewish activities in Philadelphia. With a single [illegible] usefulness it proposes to unselfishly and untiringly devote all its energies [illegible] the magnificent work of the [illegible] B'rith.

HAR SINAI LODGE, PHILADELPHIA.

By Harry S. Patowsky.

Har Sinai Lodge No. 8, the oldest lodge in District No. 3, was organized in July of 1852, and will this year celebrate its sixty-fifth anniversary.

Most of the early work of the District Grand Lodge No. 3 owes its inception to the foresight and efforts of the members of this lodge and some of the most prominent presidents of the District Grand Lodge were from among its members.

The Jewish Hospital of Philadelphia, located on Old York Road, was organized and established by a number of members of Har Sinai Lodge, who later brought it on the floor of the Grand Lodge and had the District take an active part in its formation. A memorial in testimony thereof may be seen erected on the inside walls of the present hospital buildings.

Every call for aid, whether from the city, state or nation, has always met with a hearty response from this organization, and its social affairs for the raising of funds for purely philanthropic purposes were, in years gone by, noted among the social events of their season.

Although the oldest lodge in the District, its membership is composed to a large extent of young men, and its meetings are sociable, wide awake and instructive, and its work full of vim and energy.

Charity Ball.

Graced by the presence of nearly one thousand of the flower of Philadelphia Jewry, the first ball of the combined lodges of the Order, given on the evening of April 2, was an unquestioned success.

Joshua, Har Sinai and Lincoln lodges were represented by large delegations, and many notables of the Order were present.

Specialty dances artistically done by [illegible]ed amateurs were a striking feature. [illegible] proceeds of the affair are to go to [illegible] General Fund of the B'nai B'rith Orphanage and Home for Friendless Children of Erie, Pa.

Mr. David Bartin was Chairman of the General Committee and he was assisted by an organization of about two hundred men and women divided into various sub-committees.

Har Sinai Lodge.

A well attended meeting of Har Sinai Lodge, No. 8, was held on Tuesday, April 17, 1917. The meeting was devoted mainly to effecting more efficient organization of committees for the carrying on of the various B'nai B'rith activities.

A number of Big Brothers reported as to the work of the Prison Aid Committee and the "Seder Service" at the Eastern Penitentiary arranged under the auspices of the Big Brother League.

Freda Largman Lodge.

The first meeting of Freda Largman Lodge, No. 805, B'nai B'rith, since its institution, was held on Wednesday evening, March 25th. Fourteen new members were initiated at this meeting. Social Service and Prison Aid Committees were appointed to work and cooperate with the present committees from the other lodges of this city. A fund of $150.00 was raised by the lodge for the Erie Orphanage, at Erie, Pa. The lodge will celebrate "Mothers' Day" on Sunday, May 13th, by a banquet at Mosebachs. A large attendance is expected.

Joshua Lodge.

A well attended meeting of Joshua Lodge listened to a most interesting and illuminating address on the abrogation of the secret ceremonials of the Order by Rabbi Eli Mayer.

The question was discussed by Dr. Solis-Cohen and Messrs. Frank Hahn, Charles Asnis and David Bortin.

The president, J. Solis-Cohen and Messrs. Braude and Weinstock reported on the activities of the Prison Aid Committee during the Passover holidays, especially referring to the Seder at the Eastern Penitentiary. Mr. David Bortin, Chairman of the B'nai B'rith Charity Ball, made a partial report for his committee in which he expressed his gratification at the unquestioned success of the Charity Ball and gave praise to those who worked with him. Mr. J. Solis-Cohen will endeavor to have some speaker of note address the lodge regularly.

ONVENTION DISTRICT GRAND LODGE NO. 6.

Preparations for convention of District Grand Lodge No. 6, the forty-ninth [illegible] annual convention of the District Grand Lodge, embracing the states of Illinois, Michigan, Wisconsin, Minnesota, Iowa, Nebraska, North Dakota and the Provinces of Manitoba, Alberta and Saskatoon, Canada, will be held at Ottawa Beach Hotel, Ottawa Beach, Mich., beginning July 2, 1917.

Arrangements have been made for the presence of Brother Dr. Samuel Sale, Rabbi of Shaare Emeth Congregation of St. Louis, who will address the delegates and friends at the District convention on the subject, "Our Message and Our Mission."

The following arrangements have been made with the management of the hotel regarding rates per guest, which rates are on the American plan and no discount where two persons occupy one room. These rates will apply from June 30 to July 7, both inclusive:

	Single Room without Bath	Single Room with Bath
Third floor............	$4.00	.....
Second floor...........	4.50	$5.00
First floor.............	5.00	5.50

The hotel management will grant a discount of 20 per cent from the above prices to the delegates, their families and friends attending the convention, provided 150 or more guests attend the convention, with the understanding, however, that it will be compulsory for a guest to be registered at the hotel two or more days during the time above quoted—namely, from June 30 to July 7, both inclusive.

The lodges are respectfully requested to call the foregoing to the attention, not only of their respective delegates, but of their members, also, as it is very desirous that the convention be attended not only by the delegates representing the lodges, but by as many members and their families and friends as can conveniently participate in the work of the convention and intellectual entertainments.

The committee on intellectual advancement is preparing a program of entertainments and in due time printed copies of same will be mailed to the lodges and the delegates. The hotel management promises that everything possible will be done to make the stay of the guests comfortable and pleasant.

The delegates of the lodges are respectfully requested to inform the chairman of the committee of arrangements, Mr. Julien J. Gusfield, 505 Medinah Building, Chicago, what kind of hotel accommodations they desire; the probable date of arrival at Ottawa Beach; the number of guests for whom accommodations are desired and the probable length of their stay at the resort. All reservations must be made through the chairman of the committee, as otherwise guests reserving rooms direct from the hotel management will not be included in the quota required for the securing of the reduction n rates.

RIMMON LODGE, RICHMOND, VA.

At a meeting of Rimmon Lodge, No. 68, of Richmond, Va., held on April 15, 1917, in the auditorium of Beth Ahabah Congregation, a class of new members were initiated, which brings the membership of the lodge close to the two-hundred mark.

At this meeting it was resolved to extend an invitation to Bro. Edwin L. Levy, President of the Grand Lodge, to officially visit the lodge and address it during its meeting in May. Brother S. Bauman, on behalf of the Entertainment Committee, reported that a special program will be arranged for that occasion.

Rimmon Lodge is a force for much good to the community. Its social service committee has done commendable work. Under the able chairmanship of Herbert T. Ezekiel, gladness has entered the lives of several unfortunates.

CHAS. WEIL LODGE, PINE BLUFFS, ARK.

B'nai B'rith Day was observed by Chas. Weil Lodge, No. 279, of Pine Bluff, Ark., at the Temple on Sunday, April 1, 1917, with Rabbi Raphael Goldenstein as Master of Ceremonies. The following program was carried out:

Installation of Officers..................
Vocal Solo...............Sarita Strauss
Introductory Remarks.................
...........Rabbi Raphael Goldenstein
Address (Outgoing President)........
.......................Gerson H. Moore
Vocal Solo...........Adele Bluthenthal
President's Address..........Jay Levine
Violin Solo.................Leah Levine
B'nai B'rith Day Oration............
........Charles Jacobson, Little Rock
Song...........Children's Temple Choir
Benediction ....
......Rabbi A. B. Rhine, Hot Springs

B'NAI B'RITH OF CLEVELAND.

Members of the Cleveland Lodge, No. 16, and their frie[illegible] I. O. B. B., with [illegible]nds, enjoyed a lecture by Mr. John Raper at a public gathering held at the B'nai B'rith Building on March 30, 1917, on the subject "The High Cost of Living."

At a meeting of the Speakers Club of the Independent Order of B'nai B'rith, held on Sunday, March 18, 1917, Messrs. Halberstat and Wolf participated in a debate, "Resolved that Prohibition is Beneficial." A general discussion followed. At the following meeting of the Club the "Russian Revolution" was discussed.

Dr. Daniel Huebsch has presented a medal to the B'nai B'rith Juniors to be given to the member writing the best essay on the "Possibilities of the Jewish Youth in America."

On Sunday evening, April 8, 1917, the Junior B'nai B'rith gave an informal dancing party in the B'nai B'rith Ball Room.

On Sunday, April 15, 1917, a concert was given by the Dramatic Circle under the auspices of the B'nai B'rith. A large attendance was present to enjoy an exceptionally good program.

B'nai B'rith Seder Service.

Under the auspices of the B'nai B'rith a unique and beautiful Seder Service was given at the B'nai B'rith Building on the evening of April 7th. Rabbi Louis Wolsey conducted the services. All the tables were set in true old-fashioned Seder style. Every person was provided with a haggadah, the text being, however, both in Hebrew and English. As the Seder progressed, Rabbi Wolsey explained the significance of many of the passages.

Brother Nathan Loeser, Chairman of the Seder Committee, who was also President of the Euclid Ave. Temple, presided. The audience took part in the singing of the traditional music and the dinner was composed of the usual Passover dishes.

Before drinking the fourth and last cup of wine, instead of following the haggadah, Rabbi Wolsey asked the assemblage to rise and drink a toast to the liberation of all Israel and to the freedom of all mankind. Thus, with the singing of "America," the services were brought to a close.

At a meeting of the I. O. B. B. Speakers Club, held on Sunday, April 15, 1917, Mr. H. Drucker delivered a lecture on the subject of "Zioni[illegible]" [illegible] discussion followe[illegible]

On Sunday evening, A[illegible], Junior B'nai B'rith gave an informal dancing party which was the last affair to be given by the B'nai B'rith during this season.

At a meeting of the Speakers Club of I. O. B. B., held on Sunday, April 28, 1917, Dr. Zeligson spoke on "The Proposed Billion Dollar Loan to France."

Under the auspices of the Speakers' Club, I. O. B. B., Messrs. P. H. and Harry Mereine discussed the subject, "The Jew in England" at a well attended meeting on April 20, giving a graphic picture of the Jewish history since the Twelfth Century down to the present time. Mr. J. Dembe discussed "The Jew in America and the Contract with the Jew in England in His Attitude Towards His Religion."

CHAMPAIGN LODGE, OF URBANA, ILL., GIVES ESSAY PRIZES.

Grand Prairie Lodge, No. 281, of Champaign and Urbana, Ill., has given to the University of Illinois, $50.00, to be awarded in prizes to students of the University for essays on Jewish subjects. This is the fifth annual donation which the lodge is making. The prizes will be divided into two groups: For upper class men and freshmen.

The following subjects for essays have been suggested with the understanding that students shall be free to choose any other subject relative to the Jews. The subjects suggested are: "The Jew as an Agriculturist," "The Jewish Dietary Law," "The Jewish Woman," "The Talmud," "Alexandrian Judaism," "Medieval Jewish Philosophy," "Jewish Contributions to Science in Medieval and Modern Times," "Medieval Jewish Poetry," "Modern Hebrew Literature," "The Jews in American History," "Jewish Immigration to America" and "A Biographical Sketch of a Distinguished Jew."

The essays should be accompanied by a bibliography of the sources consulted by the writer and the essays should be between 2500 and 3500 words in length. All essays must be handed in at the office of the University Registrar before May 1st.

The judges for the current year will be Professors Dr. Edw. C. Baldwin, S. Litman and J. Zeitlin. Under rules governing the contest, at least one of the judges must be a member of the Order and at least two shall be members of the University faculty.

Students desiring further information may address Professor D. S. Blondheim, 309 University Hall, Urbana.

SIOUX CITY, IOWA.

Dr. Rudolph I. Coffee, of Chicago, Social Service Director of the Order, and Brother Gustavus Loevinger, of St. Paul, chairman of the propaganda committee of the District Grand Lodge, paid an official visit to Sioux City Lodge, at Sioux City, Iowa. They arrived on April 28, 1917, were met at the train by Brother Rabbi Emmanuel Sternheim, and at noontime were entertained at luncheon by Brothers Fribourg and M. Pill.

In the evening Dr. Coffee spoke in Rabbi Sternheim's Temple and Brother Loevinger addressed a club of twenty young men as the Ami Club.

As a result of Brother Loevinger's address, the club unanimously resolved that every member old enough to qualify to apply for membership in the new lodge to be organized in Sioux City.

On Saturday noon, the visiting Grand Lodge Officers were the guests of Rabbi Sternheim at a noon meeting of the Sociological Club of the City where Dr. Coffee made a short address about the contributions of the B'nai B'rith and Judaism to America.

On Sunday morning Dr. Coffee occupied the pulpit in Rabbi Sternheim's Temple and expounded to a large audience the B'nai B'rith idea.

In the evening a B'nai B'rith rally was held in the Sioux City Hebrew Institute. Brother Loevinger acted as chairman and after a short musical program Dr. Coffee made an eloquent appeal, which was followed with brief remarks by Mr. Davidson and Rabbi Sternheim. As a result of the appeal more than fifty men signified their willingness to join the lodge. A committee of five was appointed to canvass all situations and to arrange all details with reference to the reorganization of the existing lodge.

UNITED CITIES LODGE, JOPLIN, MO.

At a meeting of United Cities Lodge, No. 533, of Joplin, Mo., held on April 8, 1917, an initiation of candidates was held, which brought the membership up to 120. The membership of the lodge has been practically doubled within the last two years, as a result of the renewed energy displayed in the interests of the Order.

An important measure was adopted by the lodge on motion of Bro. Rabbi Jos. Leiser, to the effect that the lodge appoint a committee on patriotism, with the object to inspire all the Jewish residents of the District with patriotic zeal and to manifest in a visible manner their allegiance to the Country and their loyalty to the Government.

The lodge has also undertaken to sponsor the work of the American Jewish Relief Committee in the District and appoint a committee to arrange for a mass meeting in the near future for the purpose of arousing the people to the necessity of contributing liberal sums for the relief of Jewish war sufferers.

The Entertainment Committee of the lodge has been conducting monthly social affairs in the lodge and has been eminently successful in its efforts.

HARMONY LODGE, BRIDGEPORT, CONN.

Harmony Lodge, No. 711, was addressed on Sunday, April 15th, by Commander Albert Moritz, of the U. S. Navy, who gave a graphic description of the "Yosemite" when it was lost during a terrific typhoon off the coast of Guam, Nov. 13, 1900. Brother Moritz is past president of Flatbush Lodge, No. 753. The meeting was presided over by Bro. Charles H. Schapiro, Second Vice-President of the District. There was a large gathering present.

The lodge publishes a monthly bulletin under the name of "Harmony Record." It is dedicated to the "Advancement of Harmony Lodge, No. 711, of I. O. B. B." The editorial staff consists of Bro. Bernard P. Saltman, editor in chief; Bro. Charles H. Shapiro, Bro. Louis Smirnow, Bro. Joseph Solomon, and Bro. Jacob Lederer.

The membership contest between the Red and Blue teams came to a close at a meeting of the lodge held on April 24th.

It is particularly interesting that in the recent survey of Jewish inmates in Connecticut institutions made under the auspices of the B'nai B'rith Council of Jewish women there was only one Jewish inmate from Bridgeport, which is gratifying in view of the remarkable growth of the city.

Brother Chas. Shapiro delivered an address at the B'nai B'rith headquarters in New York before the Get-Together Club on "The Americanization of the Immigrant." He also lectured on "The United States, Its People and Its Laws," at the Central Jewish Institute, New York City, under the auspices of the Social Service Committee.

GOLDEN ANNIVERSARY BY EDWARD EVERETT LODGE, NEW YORK.

Edward Everett Lodge No. 97 celebrated its Golden Anniversary Wednesday evening, May 2nd, in the spacious lodge room of the B'nai B'rith Building. A very artistic musical program was arranged for the occasion by Brother S. Priester, the Chairman of the Committee on Arrangements. Edward Everett Lodge developed out of the Edward Everett Debating Society, of which a number of scholarly young men of the old Seventh Ward were members. The Lodge comprises amongst its members the famous poet, Morris Rosenfeld. Following was the program:

Introductory Remarks...Bro. S. Priester
Chairman Anniversary Committee.
Opening Prayer...Rev. Dr. Jacob Tarlau
Parla ....By Arditi
Miss Lulu Gavette.
Address of Welcome
President Bro. Louis W. Osterweis.
Aria—"Vissi D'Arte" ....
.... From Tosca—Puccini
Miss Selma Wolkin.
Accompanied by Mme. M. Margolis.
Presiding Officer..Bro. Joseph S. Schwab
Former State Tax Commissioner.
Voi Lo Sapete, from Cavalleria Rusticana, "Soft Footed Snow," by Sigurd Lie.
Mme. Francesca Marni.
Address........Bro. Joseph Rosenzweig
President of the District.
Song Solo.........................
(a) Invictus..............Bruno Huhn
(b) Armorer's Song.........De Koven
Rev. Nathan J. Meltzoff,
Cantor of Temple Rodeph Sholom.
Address.............."Emergency Brake"
Bro. William B. Ast.
Piano Numbers ....
Dream of Love................By Liszt
Lucia Di Lammermoor (For left hand only)..........By Leschetizky
Miss Lulu Gavette.
Address........."Reminiscences of 1867"
Hon. Henry M. Goldfogle.
Song—The Skylark.....By Gretchaninoff
Mme. Francesca Marni.
Selection of His Original Poems.....
Bro. Morris Rosenfeld.
Song..................................
(a) A Little Pink Rose............
.................Carrie Jacobs Bond
(b) A Spring Morning...Lane Wilson
Miss Lulu Gavette.
Address...........Bro. Henry Duschnes
Treasurer of Edward Everett Lodge.
America—Ensemble..................
Closing Prayer.....................
............Rev. Dr. Nathan Blechman

DAUGHTERS OF B'NAI B'RITH.

The Daughters of the B'nai Brith, Chapter No. 1, which is affiliated with Maccabee Lodge No. 71 of I. O. B. B., and which was organized by Hon. Clarence Y. Palitz about three years ago, have been carrying on the good work which they have organized.

Since their inception, they have endeavored to do all they could to remedy the conditions of the poor, and this last Passover, as is their custom, they again distributed thousands of pounds of foodstuffs to the poor in the City of New York, each family receiving matzoths, matzoth flour, potatoes, onions, eggs, etc. The food was given out from two distributing stations, one at 4000 Third Avenue, New York City, and one at 184 South Second Street, Brooklyn, N. Y. Many poor and needy families were in this way provided with food for the Passover Holidays.

The organization is holding a closing reception and dance at their club rooms at the Savigny, 229 Lenox Avenue, on May 22, 1917, and an enjoyable evening is looked forward to by all.

The officers are: Rose B. Schiff, President; Mrs. Byrdie R. Kessler, Vice President; Augusta Hammer, Treasurer; Juliet Joseph, Secretary; Zelda Margolies, Corresponding Secretary; Goldie Strassman, Naveah; Hannah Langer, Inside Guardian; Fannie Altman, Outside Guardian; Patron, Hon. Clarence Y. Palitz.

VANCOUVER, B. C.

A joint meeting of Samuel Lodge, No. 668, and its Ladies' Auxiliary, was held on Wednesday evening, March 21, and proved to be a literary and musical treat of high order. A lecture was given by Judge Schultz on "The Merchant of Venice". Miss Lena Peace gave a piano solo and Mr. A. I. Goodstone rendered songs in English and French. Judge Schultz, in his lecture proved that Shakespeare's "Shylock" was a false portrayal of the Jew as an individual and as a type of his race. The proceeds of the evening were given to a fund now being raised by the various organizations of the city for the equipment of a military hospital for returned invalid soldiers.

PHOENIX LODGE, PHOENIX, ARIZ.

Phoenix Lodge, No. 799, is making good progress and is gradually finding a place for itself in the community. The lodge has practically taken over all of the Jewish relief work and is also in control of the cemetery located there for a good many years. The lodge was instrumental in defeating the "Bible Reading in the Schools" bill before the legislature. Plans are being matured for securing the services of a Rabbi for the next holidays and the lodge is active in this matter also. Phoenix Lodge has fostered the organization of a section of the Council for Jewish Women, and this new section will be started within the next few days, and will no doubt mean the beginning of a Sabbath School as well as other activities. The lodge has given a number of social functions which were much enjoyed by the members, and considering that the lodge has only been in existence for a few months, it must be conceded that considerable work has been accomplished by it.

COVENANT LODGE, DULUTH, MINN.

An old-fashioned "Spelling Bee," between two teams of men and women was a feature of the "Open House" party staged by Covenant Lodge, No. 569, of Duluth, Minn., in the vestry rooms of Temple Emanuel on Tuesday evening, April 17, 1917. About 125 persons attended the entertainment. President A. B. Kapplin acted as Chairman and called off the 200 words selected by Mr. Leonard Young, principal of the Central High School.

The two teams of twelve persons each had dwindled down until Miss E. Silberstein was left on one side and Mr. Abr. Feldman on the other. Mr. Feldman won out. Small medals were presented to the members of the winning team.

The entertainment was opened with the playing of a medley of popular airs by Miss E. Greenberg, after which the audience sang "The Star Spangled Banner". Vocal numbers and fancy dancing were part of the program. A short talk was also given by Rabbi Maurice Lefkovitz on the new Bible translation recently issued by the Jewish Publication Society of America.

ESCHOL LODGE, DAYTON, OHIO.

Members of Eschol Lodge No. 55, I. O. B. B., together with their families and friends, enjoyed a very interesting lecture by Dr. Boris D. Bogen at their regular meeting Sunday afternoon, May 6, the subject of his talk being "The New Phase of Jewish Social Service". Dr. Bogen explained how the B'nai B'rith could make itself felt in every community by taking an active part in this work, and told of many interesting incidents from real life.

The meeting was attended by about one hundred persons. who besides being treated to the experiences of Dr. Bogen, heard several beautiful violin selections by Master Paul Katz and Miss Esther Rosensweet.

Six new candidates were initiated, among them being Mr. Samuel Ziegler, of Muncie, Ind., and Mr. Edw. E. Frank, of Richmond, Ind. The lodge ratified the recent action of the trustees in contributing $250 to the ten million dollar relief fund, permitting this amount to be taken from its reserve fund.

After the program had been carried out, the newly admitted members all gave interesting little talks on their first impressions, and the meeting adjourned into a pleasant little sociable, with luncheon and music.

NEWPORT NEWS LODGE, NEWPORT NEWS, VA.

Mr. M. Levy, of Norfolk, Va., was the principal speaker at a recent social meeting of Newport News Lodge. The meeting was well attended by the general public and the program was an excellent one from every standpoint. Mr. Levy took as his subject "The Principles of the B'nai B'rith", declaring in the course of his address that it mattered little what a man's religion is for he is judged by his acts rather than by what he professes and that this applied to Jew as well as Christian.

Mr. H. Reyner, President of the Lodge, acted as Master of Ceremonies and introduced the speakers, the first of whom was Reverend Dr. Speyer, who spoke on "The Principles of Judaism". The next speaker was Mr. W. Copland, editor of the "Daily Press", who spoke on "The Friendly Relations between the Jews and Gentiles in Newport News". The remainder of the program was devoted to musical and vocal numbers and following the completion of the program, refreshments were served, after which the Lodge held a business session and twelve candidates were initiated.

LADIES' AUXILIARY SOCIETY OF EDWARD EVERETT LODGE, NO. 97, NEW YORK.

The above society held a very successful entertainment at the Headquarters on Wednesday, April 18th. It was an evening devoted to Patriotism and the hall was beautifully decorated with flags and bunting. Brother Joseph S. Schwab was the first speaker. He was followed by Brother Louis Osterweis, President of the Edward Everett Lodge. Other addresses were made by Mrs. Henry Duschnes, President of the Ladies' Auxiliary Society, and visiting Brother Levitt, President of the Manhattan Lodge. Miss Columbia, represented by Mrs. Braunschweiger, recited "Old Glory" by James Whitcomb Riley, and sang "The Star Spangled Banner" and the "Marseillaise". Other artists added to the pleasure of the evening. Four new members were marshaled in for the Ladies' Auxiliary and a few young men joined the Lodge. A collation and dance followed. Three gold prizes were given out in a lucky number contest.

INSTITUTION OF B'NAI B'RITH LODGE AT CEDAR RAPIDS, IA.

On Monday, April 16, 1917, Cedar Rapids Lodge, No. 811, was instituted at Cedar Rapids, Iowa, by Bros. Gustavus Loevinger, of St. Paul, Chairman of the Propaganda Committee of the District, and Nathan Bernstein, of Omaha, Neb., Director of the Intellectual Advancement Committee of the District, both officers acting as representatives of the Grand Lodge. During the day the visiting Grand Lodge officers, accompanied by a committee of prospective lodge members, visited a number of prominent co-religionists and secured their applications as charter members.

The formal institution of the lodge was held in the evening and a class of 26 presented themselves for initiation. At the conclusion of the ceremonies, an election and installation of officers was held. This was followed by a public meeting, which was largely attended. Short talks were made on the work of the Order by visiting Grand Lodge officers and the principal address was delivered by Bro. Dr. Rudolph I. Coffee, who spoke on the newer work of the Order, particularly so with reference to Social Service work.

At the close of the program, which included musical and vocal numbers, a reception was held in honor of the visiting guests.

MASSACHUSETTS LODGE, BOSTON.

Masachusetts Lodge No. 27, I. O. B. B., has been making great strides in its increase in membership and its activity and it will be one of the banner lodges of the District before very long.

On April 18, 1917, it held a patriotic meeting at the Hotel Brunswick. At that meeting, which was well attended by members, ladies and friends, the lodge was presented with a beautiful American flag by its members.

The presentation speech was made by Brother Samuel H. Waldstein, who is the Chairman of the Intellectual Committee of the Lodge. He, in a few well chosen words, expressed what the flag meant to him and it ought to mean to all true American citizens.

Judge A. K. Cohen, Past Grand President of the District, on behalf of the Lodge, accepted the flag.

Stirring patriotic addresses were delivered by Judge Michael J. Murray; also by Charles F. Dutch, Esq.

The meeting in all its aspects was a stirring one, and found response in the hearts of all those who were present.

MEMORIAL SERVICES BY LINCOLN CITY LODGE, LINCOLN, NEB.

On Sunday, April 1, Memorial Services were held by Lincoln City Lodge, No. 377, of Lincoln, Neb. The following program was carried out:

1. Opening Address by the President, Bro. Morris Kline.
2. "The Kaddish", by Bro. Rabbi Jacob Singer.
3. Violin solo by Master Koby Sirinsky.
4. Memorial Day Address by Bro. M. A. Newmark.
5. Reading of the roll of our Beloved Dead, Brother Gus. M. Friend, Recording Secretary.
6. Vocal solo.
7. "America," sung by the audience.

In his opening address, President Bro. Kline dwelt upon the principles of the Order—Benevolence, Brotherly Love and Harmony—and pointed out the significance of each one.

Brother Rabbi Singer, in his address explained the significance of "Kaddish" and what it stands for.

What Our Lodges Are Doing

DISTRICT NO. 1.

A very enjoyable dance was held at the B'nai B'rith Headquarters on Saturday evening, April 21st, under the auspices of Manhattan Lodge No. 156 and Washington Lodge No. 19. This affair, the last of a series of three given by these Lodges this season, was pronounced a great success socially by all who participated. A feature of the occasion was the playing of several beautiful violin selections by the young son of Brother Norbert Salter of Manhattan Lodge, with 'cello and piano accompaniment.

Manhattan Lodge is bending every effort to increase its membership and is initiating candidates at every meeting Those most active in the membership campaign are Brothers Philip Cowen Henry Salter, Henry D. Henschel, Gabriel Davidson, Nathan Schlussel, L. E Katzenstein, Henry P. Goldstein, William Goldberger and Michall Goldberg.

Jacob Lodge No. 91 initiated forty candidates recently under the leadership of Brother Emanuel Bronner, President of the Lodge. A special Degree Team was sent for the occasion by the General Committee of the District. The team came from Springfield Lodge, Springfield, Mass., and was headed by Brother Rabbi Herbert S. Goldstein, member of the General Committee, of New York.

Chananiah Lodge No. 165, one of the oldest lodges in the District, is assuming youthful activity under the new, energetic President, Brother Albert Weis.

Massachusetts Lodge No. 27 was awarded the membership prize for 1916.

The Intellectual Advancement Committee has arranged a Memorial Service to be held in memory of the departed Brothers on Monday, May 28th. The families of deceased Brothers have received a special invitation to be present.

The Ladies' Auxiliary of the Home for the Aged at Yonkers held its annual meeting at the Headquarters of the District, and a very interesting report was presented. The officers of the Ladies' Auxiliary are Mrs. Edward Loeb, President; Mrs. M. Mansbach, Vice-President; Mrs. George Brucks, Treasurer, and Mrs. Emmanuel Marx, Secretary.

The Ladies' Auxiliary of Edward Everett Lodge gave a patriotic dance at the Headquarters on Wednesday evening [illegible] arranged by Mrs. [illegible], the President of the Society. A most delightful evening was spent.

President Rosenzweig and Brother Dr Herbert S. Goldstein, Chairman of the Social Service Department, and Brother Ely Rosenberg arranged with the Children's Court to take charge of a number of dependent children of the Jewish Faith, who will be taken care of by Jewish families in the various parts of the District. President Rosenzweig is particularly interested in this phase of the Social Service.

Miss Helen Bacharach, who has been connected with the District Office for the past ten years, has just announced her engagement to Mr. Julius Roth of New York. Miss Bacharach has the best wishes of the entire District.

DISTRICT NO. 2.

Honorable Alfred Bettman addressed Cincinnati Lodge No. 4 on Monday evening, April 9, 1917, on "The Pending Traction Ordinance" and "Home Rule Charter for Cincinnati".

Mr. Alfred Seligman addressed a meeting of Cincinnati Lodge No. 4, of Cincinnati, Ohio, on March 28, 1917.

On Thursday evening, May 4, the United Hebrew Temple, at St. Louis, a joint memorial service of Missouri and Ebn Ezra lodges of the B'nai B'rith was held.

A largely attended meeting of Ebn Ezra Lodge No. 47 of St. Louis, Mo., was held on the evening of April 8. Brother Jacob Furth, member of the executive committee of the Order, of District No. 2, addressed the meeting on the subject "Devotion to our Country and Flag".

At the meeting of Ebn Ezra Lodge No. 47, held on April 26, 1917, the following proposition was debated: "Resolved, that a B'nai B'rith Council should be instituted in the City of St. Louis". The speakers for the proposition were Brothers Jacob Furth and Dr. Samuel Sale; the speakers against the proposition were Samuel Rosenfeld and S. R. Evans.

In addition to the foregoing a class of candidates was initiated. Brothers Emil [illegible] and Harry Simon, members of [illegible] Lodge No 22 of St. Louis, Mo., [illegible] Presidents of the District Grand Lodge honored the occasion with [illegible] and participated in the debate.

[illegible] Lodge No. 786, of Lima, Ohio, held an open meeting on May 6, 1917. Mr. Sidney Kussworm, of Dayton, Ohio, Second Vice-President of District Grand Lodge No. 2, delivered an address.

Gihon Lodge No. 195 of Zanesville, Ohio, held a well attended meeting on Sunday, April 22. The Membership Committee is working enthusiastically to get up another large class of new members.

Under the auspices of the Social Service Department of the District, Jewish services were conducted in the State Penitentiary of Ohio, located at Columbus, Ohio, on Sunday, April 1, 1917. Rabbi Jashenoski addressed the audience anent the Passover holiday. Mr. A. L. Schatenstein of Columbus was a visitor and made an impressive talk on "The Development and Use of Electricity". Mr. Stoddard, one of the inmates, gave a short talk on "Human Nature".

DISTRICT NO. 3.

Abraham Lippman Lodge No. 672, of Pittsburgh, Pa., gave a card party for its members and their ladies on Wednesday evening, April 25, in the lodge rooms. The program, as arranged by the committee, proved an enjoyable evening for all. Valuable prizes were distributed and refreshments were served throughout the evening.

At a well attended meeting of Homestead Lodge No. 586, of Homestead, Pa., held on Sunday evening, April 8, the Degree Team of McKeesport Lodge, of McKeesport, Pa., officiated at the initiation of a class of candidates. This was followed by short talks on the part of visiting brothers and at the close of the meeting refreshments were served by the ladies' auxiliary of the lodge.

The biggest social event of the season was the informal novelty dance given by Jericho Lodge No. 44, of Pittsburgh, Pa., on April 17, 1917, at the Hotel Schenley for the benefit of the B'nai B'rith Home for Friendless Children at Erie, Pa.

Various novelties were introduced and every effort was made to afford those present a pleasant and enjoyable evening.

On Sunday, April 8, 1917, at a meeting of Abraham Lippman Lodge No. 672, of Pittsburgh, Pa., a Propaganda Committee was appointed with Mr. A. L. Cramer as Chairman. Several matters of importance were considered with reference to activities of the lodge, including the re-organization of its ladies' aux[illegible]ial and charitable af[illegible] the future.

Homestead Lodge No. 586, of Homestead, Pa., held a special meeting jointly with its ladies' auxiliary on April 18, at the Synagogue. The discussion of the subject, "How Can the B'nai B'rith in a Greater Degree Advance Social and Intellectual Interest of the Jewish Communities of Homestead"? was ably and interestingly discussed by a number of peakers.

New Kensington Lodge No. 762, of New Kensington, Pa., joined various other organizations in a farewell reception which was tendered to Rabbi I. Cooper on April 22, 1917.

DISTRICT NO. 4.

A special committee on membership has been appointed by the President of the Grand Lodge, Mr. David M. Mosessohn, of Portland, and under its direction propaganda is being spread throughout the Pacific coast states. The committee consists of Eugene B. Black, Chairman; Irving Jonas, of Oakland, and M. B. Silverberg, of Los Angeles.

With appeals to reason and convincing arguments, the committee has entered upon its work and is urging every sincere Jew to join the Order in its lofty aims in behalf of Israel and humanity.

During his visit to Fresno, Cal., Brother I. Irving Lipschutz, Secretary of the Federated Charities of San Francisco, was guest of Fresno Lodge at a luncheon arranged in his honor at the Commercial Club.

A special meeting of the Ladies' Auxiliary of Bellingham Lodge was held on Wednesday, March 21, 1917, at which important business was transacted. A joint meeting of the Auxiliary and the Lodge of Bellingham, Wash., was held on Sunday evening, March 25, 1917, for which a special program was arranged.

At a joint meeting of the members of Bellingham Lodge and its Ladies' Auxiliary, held on March 29, 1917, a diversified program was carried out by the ladies who had charge of the entertainment. At the close of the evening, refreshments were served.

A dance given by Samuel Auxiliary, Daughters of the Covenant, of Vancouver, B. C., on the evening of March 28, 1917, was a success in every way. The proceeds will be given to the Vancouver Jewish War Relief Fund. A large assemblage was present and thoroughly enjoyed the evening's program, at the close of which refreshments were served.

Baron de Hirsch Lodge No. 420, of Butte, Mont., is increasing rapidly, new members being initiated at every meeting of the lodge. The lodge will give a ball on May 5th and the Committee having charge of the affair intend to make it a success.

The Ladies' Auxiliary of Bellingham Lodge of Bellingham, Wash., held an important meeting on April 17. The following week, on April 24, a special meeting was held at which plans for a play to be given by the Auxiliary were discussed.

Samuel Auxiliary to Samuel Lodge No. 668, of Vancouver, B. C., gave a dance on April 25 in aid of the Jewish war sufferers.

Under the auspices of Samuel Lodge No. 668 and its Ladies' Auxiliary, a mock trial was given on April 18, 1917, which was attended by a capacity house. From principals to supers, from judge to sheriff, all took part to perfection and Mr. Max Grossman, under whose personal direction the performance was given, spared no efforts to make the evening a success. During the evening an appeal was made by Mr. Grossman for the Jewish War Sufferers, which resulted in a substantial collection.

DISTRICT NO. 5.

Dr. John R. Oliver, of Johns Hopkins Hospital, Baltimore, addressed the Jewish Big Brother League under the auspices of the B'nai B'rith Lodge Hall on Sunday, April 22, 1917, on the subject "Psychiartist" in relation to Big Brother work.

DISTRICT NO. 6.

The regular meeting of Minnesota Lodge No. 157, held on Monday evening, March 26, 1917, was one of the largest held in several months, the occasion being the initiation of a class of candidates. Over a hundred members were entertained and after the close of the business meeting a smoker and stag was held, at which Brother Milton P. Firestone acted as master of ceremonies.

At a recent meeting of Minnesota Lodge No. 157, of St. Paul, an interested audience heard Mr. Louis Goldberg deliver his oration on "The Tragedy of the Jew", which had won the second prize at the Pillsbury oratorical contest as well as the B'nai B'rith prize for last year.

Rabbi Frederick Cohn delivered an interesting address before the members of Nebraska Lodge No. 354, on Sunday afternoon, April 1, 1917, on "The Problem of American Judaism". At this meeting the lodge unanimously resolved to consolidate with Wm. McKinley Lodge No. 521 under the name of Omaha Lodge No. 351.

Isaac Lodge No. 87, of Milwaukee, Wis., held a noonday meeting at the hotel at which a class of candidates was initiated.

Brother Edward Lichtig, of Bay City, Mich., on behalf of the District Grand Lodge, is arranging for a propaganda campaign in the city of Muskegon, Mich., with a view of establishing a B'nai B'rith lodge in that city.

David Heuman Lodge No. 807, of Jackson, Mich., since its institution a few weeks ago, held two meetings which were well attended and on both occasions were visited by Brother Edward Lichtig, of Bay City. Mich., who was instrumental in bringing this lodge to life. At the meeting of the lodge, held April 23, a smoker was arranged, which proved quite successful.

Julius Houseman Lodge No. 238, of Grand Rapids, Mich., is arranging for an entertainment and class initiation to be held on May 21, 1917. Dr. Rudolph I. Coffee, of Chicago, National Director of the Social Service Department of the Order, has been invited and will attend the affair and address the gathering.

At a recent meeting of Danville Lodge No. 568, of Danville, Ill., Brother Hill Joseph, the secretary of the lodge, gave an illustrated talk on "The Life of Washington". The meeting was an open one and a number of members and their families attended.

Covenant Lodge No. 569, of Duluth, Minn., is planning for a class initiation and banquet, to be held the latter part of the month of May.

DISTRICT NO 7.

The Committee of Agriculture of District No. 7 paid an official visit to the various lodges and communities in Oklahoma and met with a great deal of success. The principal visits were Muskogee, Oklahoma City and Tulsa, and as a result of its efforts more than $11,000 was raised.

At a meeting of the members of Coosa Lodge No. 734, of Gadsden, Okla., and the local B'rith Israel congregation held on April 12, 1917, sufficient pledges of m[illegible] were made to insure the payment of $100 a month for the balance of this year towards the Jewish War Sufferers' Fund.

A well attended meeting of Gulf Lodge No. 221, of New Orleans, La., was held on the evening of April 5. An address by Mr. Erhard Mayer on "Jewish Education" was followed by an interesting discussion on the part of several of the members present.

The celebration of the first anniversary of the organization of the National Big Brother Association of the B'nai B'rith was held last month.

The first meeting of Zelnicker Lodge No. 806, of Tampa. Fla., was held on April 16, 1917, with a large attendance. Three candidates, Rabbi J. R. Mazur, Dr. G. J. Lassman and Louis Wohl, were initiated. A committee was appointed to arrange for suitable quarters for the lodge and make whatever other arrangements will be required for the comfort of the members and the needs of the lodge.

The celebration of the first anniversary of the organization of the National Big Brother Association of the B'nai B'rith was held last month.

Gulf Lodge No. 221, of New Orleans, La., is arranging for a reception to all the city lodges in honor of the recently elected President of the District Grand Lodge, Brother Ralph J. Schwartz.

Louisiana Lodge No. 107 recently added ninety-seven members to its membership roll, which brought the membership of the lodge up to 257, the argest in its history. Nearly every eligible co-religionist of the city and surrounding communities has been enrolled.

The B'nai B'rith of Muskogee, Okla., entertained their members and families on Sunday evening, April 1, 1917, with delightful program. Dr. Charles B. Latz, of Fort Smith, Ark., delivered the principal address, after which there was dancing.

SPRINGFIELD LODGE OF SPRINGFIELD, MASS., STAGES MUSICAL COMEDY.

"Captain Bing," a musical comedy in two acts, was staged by Springfield Lodge, No. 684, of Springfield, Mass., at the Court Square Theatre on the evening of April 2, 1917. A well filled house greeted the ambitious amateurs, and from the start evinced their appreciation.

The comedy afforded [illegible] a splendid [illegible] act. The play abounded with [illegible] dialogue and tuneful songs. The young women who appeared in the chorus and in the different dances, acquitted themselves creditably.

The performance went to the complete satisfaction of all concerned, and for amateurs, the members of the cast were unusually well versed in their parts and there were several vocalists of marked ability.

EZEKIEL LODGE, NEWARK, N. J.

A "Rally Round the Flag" meeting was held on Wednesday evening, April 25, in the Assembly Hall of Temple B'nai Yeshurim by Ezekiel Lodge, No. 90, of Newark, N. J., and its Ladies' Auxiliary, Rabbi Dr. Henry M. Fisher, of Atlantic City, delivering an interesting address, dwelling mainly upon Israel's patriotism, both past and present, which was greatly enjoyed by the audience present. The address was preceded by an impressive scene with the Stars and Stripes on the altar and also decorating the walls of the lodge room. The entire assembly arose and sang the National anthem.

The committee consisting of Bros. Frederick Jay, President of the District Grand Lodge, and S. M. Holland, was appointed to forward a suitable letter to President Wilson endorsing his action and pledging whatever aid may be required from the members of the lodge.

TOLEDO LODGE, TOLEDO, OHIO.

Toledo Lodge, No. 183, has made a good beginning in the Big Brother movement. In the latter part of March a Big Brother organization was effected at a noon luncheon meeting in the Boody House.

I. Kadis was made president and Emil Schragenheim, secretary. A number of the Big Brothers were assigned little brothers.

In the early part of April an entertainment was given for the little brothers, between fifty and sixty boys being present.

THE SACREDNESS OF LIFE.

How often have we taken a farewell glance at a friend without having been aware of it at the time. Had we known that our eyes were meeting for the last time on earth, they would have said far sweeter words. Not until we know all that God knows can we estimate the full power and the sacredness of some one life which may seem the humblest in the world.—John Ruskin.

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B'NAI B'RITH NEWS
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B'NAI B'RITH—Sons of the Covenant

Discourse delivered at Mt. Sinai Lodge No. 2, I. O. B. B., by Rev. Dr. Gustav Hausman

The word "covenant" is not of modern origin nor of modern usage. The average grammar school graduate does not know the meaning of this term; the average high school graduate does not know its application and the average college graduate does not employ it in speech. This word goes back to the remote period of eastern civilization and Oriental culture. In modern parlance the word "covenant" would mean a compact, an agreement, a contract. The covenant to which we have reference in our fraternity goes back 4,000 years to the first chapter of Jewish history. God and Abraham formed a compact, they made an agreement.

This idea, that God and Abraham did consummate a covenant, that God and man can form an alliance, that the Creator and His creature can fraternize, is Israel's first contribution to humanity. If you search the mythologies and theologies of the heathen nations contemporaneous with Abraham, and even a thousand years later, you will find that God and man are practically at opposite poles. Idolatry regards the deities as the authors of all the evil that afflicts mankind. Paganism insists that the gods are angry with the world, that the divinities are wrathful. The heathen's constant care and anxiety is to find a way to appease God's wrath, to placate a jealous deity, to propitiate an insulted divinity. Moloch, for example, a heathen God mentioned in the Bible, could be placated only when man threw his own offspring into the flames as a sacrifice. In India and China human sacrifices, especially of the firstborn son, were the means of bringing the offerer into closer relation with the gods. The Akkadain king sacrificed his firstborn and best loved son, "his offering for his life he gave" to form a covenant-union with his divinity. In Central America the heart of the human sacrifice was placed in the mouth of the idol. The Mexican aborigines went to war in order to feed their divinities with the martial heroes fallen on the battlefield. Human sacrifice was thus required to propitiate an offended divinity.

Christianity, though the daughter of Judaism, as designated by Voltaire, unfortunately for it and for us, adopted the heathen doctrine rather than the Hebrew interpretation of God. It may deny that as often and as eloquently as it can, Christianity is guilty of this glaring mistake. According to Christianity, Catholic and Protestant, Adam, the first man, because he had eaten forbidden fruit in the Garden of Eden and thus had disobeyed the divine command, had offended God. For 2,000 years God's anger was continuous, until either He Himself, or His only begotten Son, took on flesh and assumed the appearance of man. He suffered martyrdom, was crucified, was made the Atonement sacrifice, and thus God's anger was propitiated. Christianity goes further and maintains that those of us who do not believe that God can be placated only through the medium of such a horrible sacrifice, will be eternally damned. "Without shedding of blood there is no remission of sin", is the doctrine of the church.

The first protest that brought Abraham into the public arena, producing a new philosophy of life, a new view of the universe and a new conception of man, was to deny that God needs human sacrifice. As an inevitable result of this conviction, Isaac, who already lay bound on the altar with the knife in his father's hand, was not sacrificed as a burnt offering. The Prophet Micah emphasizes this very protest in these words: "Shall I give my firstborn for my transgression the fruit of my body for the sin of my soul"? No.

It is true that when the Temple Jerusalem was flourishing, animal sacrifice occupied a prominent position in the life of Israel. However, it was not a divine command, but rather a cult—a matter of choice. In order that it should not be misrepresented, the Prophets and Psalmists thundered against a superstitious interpretation of animal sacrifice. Their message invariably was: The Lord takes no delight in the slaughter of animals; the bloody sacrifices are an abomination unto Him. What He requires is purity of heart, justice, mercy, love, the relief of distress, the care of the widow, the protection of the fatherless and the shielding of the stranger.

As a result of this covenant, God speaks of the first Hebrew: "My friend Abraham". In all ages poets, philosophers and essayists, from the Bible, Homer, Plato and Cicero, down to Bacon, Montaigne, Emerson and Tennyson, have been fascinated by and have recognized the potency, force and beauty of friendship. Solomon affirms: "There is a friend that sticketh closer than a brother". The proverb runs: "A father is a treasure, a brother is a comfort, but a friend s both". "Freundes Stimme, Gottes Stimme"—"A friend's voice is God's voice". Jeremy Taylor declares: "Friendship is that by which the world is most blessed and receives most good". The perennial question thus once more presents itself unto us who belong to fraternities: "What is friendship"? "What is a friend"? There are at least two answers. The over-zealous optimist says that everybody is his friend. He has friends in the lodge room, in the clubhouse, friends whom he meets in the barber-shop or in the restaurant, friends with whom he goes downtown in the morning or uptown in the evening—everybody is his friend. He even quotes the oft repeated saying: "It is better to have a thousand friends than a single enemy," or "a thousand friends are not too many; one enemy is one too many". To be sure, the man who can make everyone whom he meets on earth his friend will find, if he ever goes to Heaven, that not a single angel is his friend. History and experience prove that the greatest benefactors of mankind have made implacable enemies. Moses, the emancipator of Israel, was threatened with death by stoning. Socrates, whom the Oracle pronounced the wisest of men, was forced to drink a cup of poison. Isaiah, the prince of the Prophets, was cut in two. When Washington announced that he would not accept a third nomination, one congressman brought in a resolution thanking God that "at last the United States would get rid of this plague, Washington". "We love him for the enemies he has made", was the retort of a United States senator to those who opposed a renomination to Grover Cleveland.

On the other hand, the over-zealous pessimist contends that there is no such thing as friendship. With Bacon he holds: "There is little friendship in the world", or with Napoleon, "Friendship is but a name", or with one of Shakespeare's characters, "Friendship's full of dregs" or again with Henry D. Thoreau, "Friendship is evanescent in every man's experience". The cynic makes capital of the bitter experience of Timon of Athens, who distributes his riches among those whom he has rescued from misery. Through his generosity this nobleman becomes poor, and they who had imposed on his friendship, gnawed his bones bare, sucked the marrow out and left him cut down to the roots and withered, would not only not relieve him, but would not even look at him. When the sun of prosperity shines over a man's head, when success is his lot, and when he entertains, then, to be sure, everyone is his friend. But when the clouds of disappointment become thick, when failure overtakes him and when misfortune is his lot, then nobody is his friend. He even quotes King David, who said in haste: "All men are liars." An American Indian was asked by a European missionary, "What is heaven"? The red man answered: "Heaven is a place where the white man will not lie". A Russian dramatist ironically remarked: "In Russia everybody steals, except Christ, and He does not, because His hands are nailed to the cross."

Since everybody has his price; since everybody is instinctively unworthy of trust; since everybody is inherently disloyal; and, finally, since everybody is naturally devoid of sentiment, man cannot make a friend; hence there is no friendship.

Let us realize that opinions of both the pessimist and the optimist are exaggerated. The best test of friendship may be obtained from rabbinic interpretation: "Whenever friendship or love depends on a material cause, with the passing away of that cause, love, too, passes away; but if it be not dependent upon such a cause, it will not pass away forever". The test for the latter is the friendship that existed between David and Jonathan. As the crown prince, Jonathan was the heir to the throne and the exalted position of a king. Jonathan's friendship for David meant the loss of the crown, or the throne and of the exalted position; yea, what is more, the loss of the confidence and the good-will of his own royal father. To Jonathan, however, friendship meant soul affinity—two hearts knitted together indissolubly— and therefore he sacrificed all for David, his friend. Little wonder that when Jonathan died David pronounced upon him the most tender and most affectionate eulogy that ever sprang from human lips: "I am distressed for thee, my brother Jonathan! Thy love for me was more wonderful than the love of women". The significance of this Oriental analogy is that man's love for woman may have for its basis a material motive—wealth or beauty, position or personal charm. The friendship of Jonathan for David had absolutely no ulterior motive, for it meant for Jonathan self-sacrifice, suffering, martyrdom. Thus friendship is the marriage of pure souls, one soul in two bodies—a friend is but another self.

The Bible furnishes another illustrious example of true friendship, this time of two women—Naomi and Ruth. As a result of drought, hunger and excruciating poverty, Naomi, her husband and her two sons left Judea for Moab with a purpose of replenishing their fortune. In a similar way, millions of Europeans go to America. But misfortune followed them in the most distressing manner. In that foreign country Naomi lost her husband and her two sons. Resolved to go back to starve in Judea rather than in Moab, she tells her former daughters-in-law to leave her and look for happiness in their native country, Moab. In never-to-be-forgotten words, which have become classical, words repeated by Mrs. Isadore Strauss when her husband besought her to leave the Titanic wreck to save her life and to let him meet the inevitable, Ruth exclaims to Naomi: "Entreat me not to leave thee and to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people and thy God my God; where thou diest, will I die, and there I will be buried; the Lord do so to me and more also if aught but death part thee and me." This eulogy of friendship was uttered by Ruth to her poverty-stricken and dejected Naomi when Ruth could expect nothing else in leaving her native country, Moab, for Judea except to suffer from want of poverty in a foreign country—a result of unalloyed friendship. Ruth, which in the abstract means a "friend", had no other thought than to be attached to the person whom she loved, without any sense of need, without any advantage being sought, except the advantage inherent in friendship, even while one does not pursue it. Thus friendship does not mean to get but to give; not to receive but to offer; not to obtain but to minister; not merely to be loved but to love; not self but the other. Everything that savors of selfishness is excluded from its scope. He who is too much a friend to himself is a friend to no one else—the self-lover has no rival. In a self-forgetful love, with the selfish element eliminated, no one can be disappointed. Aristotle affirms, "Who ceases to be a friend, never was one".

"The friends thou hast, and their adoption tried,
Grapple them to thy soul with ropes of steel".

Such unselfish friendship is best described in the words of the Prophet Isaiah, who said that God had spoken of Abraham: "My friend Abraham". If the Patriarch had said this of the Almighty, he might have expected something in return, that friendship might have been based on material motive. But it was God who said, "My friend Abraham", and He could expect nothing in return. There could be no ulterior motive, no condition of reciprocity, for the whole world is His.

The friendship that God had for Abraham was the result of knowledge, as the text declares that God said, "For I know him" (Abraham). True knowledge of each other will eliminate among people a good deal of prejudice. Knowledge leads to love; love is the deepest knowledge; affection is the truest understanding.

It is an established fact that the best that Christianity possesses was contributed by Jews. The God idea, the Bible, the Decalogue, Moses, the Prophets, the Apostles, the Sabbath, the Sermon on the Mount, the Golden Rule, yea, even the Nazarene himself—all these have come from Israel. Whether it is ordained, destiny, or merely an accident, the Jew has been the religious teacher of mankind. Benjamin Disraeli says: "One half of the civilized world worships a Jew, Jesus, and the other half worships a Jewess, Mary". If a people is entitled to reverence and respect from the Christian, that good will is due to the Jew. If right and appreciation were to prevail, the Christian would be grateful, a friend of the Jew. For the Christian to persecute a Jew, his real benefactor, is similar to a daughter beating her mother. Why, then, this outrageous prejudice? Why this animosity? Why this persecution? "What are the reasons for this almost endless persecution of the Jew from the fourth century to the nineteenth"? asks former President William Howard Taft. And this is his explanation: "I regret to say that it must be attributed mainly to the intolerance of the Christians".

The Christian does not understand the Jew. As a result of such intolerance members of the Society of Friends were the victims of bloody persecution at the hands of the Puritans. It is worthy of observation that the name "Quaker" came into use as the result of an intolerant sneer—a term of derision. When one of their speakers translated "quake" instead of "shake" before the Lord, somebody shouted: "Quaker". When these Quakers entered Boston after the direct prohibition of the law supported by Governor Endicott, four persons—three men and one woman—were hanged on the gallows. It is indeed strange that the Society of Friends composed of the sweetest, loveliest, the most genial and the most loyal of folk, was designated dangerous. The Puritan did not understand the Quaker. Daniel Webster, in a speech in the United States Senate, spoke in a derogatory way of a Southern senator Asked whether he knew his antagonist personally, he answered: "I do not know him. If I knew him, perhaps I would like him". What a pity that so few people make an honest effort to come into closer relationship with one another outside of their accustomed circle!

Who can measure the physical wreckage, the mental agony, the heart anguish, the spiritual torment we cause each other as a result of our narrow views, petty selfishness and snap judgments. Since it requires neither brain nor heart, what is easier than to find fault, to condemn offhand and to pronounce a verdict without investigation as to causes and motives. Only the mentally indolent and spiritually sluggish will judge the many, yea, a whole race, by the few they chance to meet. Before the introduction of telegraph and telephone the nations of the earth were isolated, with the result that in each country patriotism meant prejudice and hate for each other. Now that the world is being drawn closer together by the cable and the transatlantic liner, the wireless, the airship, the submarine telephone, and universal education, the human race has become one centralized community. Through the wonderful development of science and the marvelous work of the inventor, the civilized nations have learned to know, to understand and to respect each other. Goethe declares: "Only let nations, like individuals, get to know each other and mutual animosity will resolve itself into mutual assistance, and instead of natural enemies, as neighboring countries are sometimes styled, we shall all be mutual friends".

"Could we forbear dispute and practice love,
We should agree as angels do above".

God, the all-seeing Eye, who searches the recesses of the human heart, designates Abraham as his friend—as a result of knowledge which spells love. As a result of His friendship, based on knowledge, God forms a compact with Abraham—a mutual agreement. God, as His part of the alliance, promises Abraham continuous protection. According to the Rabbis, Nimrod, the despot, threw Abraham into the fiery furnace, to punish him thus for denouncing idolatry. The covenant required that God should protect him. And Abraham was accordingly saved from the fiery death.

The reason why God made the covenant was that Abraham, as his part of the agreement, "would command his children and his household after him to observe the way of the Lord". Thus not only Abraham, but also his children, his descendants, those who will come after him, are included in this covenant. To Isaac, too, God said: "I will perform the oath which I sware unto Abraham, thy father . . . and in thy seed all the nations of the earth be blessed". According to the Rabbinic tradition, Jacob, on his deathbed, called his twelve sons before him and reminded them of the covenant devolving upon them as a birthright.

Moses had this covenant in mind when he told the children of Israel in Egypt, even before the emancipation, that the plagues that fell upon the Egyptians but spared the Israelites were in order "that you may tell it into the ears of thy son and thy son's son". Later in the Sinaic Desert the Emancipator said to the children of Israel: "If tomorrow thy children will ask thee, then thou shalt say unto thy son". As a divine command the Lawgiver laid down the injunction: "Thou shalt teach thy children". In his farewell address to all Israel assembled before him Moses announced: "Not only with you do I form this covenant, but with you who are before me and with those who are not before me this day".

In the last chapter of our Bible, Malachai, the last of that wonderful group of prophets, seals the Book with the following words: "Behold, I will send unto you Elijah, the Prophet, and he shall turn the heart of the father unto the children and the hearts of the children unto their father". Elijah's duty will thus be to have the children assume the responsibility of the covenant God made with their fathers.

There is a Rabbinic tradition which runs thus: "When God was to give the Torah to Moses, He demanded some surety that the Israelites would observe the divine law." Moses offered Abraham, Isaac and Jacob as a pledge. But the Almighty protested "The patriarchs belong to the past". Dead men cannot redeem promises. Then Moses offered the whole generation encamped at the foot of Sinai. Again the Lord protested: "They, too, will die". As a last resort Moses offered as surety "the generations still unborn". God finally accepted the future generations. Therein lies the immortality of Israel.

In one of the finest Italian literary masterpieces the author describes a reprobate, unworthy descendant of an old, illustrious family, who was reclaimed to a life of virtue and patriotism by sympathetically gazing one day upon the [illegible] portraits of his heroic ancestors. The figures seemed to appeal to him to so order his life as to be worthy of such a distinguished lineage. What nobler [illegible] ancestry than ours who, in the [illegible] of time, the gray dawn of history, [illegible] an alliance, made a covenant [illegible]. Those who are ashamed of [illegible] ancestors would not like to hear [illegible] ancestors' opinion of them.

"We think our fathers fools, so wise we grow;
Our wiser sons, no doubt, will think us so."
—Pope.

Sons of the Covenant! The original covenant formed between God and Abraham meant not only their fathers, but also the children—yea, the unborn generations. Members of the order, are you solicitous for the welfare of your fraternity? Then initiate your sons. Ours is not merely a covenant of the fathers; we are B'nai B'rith—Sons of the Covenant!

"Shall we call those noble who disgrace
Their lineage, proud of an illustrious race?
Seek not to shine by borrowed lights alone,
But with your fathers' glories blend your own."
—Gifford.

THE RABBINICAL COLLEGE OF AMERICA.

The Convention of the Union of Orthodox Rabbis of the United States and Canada (Agudath Harabbonim) held in New York last week, and which was attended by about one hundred and fifty rabbis from all parts of the country and Canada, took energetic action in support of the Rabbinical College of America (Yeshiva Rabbi Isaac Elchanan).

The rabbis devoted a separate session to the Rabbinical College and adopted the following resolutions:

1. That Yeshibaha, Talmud Torahs, and Parochial Schools throughout the country with advanced Talmud courses urge fitting graduates to go into the Rabbinical College.
2. That all members of the Agudath Harabbonim devote at least two Sabbaths during the next year to travel in the country to make progaganda for the $200,000 endowment fund which the Agudath Harabbonim is raising for the Rabbinical College.

Dr. Revel presented to the convention a report on Jewish Education, and the following resolutions were adopted:

1. That the Committee on Education of the Agudas Harabbonim of which Dr. B. Revel, president of the faculty of the college, is chairman, prepare a statement of the purpose and practicability of Jewish Parochial schools.
2. That this committee examine all the text books now in use in all Yeshibahs, Talmud Torahs, and Parochial Schools, as to their fitness; reject those found unsuitable and prepare whatever new text books it will find necessary.
3. That steps be taken to support and strengthen the Parochial Schools.

Tuesday evening, May 15, the faculty and directors of the college tendered a reception and dinner to the delegates to the convention. There were present some hundred rabbis. Speeches were made by Rabbis M. S. Margolies, [illegible] L. Leventhal, Philadelphia; E. Silver, Harrisburg; J. Rosenberg, Patterson; J. Siegel, Bayonne; M. Preil, Trenton; N. Roggen, New London (a graduate); D. Durak, D. Ginsburg, Wilkesbarre; Mr. Julius, J. Dukas and Dr. Revel.

The college is making preparations to celebrate the one hundredth anniversary of the birth of Rabbi Yitzchak Elchanan Spekter, the famous Rabbi of Kevno, after whom the college is named. In honor of the event the faculty and students will issue a volume of Torah. Several of the professors and instructors of the college have received their Smichah (Rabbinical degrees) from Rabbi Yitzchak Elchanan.

Mr. David Tannenbaum, a student of the college, has received the appointment of lecturer and principal of Congregation Ahavath Chesed, Brooklyn, N. Y.

The courses of lectures on Jewish History by Prof. Nahum Slousch, instructor in history, are attracting wide-spread attention.

Dr. Revel will represent the faculty of the college at the American Jewish Congress to be held at Washington in September during the coming year.

RUSSIAN JEWS IN ENGLAND TO SERVE.

The bill providing for the compulsory service of friendly aliens in the British army or for their return to their native lands to serve there has had two readings in the English Parliament. It was mentioned at the second reading of the bill that the Russian Government is in entire agreement with the provisions of the bill. Mr. Herbert Samuel, who supported the bill, asked the government authorities whether Russian citizens who will be conscripted will thereby become British citizens. He also pleaded the cause of rabbis that they should be exempt from service. The deputy for Stepney, the Jewish district, declared that the Christians residing in that district are very much provoked that the aliens should be exempt from service and that the political leaders of the district had to put forward special efforts to prevent riots against Jewish immigrants.

The New English Edition of Lessing's Nathan the Wise

By H. ELIASSOF

The Bloch Publishing Company has recently issued a new English edition of the famous dramatic poem, "Nathan the Wise," the wonderful work of the immortal German poet and humanist, Gotthold Ephraim Lessing, the strongest human document presented to the world one hundred thirty-seven years ago.

The English version in this new edition is the one rendered by the Major-General Patrick Maxwell, published in the Scott Library series by Walter Scott, in London, which is considered to be the most accurate of all English translations of this great epic. This edition has been edited by George Alexander Kohut, the well-known American writer and bibliographer. The editor has added a timely preface, an interesting biographical sketch of the author and an instructive introduction. The latter comprises learned treatises on the genesis of the poem, on the relations of Moses Mendelssohn, who is generally taken as the model for the hero of the drama, and Lessing; an analysis of the plot, the characters and the Parable of the Three Rings, all of which show vast erudition, deep penetration and critical discrimination, and add much value to the new edition.

It is not for me to review the great literary masterpiece of Lessing, the first and foremost free-thinker of the golden age of German literature. Much greater minds than mine have done this work long ago. They have already pointed out the great intrinsic value, the immense importance and the prodigious prominence of Lessing's "Nathan the Wise" in the world of letters. They have dived down into Lessing's deep ocean of thought, brought up all the precious pearls of his ideas of universal tolerance and held them up to the view of an admiring world in all their overpowering brilliancy and in all their delicate and delicious shadings. It requires much more learning, much greater literary acumen, aye, and much more undaunted courage than I am endowed with to venture upon such holy ground where the trumpet of truth sounds its mighty message to mankind, where the revolving sword of justice guards the rights of man and where the eternal fires of the love of humanity flame and flash in unextinguishable glow. I will, therefore, only attempt to point out some beauty spots in the English translation, cull a few fine flowers from the fertile fields so richly cultivated by the editor and express some appreciation of the praiseworthy enterprise of the publishers in presenting to the public such a splendid and highly valuable English edition of Lessing's "Nathan the Wise", which is a vivid plea for tolerance and brotherhood, and therefore most timely and most opportune.

The English translation of General Maxwell was indeed well chosen, for while it is held very close to the original German, it is nevertheless clear, easy-flowing and abundant in genuine idiomatic beauties. The translator was especially apt in his rendition of the Parable of the Three Rings, which is a most salient point in the entire epic.

The editor refers in his preface to the present world war in plain terms. He certainly does not mince words. He pertinently points out the fact that the treaty obligation imposed by the aid of Disraeli upon Roumania in regard to the Jews was never enforced by the powers of Europe and he rightly asserts that the fate of the "little people" held in bondage still hangs in the balance. But he also becomes an optimistic prophet and makes the following hopeful statement: "Out of this holocaust must come a saner and sweeter humanity", which is very cheering and encouraging.

In the chapter on the genesis of the poem, in his introduction, the editor skillfully refutes Kuno Fischer, the eminent German critic, who in his essay on "Nathan the Wise" gives perhaps the most exhaustive analysis of the drama, wherein he points out the strong antithesis between the character of Nathan and Shylock and while he accepts the theory that Lessing in his hero depicted his friend, Mendelssohn, is rather unwilling to recognize in the great philosopher those shining qualities which Lessing so deeply admired in his Jewish friend. The editor quotes historical facts in support of his arguments and gains strong evidence in his favor.

In his treatise on Lessing and Mendelssohn, in the same introduction, the editor makes the following absorbingly interesting statement, which, as a psychological analysis of the characters of the two celebrated men is rather novel: "In character and attainments Lessing and Mendelssohn were singularly alike; yet each, in his excessive modesty, admired in the other the very qualities which distinguished both", and he proceeds to enumerate the best qualities of each which attracted one to the other.

In his analysis of the characters of the drama, also in the introduction, the editor says aptly of "Nathan": "One noted critic maintains that he alone, of all creations of fiction, approximates the Christ ideal. That he should stand head and shoulders above the personages marshaled before our eyes with such consummate artistry by the author is only proof of the widespread belief that he took his model from life and that, in the Jew, Lessing intended to portray his friend, Moses Mendelssohn, the German Socrates, who combined a splendid philosophic calm with worldly wisdom, and the sweet benignity of whose private life is a matter of common knowledge".

In the chapter on the Parable of the Three Rings, in the editor's introduction, there is a wealth of rare information, for instance: "It is not generally known that there are two singularly close parallels to our story in Jewish literature. The first account is taken from the work by Solomon Ibn Verga, a Spanish historian and physician, who lived in the fifteenth and sixteenth centuries and whose *Shebet Yehudah* contains an account of sixty-four persecutions of the Jews and narrates many religious disputations. It was first printed in Turkey about 1550 and has been translated into several modern languages". After quoting at length from Ibn Verga's work and from the *Orha-Sekel* by the celebrated mystic, Abraham Abulafia, the editor continues: "The quaint story recorded in an old Hebrew polemical work against Christianity, entitled *Nizzahon* (Victory), generally supposed to have been written by a German, in the thirteenth century, at a time when Tartars played an important role and Palestine was still the scene of bloody battles, is of interest to us as showing that the idea of comparing the three religions became current in Germany at so early a period".

The volume is illustrated with a number of fine pictures. There are excellent portraits of Lessing and Mendelssohn; the first bears the poet's autograph and the second is a copy of the portrait dedicated in 1787 by the Jewish Free-school of Berlin to King Frederick II; also a likeness of the celebrated Austrian actor, Adolph von Sonnenthal, in his character of Nathan, which has made him world-famous, and a reproduction from an old drawing, showing Lessing and Lavater at chess with their mutual friend, Moses Mendelssohn. To these are added the fac-simile of the original title page, and a leaf of the author's first draught of the poem, in possession of a member of the Mendelssohn family in Berlin.

The publishers certainly deserve great credit for this excellent edition of "Nathan the Wise". In addition to an edition de lux they have also issued a popular edition at a moderate price, which places the work within the reach of all lovers of good literature.

At the time when the American Jews are fighting hard against the use of Shakespeare's "Merchant of Venice" in the public schools, Lessing's "Nathan the Wise" can to a certain extent serve as an antidote to the poisonous effects of Shakespeare's Shylock. For while Shakespeare's play helps to make the life of the Jew a greater tragedy, Lessing's poem instills hope in his heart and joy in his soul, for it helps humanity to become more tolerant and the brotherhood of man to embrace the whole world. At this time, when we are, so to say, on the eve of the American Jewish Congress, the voice of Lessing re-echoing from the past must support our appeals to the nations for Israel's recognition, for Israel's freedom and for justice to the Jew in all lands.

MANHATTAN LODGE AT THE YONKERS HOME.

It was a memorable day for the inmates of the Yonkers Home when Manhattan Lodge visited it on Sunday, May 20. Instead of giving refreshments to the members of the lodge the committee presented the inmates with pipes and tobacco for the men and candy for the women. And then they gave a remarkably fine entertainment managed by Harry Salter, the artists being Misses Sadie and Ruth Geld, Mme. Antoinette Frankel and Mr. Harry Salter.

A CHILD IN THE HOME

By Henry Berkowitz, D. D., Philadelphia

Education, it is conceded, is a continuous process. It begins with the earliest impressions of infancy and endures through all the processes of development throughout life. It is conditioned by the heritage of endowment with which the individual is born. It is subject to the influences of environment under which we pass onward through life.

Jewish education is the vehicle through which the rearing and training of the Jewish child can be most effectively wrought. Therefore the Jewish home is the first and proper school of the child's training.

I invite your attention to a consideration of some of those elementary and essential principles that must underlie all such training.

A child in the home! So familiar and commonplace is this that the full meaning of the fact is apt to elude us. The thrilling announcement formulated by the Prophet Isaiah, "Behold, a child has been born unto us", is repeated in the myriad homes of earth, and always with the like outburst of joy, of hope and wonder. The house may have been possessed of every need, of every comfort and luxury and been the abode of deepest affection, but not until it has been glorified by the mysterious gift of a new life has it become, in the fullest sense, a home.

The changes in the household marked by the advent of the child are nothing short of revolutionary. Everything perforce centers about the tiny little tyrant whose every outcry is a command which must forthwith be heeded. These external changes are but a faint index to those deeper, inner changes that with the coming of their child overcome its parents and in greater or less degree affect the whole circle of kindred and friends. To the mother, of course, comes first that flood of new, strange and unknown emotions that have power to transform even the lightest and most frivolous butterfly of a girl into a real woman. So mysterious, so sublime and beautiful is the new quality that enters her soul, the world has ever stood reverently and in awe before the tender charm and dignity of motherhood.

"Because God could not be everywhere, He created mothers", was the bold utterance of one of the Rabbis. This same sentiment of homage for the divine gift of grace that exalts a woman when she holds her babe tenderly to her bosom prompted almost every painter of the Middle Ages to deify womanhood and give to every picture the superscription, "Madonna and Child".

What parenthood means to a man, what potentialities it enshrines for him and for his child, is a matter of slower growth. This change is not so sweeping and sudden in fatherhood as in motherhood, but it is none the less profound.

Some observant student of life has declared: "During the first seven years of its life the parents are the abject slaves of the child.

"During the second period of seven years the child is the abject slave of its parents.

"During the third period of seven years it will be determined whether for all the rest of their days the child and the parents are to be friends or foes".

Allowing for exaggeration of statement, there is obviously much truth in this observation. The fledglings are not long in their birds' nest under the brooding wings of the parent birds. Soon they spread their pinions and fly away to find their own food and their own nests. Not so the human child. Of all God's creatures none other is so helpless and dependent for so long a period.

The power of parenthood is first of all the power of life and death over the infant child. Therefore it is most dangerous and criminal to entrust this grave responsibility to those who are unfit. To exercise this power aright, a girl should be trained for motherhood; a youth should not leap blindly into the duties of fatherhood, but have some intelligent preparation. Without this equipment it becomes a mere matter of haphazard as to whether or not the child will be brought up in health and strength to vigorous manhood or womanhood. Because of neglect and ignorance thousands of children perish every year. Yet in spite of this ignorance hundreds of thousands of children live because parents, if they are slaves to their children, are, in fact, willing slaves. Their hearts go out to the little one entrusted to their care with an eager devotion that knows no sacrifice too great, no service too exacting.

There is a certain school of artists, dramatists, novelists and essayists who belittle these services of parenthood. They foster a spirit of rebellion against the so-called narrowness of the home and the tasks it lays upon a woman and a man. State care of children is suggested; the sanctity of the marriage tie is derided; the rights of individuality and the claims of the larger interests of life are extolled.

All this is very shallow and specious reasoning. The age-long experience of mankind declares that there is in all this world no nobler, no more heart-satisfying task to which a man and woman can dedicate their lives together than is that of making a home. In the fulfillment of that task the finest qualities of manhood and womanhood are developed. The true mother who devotes herself wholeheartedly to her home and children, the father who in ardent and unremitting fidelity labors for home and wife and child, make a world for themselves transcending in interest, charm and worth all else besides For there is nothing in all the world that yields such compensations of joy, of pride and honor as those that come to parents who succeed in raising their sons and daughters through the changing periods from infancy onwards to perfect freedom and self-helpfulness.

In the second period of seven years the child is declared to be the abject slave of its parents. It is true that as the child comes out of helpless infancy it requires the most vigilant and alert attention. Not alone its physical, but also its mental and moral life are then to be made or marred forever. To develop these wisely and normally through all the difficulties and trials of childhood is a task for which father and mother will require the exercise of capabilities for which men and women should be fitly trained. The will of the child develops far more rapidly than does its reason. Temper runs away with sense. Passion leads to viciousness, wantonly and ignorantly. Therefore the unprepared parent inevitably declares that it is necessary to "break the child's will"

No more cruel and fatal method of moral training can be followed. The brutal subjection of the child's will to that of the adult, enforced through the exercise of superior physical strength and often by inflicting pain, is the first recourse of the thoughtless and incompetent. To enforce "blind obedience" is not the way to cure the blindness that refuses obedience. The child of a strong will becomes a strong man capable of initiative and independence when his will is guided and developed aright. The child of a weak will is easily swayed and misled. Therefore he needs the intelligent fostering and strengthening of his will under patient and untiring watchfulness. This is the crucial task of training. It is different with every child, for no two children are alike. It is therefore imperative that parents and teachers alike should have a clearly defined purpose in their dealing with the child. What is that purpose? What, in other words, is the aim we have in view in what we call education?

In training the body that aim is clearly to bring to their normal and healthy development all the physical powers of the child to the end of making it self-helpful, that it may know how to live properly. In the training of the mind the aim is clearly to bring to fullest development all the mental powers of the individual, that these may find self-expression, to the end that he may know how to think clearly and accurately.

In the training of the will the aim is clearly to bring into full development the power of self-control, to the end that the individual may have a well-poised and noble character.

Self-control is the master key to open the casket in which are to be found the treasures of all the virtues. He that cannot control himself cannot control others. "Ein Kaphdon Melamed", "A person with a temper is not fit to teach", is a dictum of the Jewish schools. Not to keep the child an abject slave of the parental will, but to set it free; little by little to remove the external compulsions by which we keep it from erring and to develop more and more its own power of self-control, this is the practical problem of moral training.

Precept alone can never accomplish this. Our everlasting "Don'ts" are futile. Example alone is effective. To win the child's assent in sustaining him in the efforts to do of his own free will and accord what he ought to do, is the ultimate test of power in parents and teachers. How to win that assent when the child is rebellious is the crucial test of this power.

Experience has given us some helpful guidance. I have endeavored to formulate its lessons under what might be called "Seven Golden Rules for Parents and Teachers":

First is the rule of Common Sense. That quality, though we all claim to possess it, seems to desert us in the training of children. What so common as to see the child confused and tortured by the conflicting commands of its parents. "What have you under your right arm"? asks the master of the harlequin in the play. "Orders", is the reply. "What under your left arm"? "Counter-orders". To just such distraction through "orders" and "counter-orders" do parents often subject the child. Never in its presence should parents air their differences—least of all—differences in reference to the child. Elsewhere must they thresh these out and find some definite basis of agreement.

To the appeal of common sense, which is the appeal of reason against passion, neither child nor adult can long fail to be amenable. In its presentation one must apply the second golden rule—the rule of Candor. There are definite standards of conduct which must be clearly defined. A child has a keen sense of fairness. To those standards there must be a rigid adherence on the part of both parents and child. Any weakness, any indulgence, is fatal. Threats are forever unavailing if there be even one lapse in carrying them out. Promises are worthless forever after, if there be but a single failure to fulfill them. The natural consequences of any act constitute the best reward or the best punishment. If you tell me a lie, I do not trust you. You must win back my faith, however hard this be. When you have proven worthy of one trust I am prepared to repose in you a greater trust.

Here the third golden rules comes into action—it is the rule of Good Humor. Do not quarrel with your child or enter into any discussions. This serves only to feed resentment. A simple, direct thrust is most effective. Let the shaft of your logic rather be tipped with kindly humor than barbed with bitterness. A genial nature and a sense of humor saves many a desperate situation.

Should this fail, try as your fourth expedient the Appeal to Honor. It touches the most sensitive roots of all morality. It is the speediest call to conscience. There is a responsive thrill in that summons within even the most callous. Why? Because it recognizes that back of the evil there is still some good concealed. To call out the good and help it become dominant in the child, this lies within the power of parenthood. The divine quality in the child leaps forth to kindle at the divine quality revealed in the parent. Again, it is example rather than precept that tells. Noblesse Oblige is a principle of conduct we too rarely call into action. The divinity of the gift of free-will is too rarely emphasized as a sanctifying and ennobling force. By the use of our free-will in self-mastery we exercise our most God-like power. The parent using that power stands to the child as a veritable representative of God Himself. Your firm ruling, transparent in its fairness, will constrain your child to conform his will to yours. Thus you may actualize to the child Rabban Gamaliel's dictum: "Do God's will as if it were thy will, that God may do thy will as if it were His will (Aboth 2.4)".

When the appeal to honor fails, what then? There is a fifth resort, too often used first. It is the Appeal to Shame. Ridicule is a keen blade. Sarcasm and Irony make a two-edged sword. They are dangerous to handle. Used too often, they are speedily blunted and cannot be restored. The spirit grows callous to their over-use and we cease to tingle with shame. In extreme cases of obduracy however, every moral force must be brought to bear, until obduracy yields to remorse. The stubborn youth must be made vividly conscious of what his parents, teachers, classmates, relatives and friends, his school and home, suffer by his being put to shame, but most of all must be made to realize the humiliation when his own self-respect falls because he is disgraced. Higher than self-knowledge is self-control, but highest of all is self-respect.

Such conditions will not happen and cannot recur when the Rule of Confidence has been established. Let the child grow up in an atmosphere of perfect candor and sincerity. A father and son should be the best of chums, a mother and daughter the best of comrades. Sharing in each other's interests, pleasures and pursuits, they grow so close in their intimacy that misunderstanding and rebelliousness can find no room to intervene.

We may fail in everything else, but we can never fail in that seventh and highest appeal—that of heart to heart. The ultimate secret of the power of parenthood lies in that sublime devotion which suffers all things, endures all things, sacrifices all things and yet holds fast to love.

During the difficult period of adolescence from 14 to 21 years or thereabouts, youth is struggling to find itself. It is engaged in making its adjustments to the baffling conditions of the shifting and changing world of which it is now a part. That is the time when the decision is reached as to whether the youth is to be for all the future to the parent either friend or foe. For that is the period when our mode of training comes to ripeness.

There are parents who, instead of seven golden rules, have but one rule with their children, and that is: "As a rule, give in to them". Such parents have no time to bother with their children. The mother must be off to her bridge party or the father to his club. This shameful weakness and cowardice is sure to yield them bitterness. Their pampering and self-indulgence makes of their children selfish and insufferable creatures, who are prone to despise those who have forfeited the right to be honored. No less is this true of those who follow the other extreme and treat their children with a rigor that sometimes mounts to the plane of brutal harshness. The story is, alas, too familiar of the youth or maid who runs away into the world. Left without moral supports and flung to every temptation, sweet memories of home are turned to bitterness and the love of kindred turned to ashes.

At this trying time we need the help of every agency to hold our children close to our affection. All that we can do to make home the dearest, most revered spot on earth; all that school and teachers can yield us; all that the sanctuary may give of fortifying influence we should eagerly, gladly use to bind fast the friendship of our boys and girls, that we may keep this most precious of earth's blessings while life endures, and cherish its devoted promise for eternity.

As a practical endeavor towards the attainment of that great ideal we must rear a race that shall be better, nobler than we.

Training for parenthood must be the conscious motive of the future. The past has wilfully and studiously ignored this duty. Our generation received no instructions whatever on anything that related to marriage, home-making and to child rearing. A false modesty prevailed which rendered all these subjects taboo. Grievous dangers resulted. Our homes, our schools, our churches, our communities, our cities, are at last being aroused to make provision for the proper education of the rising generation in the duties of parenthood.

My appeal is that all these opportunities may be eagerly seized upon by those who as teachers stand in loco parentis and by all upon whom in the future will devolve the duties, responsibilities and powers of parenthood.

I have felt prompted to call attention to the power, the meaning and responsibility of parenthood because there is a period coming after this war, and throughout a generation to follow, when the gravest and most difficult problems will confront the world. Our children will be called upon to engage in work of physical, political, moral and spiritual reconstruction in the affairs of mankind such as has never been required before.

The rising generation will need every quality of self-helpfulness, self-mastery and self-respect, which it is in the power of their parents and teachers to impart.

That era of reconstruction, if it is to be effective, must fulfill these ideals, which the Prophet Isaiah cherished when, with rapturous outburst, he declared, "A little child is born to us". He portrayed his vision of the great future to which mankind shall advance to that millenial age when "a little child will lead them". The little child is the embodiment of the spirit of purity, of innocence, of trust, of fairness, of friendliness, of love. When mankind follows the leading of the little child, then warfare will cease, justice will prevail and God will rule in all hearts.

RUSSIAN JEWS PLEAD CAUSE OF ROUMANIAN JEWS.

A Jewish demonstration took place in Odessa on May 16, for the purpose of protesting against the ill-treatment to which the Roumanian Jews are subjected. The Roumanian Consul in Odessa addressed the demonstration and assured the assembly that the King of Roumania promised to carry through the complete emancipation of the Jews at a very early date. A resolution was sent to Professor Milyukov, the former Minister for Foreign Affairs of Russia, and the Council of Soldiers and Workmen, begging for the intervention of Russia to secure equal rights for the Jews of Roumania.

CEDAR RAPIDS LODGE, CEDAR RAPIDS, IOWA.

At the recent institution of Cedar Rapids Lodge No. 811 of Cedar Rapids, Iowa, the following officers were elected to serve for the balance of the term: President, Sol Wolk, vice-president, Harry L. Levin; secretary, A. Kopel; treasurer, Philip Liebsohn; monitor, Henry Smulekoff; assistant monitor, Max Ohsman; warden, Charles Levin; guard, E. Cohen; trustees, F. Effron, I. Shapiro and M. Goldberg.

THE KEHILLAH, XXXIII

By PROF. GOTTHARD DEUTSCH, Ph. D.

This closing article of the series shall give a brief survey of the religious problem in modern Judaism. In the endless discussion of the present situation, and the future of the Jewish people, especially since the time that Zionism became such a prominent factor in Jewish life, the real issue of the religious problem is obscured by a cloud of vague generalities. The situation of Judaism presents a problem entirely different from other religions, because the greatest impulse for a change of religious traditions lay in the political situation.

This does not mean that the deviations from tradition were exclusively inspired by political motives. The views of Judaism were just as much influenced by the great upheaval, following in the wake of the Renaissance, as was the case in the non-Jewish world. The only difference was that the Jews being bound together by their political situation did not furnish a fertile soil for strictly religious movement. We find in the sixteenth century already some advanced thinkers who showed the necessity of reviving the creed. The matter is somewhat too technical for the average reader, but it may be elucidated by two examples. Elijah Levita (1468-1549), a German scholar who lived in Italy, embodied in an otherwise technical textbook an essay in which he declared that the vowel points were not introduced until the seventh century. This theory not merely overthrows the old belief that the books of the Bible have come down to us in exactly the same shape in which the original authors gave them to their contemporaries, but if properly developed it would have had a great influence on the Jewish creed. A passage in Ecclesiastes (3, 21) which, with the vowel points that we have, means, "Who knows the difference between the spirit of man that goeth upward and the spirit of the animal that goeth downward to the earth", would with a change of vowel points mean, "Who knows whether the spirit of man goes upward, and the spirit of animal goes downward"? The former version expresses reverence for the unknowable, the latter presents a clearly agnostic view. Similar is the case of a younger contemporary of Levita's, the Italian Azariah Dei Rossi (1511-1578) who lays down the theory that the rabbis are no authority in questions of science, but only in religious láw. Properly interpreted this doctrine was bound to lead to a change of law because any number of the dietary laws are based on scientific theories, as they were held in the Middle Ages. Still stronger is the criticism of Leon Modena (1571-1648) of Venice, on rabbinical law. He does not limit himself to a criticism of rabbinic authority on secular theories, but attacks directly some religious laws and practices, declaring that these are out of harmony with the views of his time. His ideas cannot have been solely his own property, for he was a contemporary of the rationalist Uriel Acosta, and Spinoza was born when Modena was a man of sixty-two. While such men were surely exceptional, they cannot have been without followers. We find in the beginning of the eighteenth century direct demands for a revision of the ritual of the synagogue. These attempts were not followed by practical results, but the ideas underlying them were no doubt shared by a constantly growing number.

The French Revolution brought the question to a practical issue. The entrance of the Jews into the political life of their environment resulted in an acute crisis. What was a Jewish public official to do, when the duties of his office conflicted with the laws of his religion? The most important question, however, was, how could Judaism maintain the leading idea of its ritual, which expressed itself in the synagogue service, and on all occasions when religion entered into man's life, at the initiation ceremony, wedding, funeral, and the like, when the guiding thought always was that Judaism is now in a provisional state and cannot fulfill its destiny unless it is able to establish a politically independent state in Palestine? Christian guests, invited to a Jew[illegible]al, were bound to ask themselves the question: how can people who declare that they are only temporary residents in our country, demand all the privileges of citizenship? This pressing question could not be sidetracked like the abovementioned discussion on the validity of rabbinical views on science.

[illegible] pressing was the problem of [illegible] As long as the Jew was excluded from public life, and as long as the only profession open to him was medicine, he could regard an exclusively Jewish education as the proper method for bringing up his children. Now it was different. If he was to avail himself of the opportunities furnished him by the new order of things, the education of his children had to be secularized. This once granted, the practice of the synagogue could not remain uninfluenced by the different character of the congregation. Composers like Meyerbeer were naturally exceptional cases, but the average boy and girl in a Jewish family, that was able to give its children better advantages, received some musical education. Could it be satisfied with the kind of music that it heard in the old-fashioned synagogue? Could the young man who had graduated from a law school, or who had only gone through a few years to the "Gymnasium" or the "Realschule" be satisfied with the attendance at the synagogue for a whole day on Yom Kippur, or for several hours on the holydays, when he was barely able to stagger through the prayers that he did not understand, and that in the translation bored him with their endless repetitions?

The first suggestion for meeting the problem was to make the services more attractive by better music, and by sermons delivered in correct language. This again, necessitated a secular education of the rabbis, and in this way a wide chasm opened between the older and the younger members of the profession. The unpleasantness, created by the friction of these two elements, was already experienced by Samson Hirsch, when he held the office of Landrabbiner from 1847 to 1851. It had not been overcome when Mayer Feuchtwang became rabbi of Nikolsburg in 1861. The representatives of the old school had then already decreased in numbers. Of those who remained, Reb Itzig Weinberger, and Reb Moshe Loeb Kohn, were among the most aggressive representatives. As I did not know Reb Itzig personally, I cannot add to what I have said before. He grumblingly saw the old religious traditions fade away, but at least the official management of the congregation remained the same that it had been. At the period of the great holydays, the religious life of the community was intense, the services beginning on Sunday of Rosh Hashanah week, were held before daybreak, and it did one's heart good to see men and women, old and young, come to the synagogue at four o'clock in the morning, groping their way in the dark, or to observe how domestic life in the weeks preceding Passover was dominated by the religious aspect of housecleaning, when furniture and kitchen utensils were scrubbed in front of the houses, or when in the main street of the ghetto booths were erected for the sale of household goods, that were needed for Passover. This was also a busy season for the rabbi who had to answer all sorts of questions, whether a coffee pot used during the whole year, might be used on Passover too, or how was it to be "Kashered".

These questions occupied the whole life of men like Reb Itzig, and therefore he was bound to see in a man of modern education, like Feuchtwang, who read his German classics, or studied his Aristotle in the original, a mere sham. Judaism never developed a strict dogmatic interpretation of its creed, and Reb Itzig would have found it very difficult to formulate clearly in catechism form, the reason why it was necessary for the salvation of a Jewish soul, that in an age when pretty nearly everybody possessed a watch, and every household a clock, and in addition, everyone could hear the town clock strike the hour, the mediaeval custom to be maintained that the sexton should knock at the door, to announce the beginning of the service, which would leave a number of good Jews out of the reach of these summons, as they had taken up their abodes outside of the ghetto. Reb Itzig would perhaps have been able to repeat the pun of Moses Sofer, that every innovation is prohibited, but more likely he would have delivered a vehement philippic against those who wish to overthrow the time-honored edifice of Judaism, without entering into the details of the question at all. Any formula or creed is but a weak attempt at the interpretation of people's feelings.

More decided was Reb Moshe Loeb's attitude. He was the perfect type of that opposition which feels that, come what may, we have at least no right to yield. He represented, not merely in his religious teachings, but still more in his private life, that principle of opposition, which always has expressed the ideal of conservatism. He was very unceremonious in his private life. His wife kept a small grocery store, from which a stairway, which was rather a ladder, led to the upper story, where the family had its narrow living quarters. The rabbi would often be seen in that diminutive store with his volume of the Talmud on the worm-eaten, dilapidated counter, and occasionally wait on a customer, when the "Rebbezin" was saying her prayers, or was busy in the kitchen. Such cases were not infrequent. A story that is told of Rabbi Seligmann Baer Bamberger, who before he was elected rabbi of Wuertzburg kept a store in his native village, Wiesenbronn, is quite characteristic. A customer came in the morning while the Rebbezin said her prayers, and he was poring over a difficult problem in the Talmud. The Rebbezin could not interrupt her prayers, and the rabbi rose, with a sigh, murmuring: "One might think that nobody in the village sells coffee and sugar except we." I heard the same story reported of Reb Abusch of Zerkov, the grandfather of the Honorable Nathan Barnett of Paterson, N. J., the hero of many similar anecdotes, and undoubtedly they are told elsewhere of similar characters. Reb Moshe Loeb would stand in his shirt sleeves, his bare feet in heavy slippers, in front of his house, pinch a child's cheeks as it passed by, and ask it what it had for dinner, or going home from the Beth Hamidrash in the evening, he would show the boys how he could slide on the ice, and his conversation was the complete negation of all rules of elocution. He talked in abrupt, incomplete sentences, with exclamation marks or question marks after every few words, usually pronouncing only parts of the sentence and swallowing the last syllables of the words.

An illustration, which at the same time gives a picture of religious life, is the following. Johann lived in a village of lower Austria, and came regularly for the holiday season to Nikolsburg. Just as he was sitting down for the frugal noon meal on the eve of Passover, at which neither bread nor Matzos is allowed, he exclaimed with horror, "Why I forgot to hand the key to the man to whom I sold the Chomez"! This remembrance was accompanied by a series of interjections, which expressed the deep sorrow at this bitter drop in the cup of festival joy. For the explanation of this shock, the following may be said. The law requires that nothing leavened shall be kept on the premises of a Jew during the Passover week. In order to obviate this difficulty, it is permitted to sell everything leavened to a non-Jew, from whom it may be bought back after Passover. The Passover Hagadahs, usually had a specimen of such a contract printed at the end of the book. It stipulated that Mr. A. sold everything leavened, including that which is found on the inside of vessels, all of which located in such and such room of his house, at such and such price. The buyer has the privilege of leaving the goods on the premises, for which the seller rents him the room described, for a week. The buyer gives a deposit of ten Kreuzer, but if on the day after Passover, he fails to claim the goods, and to pay the balance, the sale shall be null and void. The buyer naturally had to receive the key to the premises, and it was stipulated that he should always have free access to them, which, however, did not prohibit the seller from putting a padlock on the door. For the "Gass" at Nikolsburg, there were regular contractors for that business, appearing on the eve of Passover, signing the contract, handing ten Kreuzer as deposit, and returning on the night after the Passover with a declaration that they were unable to fulfill the contract, from which they were at once released, receiving another ten kreuzer for their trouble, when they returned the key.

Johann, who had to make this transaction with an inexperienced Chomez buyer, had in the rush of preparing to move his household, forgotten to hand the key. What was to be done? Sammy was sent to Reb Moshe Loeb, to ask his advice. Reb Moshe Loeb received him with an angry shrug of the shoulders, "Well, what's to be done, Chomez, Pesach, prohibited"! Sammy asked timidly, "Father wishes to know whether he may sell it when he comes home." "Sell it" was the answer, "not even give it away, Chomez, Pesach, osur banoah"! Sammy came home with the report. Johann was asked by the other members of the family what he was going to do. "I am going to sell it", was the answer, "am I crazy that I shall burn up stuff worth a hundred florins"? "Why did you send to the rabbi then"? the wife asked. "Well", was the answer, "could I anticipate that he was going to order me to burn it"?

In the pulpit, Reb Moshe Loeb was a little more ceremonious. He made even an attempt to approach a correct German, when he became emphatic. His great act was the official sermon on the "Great Sabbath" preceding Passover, and on the Sabbath of Penitence preceding Yom Kippur. This sermon consisted of two parts. The first was the discussion of a difficult Talmudic topic, which only a small select number of the audience could understand, who debated in a very lively manner, often so that the rabbi would beat the pulpit and say: "Be quiet a moment, give me a chance, I have something to say here, too"! The second part was a moral lesson, and on the Great Sabbath a few timely rules on the Passover laws were added. So I remember that Reb Moshe Loeb would say, "Next Tuesday will be the fair in Poisdorf. Some people may come home late, and they shall take care that they first search the house for Chomez before they say their evening prayers, or eat their supper". It may not be unnecessary to add the explanation that on the evening before the Passover feast the houses, which for weeks were cleaned, had to be searched for everything leavened, and that for that purpose a few bread crumbs were laid in corners, so that the father, going from one corner to another with a lighted wax taper, a goose wing, and a wooden spoon, should not search in vain. The crumbs swept into that primitive dustpan, were tied securely with a rag and were burned on the next morning in a great heap, for the joy of the Kehillah youth. Another lesson was, that if people kept a Christian servant, they might give her money and tell her, "If you do not like Matzos, buy yourself something else, but under no condition, say, "Buy bread", nor deposit, as some ignorant people do, bread in the house of a Christian neighbor". Of the moral lessons, I have only a dim recollection, that Reb Moshe Loeb once said, "The Torah presents to us the servant of Abraham, saying to Rebecca, (Gen. 24, 7): 'Give me to drink', which translated literally means, let me lick. Nu, wie heisst, if a man is thirsty, he doesn't want to lick, but to drink, but here we see that even the servant of Abraham expresses the Jewish idea of enjoyment of life. The Jew does not want more than what is needed to sustain life, but Esau came to Jacob and said: "Feed me" (Gen. 25, 3). He wants to be filled. "Stopp mech, fuetter mech". I also remember that at the end of a discourse, he quoted the Talmudic explanation of Leviticus 11, 44: "Sanctify yourselves". this means wash your hands before the meal. "Be ye holy" that means wash your hands after the meal, "For I am holy" this means, say grace. He admonished his hearers, that if they did not observe the ceremony of ablution after the meal, they should at least never neglect the ablution before the meal. His audience was always profoundly edified, and I remember having overheard expressions of admiration from these plain village Jews, who contrasted Reb Moshe Loeb's sound and intelligible talks with the abstruse sermons of the rabbi.

Reb Moshe Loeb had five boys. The oldest, Shmoole, was sent to a Hungarian Yeshibah, for the father would not trust him to the dangerous influences of the "Gymnasium". Shmoole came home and amused us with a number of Yeshibah jokes, that presented to us an unknown world, but he had no desire to continue the traditions of his father, and entered business. Not being successful in this, his father secured for him a position as Shochet and as such he died a few years ago at the age of some sixty. He was the last Yeshibah Bahur in the old Kehillah. Two younger sons went to the "Gymnasium", one Feiwel, officially Philip, was in the same class with me, and I met him afterwards when I took a post graduate course in Vienna, where he studied mathematics. The youngest boy, Mordchele, was then clerking in Vienna, and the father was supposed to believe that he had a position which allowed him to keep the Sabbath. It is quite possible that Reb Moshe did not care to know more than was absolutely necessary. He died May 9, 1890, at the age of sixty-four, after a protracted illness. He had been sent to Vienna for hospital treatment, but feeling that his end was approaching, he insisted that he be brought home. He wished to die in the place of his fathers, and be buried amongst them, closing a long line of Talmudic scholars, who had formed the aristocracy of the place, which had seen so many luminaries of Israel.

THE FIRST JEWISH SENATOR IN RUSSIA.

It is officially announced that Advocate O. Grusenberg has finally accepted the post of Senator. He has already entered on his duties in the Cessation Department of Criminal Law. M. Grusenberg is the first Jewish Senator in Russia.

Centers of Jewish Learning

By
Dr. Max L. Margolis

(Written for the B'nai B'rith News)

Thoughtful Jews who are known for their interest in the advance of Jewish learning are often heard to remark that the number of institutions in this country where Jewish learning is cultivated is none too large; that barring the Cincinnati College all are situated in the East; that there ought to be more of them; that Chicago, the second largest Jewish community in the United States, should not be without its own seat of learning for Jews; that some such institution, however modest, should overlook the Golden Gate, with one more perhaps somewhere between Chicago and the Pacific Coast. It may perhaps be said that the number of students desiring to perfect themselves in Jewish lore is by no means so large as to warrant the creation of new institutions, necessitating a stupendous outlay of money and bound to draw away from the institutions already in existence what student material they have. The objection is not a valid one. The supply often creates the demand. In a large Jewish community there are always some Jewish young men and women who are eager to gain access to higher Jewish learning, but for want of a school near at hand must forego the luxury of a Jewish education. Rabbis we must have. For their training the two (now three) seminaries are sufficient. Those who for one reason or another do not find the ministry to their liking, and yet wish to become Jewish scholars, have a place where they are well taken care of. But there is a much larger class of laymen who have no thought of making Jewish learning their avocation in life and yet have a desire to catch a glimpse of it. These men and women cannot be expected to travel far away from home. The two teachers' colleges do good work in their spheres. But many more centers for the proper training of the Jewish teacher should be provided for. There are a few points, nevertheless, which must be taken into consideration.

The lesson of the past history of centers of Jewish learning reveals the fact that on the one hand they presupposed large Jewish settlements, flourishing in communities of metropolitan size and marked by affluence, and on the other hand that their location in a particular community was fortuitous, depending on the zeal and reputation of a great master. A liberal endowment committed into the hands of an executive of great organizing talent will often indeed create a great institution, as it were, overnight. The University of Chicago is a notable example. But seats of learning are more than aggregates of brick or stone, and more than an administration office, no matter how able the occupant. It is quite true that the tendency exists to treat faculties as negligible quantities. If one man departs, another is installed in his place. So long as chairs are filled, it makes no difference who the incumbent is. The president and the student body are really the two potent and necessary factors; the faculty is a necessary evil. Often enough president and student body, the forces from above and the forces from below, combine to deprive faculty members of whatever power they may desire to wield. The president must be popular with the students; and the students carry their grievances straight to the administration. Nevertheless, the fame of a seat of learning rests on the personnel of the teaching body. The students come and go; the teachers remain. In Europe students are given more to migrating. They go from university to university. Over there it is not at al necessary that every university should excel in all branches. Sometimes a small university harbors a great man, and to him the students flock from all parts of the world. With us one school is as good as another, or at least wishes to pose as such. No one can say that there is an intrinsic reason why Yale or Princeton should be preferred to Harvard or Columbia. You can study chemistry or biology or history or Semitic languages in one as well as in another. But we are in the pioneer stage. Things will be different in the future. For one thing, universities will find out that they cannot go on forever expanding, multiplying chairs. It will be a question of intensifying rather than of extension. And the best man will come to the front. And given one first-rate man, he will carry with him the rest of his colleagues. Faculties will become the central and most important factor. The executive will not overshadow the teaching force. He will be the first among his equals. He will be held less responsible for the policy of an institution. The two training schools for rabbis in this country offer good examples of the two-fold tendency which goes to locate an institution in a particular community. The New York Seminary was in its initial career presided over by a scholar from another community who, in commendable effacement of self, realized that not he, but the institution was paramount, and that the place for such an institution was New York with its large Jewish population. On the other hand, the location of the Hebrew Union College in Cincinnati was a matter of accident. Had Isaac M. Wise accepted the call to New York, the college would have been erected there. He was a sort of bishop, and he had his bishop's seminary about him. Though he called others to share with him his high responsibilities, he remained the dominant power to the end of his days. In Cincinnati personality counted for everything; organization was a secondary matter. The Episcopalians are none too large a community. Yet they have their seminaries everywhere. We Jews should have our seats of learning likewise in every section of this continent. I receive quite frequently letters from all parts of the country, inquiring about the best text-book of Hebrew grammar, mostly from laymen who wish to teach themselves, sometimes also from rabbis aspiring to an academic career on the side. The demand, therefore, would amply justify multiplication.

It is not necessary at all that every institution should start out full-fledged. Cincinnati and New York had small beginnings. The Hebrew Union College was at first located in the basement of Wise's Temple. And if I am not mistaken, Wise took in any and everybody from the community who wished to get a smattering of Jewish education, and boys were there from good families who had not the least notion of devoting themselves to the ministry. We need rabbis well versed in Jewish lore. We need just as much an educated laity. The danger of concentrating Jewish spirituality in the hands of the rabbis is with us. Hence the repeated endeavors on the part of partisan rabbis to indoctrinate their hearers, to din into their ears their own pet theories. We need Jewish leaders who can think for themselves. But ignorance of Jewish history and literature does not afford the credentials for leadership. With small beginnings, great results may be accomplished. The Sunday school and the Talmud Torah are our primaries. We must build on the top of them secondary Jewish schools. At present there is a gap between the lowest and the highest. It ought to be possible for every boy and girl, born and bred in this country, to rise from the lowest to the highest. But they cannot leap over the boundary. We must not wholly depend on the immigrant who imports his lore. Not that it is not to be made use of. But if American Israel is indeed to have a character of its own, Jewish and American at one and the same time, we ought to provide for the homeborn and afford the facilities for his rising to leadership. Whether all these institutions should be united to form one big machinery is to be left to the future. There is much to be said in its favor. But on the whole we cannot introduce into this country the Prussian system, where all the higher institutions of learning form each a pigeon-hole in the ministry of education. A large foundation for the encouragement of Jewish education we need. We have the men to give the funds, we have the men who are by nature fitted to administer them. But until such a foundation exists, it is well to leave the initiative and the financing to local spheres. Chicago and New Orleans and San Francisco can well take care of themselves. In each of these communities there is enough of affluence and of learning to supply the money and the guiding spirits. Let each institution cultivate some particular branch of Jewish learning. Perhaps then our students will learn to migrate. They will go there where the best man in a particular subject is the attraction. One first rate man in each such institution is sufficient. We need very badly a Bible institute all by itself. It is immaterial where it shall be located. And so other subjects may call for specialization. Let there be many centers, individual, really great. And let them all be ready to co-operate.

Their own performance of civic duty, their diligence in industry, their charity to all men is the guarantee that the fragile walls of discrimination will fall before their onward march to increasing power and responsibility.—Editorial "Bridgeport Farmer".

Sixty-fifth Annual Convention of District Grand Lodge No. 2, I. O. B. B., at Cincinnati, Ohio

District Grand Lodge No. 2, Independent Order B'nai B'rith, held its sixty-fifth annual convention at the Hotel Gibson, Cincinnati, Ohio, on May 20, 21 and 22, with the largest attendance within the history of the district. The work of the convention, which was of a most earnest character, included a session until midnight on the evening of May 21.

By invitation of the convention, which telegraphed to Mr. Louis Marshall and Judge Julian Mack, they were expected to arrive in Cincinnati on Tuesday, these gentlemen addressed the convention on that day in furtherance of the work of American Jewish war relief. Their addresses made a deep impression upon the representatives, resulting in many voluntary contributions in large amounts and the contribution from many of the representatives and officers of the Grand Lodge of their mileage or per diem. The District Grand Lodge voted a contribution of $5,200 to the same purpose and resolved also upon the purchase of $5,000 of United States "Liberty" bonds.

On invitation, Mr. Oscar Leonard delivered an address which will appear with the printed proceedings of the convention, and there will also appear therein memorial addresses, of Brother Jacob Furth in memory of Brother Martin A. Marks, and of Brother Milton L. Anfenger in memory of Meyer Friedman.

An extended report was made by the committee which, under the authority of the 1916 convention, visited Denver and investigated the condition of the National Jewish Hospital for Consumptives, and which committee earnestly recommended continued and increased assistance to that institution.

Brother Samuel Grabfelder, president of the Denver Hospital, being present at the convention, upon request of the convention addressed it respecting that institution, and rendered an account of his stewardship.

The thanks of the convention were tendered to Mr. Louis Marshall, Brother Julian W. Mack, Brother Oscar Leonard and Brother Samuel Grabfelder for their messages to the District Grand Lodge.

The District Grand Lodge directed the payment during the coming year of $1,500 towards the maintenance of the Leo N. Levi Memorial Hospital at Hot Springs, Ark.; $750 in support of the Denver Sheltering Home for Children; $750 to the Central Jewish Aid Society in Denver, and $100 to the National Farm School.

The district constitution was amended so as to exempt lodges from payment of regular quarterly District Grand Lodge dues for such of its members as may join the army or navy of the United States, and it was resolved that the executive committee of the order be requested to take under consideration such action as it may deem best in connection with social service work among those enlisted in our nation's defense in this country and in Europe.

The convention unanimously, and by a rising vote, by resolution pledged loyal adherence to our country's flag and directed a copy of the resolution to be transmitted to the President of the United States.

Resolutions of appreciation of entertainments and attention shown to the representatives and visiting ladies were unanimously adopted.

The following trustees of the Endowment Fund were elected to fill vacancies:

Brother Henry Rauh of Indianapolis, Ind., for five years; Brother Frederick J. Ach of Dayton, Ohio, for three years; Brother Wm. Ornstein of Cincinnati, Ohio, for two years.

Brother Frederick Lazarus, Jr., of Columbus, Ohio, was elected as trustee of the Jewish Orphan Asylum to fill the vacancy occasioned by the death of his father, Brother Frederick Lazarus, Sr.

The convention wholly disapproved of an amendment presented by the orphan asylum to Section 15 of its laws, suggesting the striking out of the word "Grand" before the word "Lodge," which amendment was made with a view of permitting the election of president, vice-president and treasurer of the General Fund of the institution, who might not be members of a District Grand Lodge, and which change the convention opposed.

The election resulted as follows:

President—Louis J. Borinstein, Indianapolis, Ind.

First Vice-President—Jos. Seligman, Louisville, Ky.

Second Vice-President—Sidney G. Kusworm, Dayton, Ohio.

Secretary—Victor Abraham, Cincinnati, Ohio.

Treasurer—Wm. Ornstein, Cincinnati, Ohio.

General Committee—Edward C. Schanfarber, Columbus, Ohio; David Alexander, Toledo, Ohio; Joseph Stampfer, St. Louis, Mo.; Adolph Biccard, Indianapolis, Ind.; Alfred A. Benesch, Cleveland, Ohio; Harry J. Levi, Cincinnati, Ohio.

District Court—Alfred M. Cohen, Cincinnati, Ohio; A. B. Frey, St. Louis, Mo.; Isaac Goodman, Terre Haute, Ind.; Arthur L. Friedman, Denver, Colo.; Shepherd R. Evans, St. Louis, Mo.

A committee consisting of Harry Levison, chairman; Milton L. Anfenger, Samuel Rosenfield, A. L. Levi and Alfred A. Benesch, being a Committee on Resolutions, presented a report which was unanimously adopted by a rising vote expressing thanks to Cincinnati Lodge No. 4, to the city of Cincinnati, to the local convention committee and particularly its chairman, Brother Alfred M. Cohen, and to Mrs. Bernard Freiberg, chairman of the Ladies' Arrangement Committee, for the wonderful hospitality extended to the delegates and their ladies and for the comfort, pleasure and inspiration that was afforded them during their stay at the convention. Thanks were also expressed to the American Israelite and to the Cincinnati press for the publicity accorded the convention; to the retiring officers of the District Grand Lodge for the success of the closing administration and to Brother Joseph H. Levy for the warmth of his reception.

The committee further recommended, and it was unanimously adopted, that the general committee present to the retiring president, Mr. Karl.M. Vetsburg, an appropriate testimonial in appreciation of his ardor in the work of the order and in recognition of his personification of the ideals of our fraternity.

ENGLISH JEWS PROTEST.

Vigorous protests of prominent English Jews against the action of the Conjoint Committee of London, which last week went on record as opposing the establishment of a Jewish homeland in Palestine, have appeared in the London "Times" this week. The names of the protestants include Lord Rothschild, Chief Rabbi Hertz, Elkan Adler, who resigned from the Conjoint Committee because of its stand against Zionism, Dr. Gaster, Dr. Weizman, and a number of other leaders in English Jewry.

SOCIAL SERVICE WORK IN DISTRICT NO. 1.

The Social Service Department of District No. 1 is progressing very satisfactorily, thanks to the splendid men who are giving President Rosenzweig, Bros. Dr. Herbert S. Goldstein and Ely Rosenberg and the rest of the Social Service Committee their hearty support. Bro. Secretary Bernard M. Kaplan and Bro. Myer L. Victorius, in their recent visit to Patchogue, secured the promises of five families to look after nine dependent children, for the transfer of whom, arrangements are now being made with the Children's Court. Bro. Harry Weiss, undertook to take care of two children himself, and is trying to find homes for more dependent children.

A CULTURAL CONFERENCE AT WARSAW.

A Jewish cultural conference has been held at Warsaw, in which a hundred and fifty delegates from eighty Polish towns participated. The question which caused most discussion was the place of Hebrew in the curriculum of Jewish schools. Finally a large majority decided that Hebrew must figure prominently in the curriculum as an obligatory subject. The choice of an Educational Council for the Jewish state schools, as well as the future of the Jewish theater and Jewish music, also engaged the attention of the conference.

SPAIN WELCOMES REFUGEES.

According to letters received in this country from the Committee for Relief of Jewish Refugees in Spain, that country, moved by the urgency of the need of the refugees, has welcomed the Jew again to her cities and afforded asylum to them after 400 years of exile.

Many Jewish artisans, it is learned, have been enabled by small loans to go into business in the Spanish cities, and there is a gradual flow of the Jews from Barcelona to other parts of the country, where they are settling.

There seems to be little doubt according to Jewish leaders in this country, that after the war there will be considerable immigration of Jews into Spain.

FANNING THE SPARK DIVINE

By OSCAR LEONARD

Superintendent Jewish Educational and Charitable Association, St. Louis

Address delivered at the convention of District Grand Lodge No. 2, I. O. B. B., Cincinnati, Ohio, May 21, 1917

With the awakening of the social conscience there has come a passion for social service. We Jews understand this passion for human service. The faith of our fathers has ever rested upon the ideal of loving God by serving man. Shimen ha Zadick, who lived about three hundred years before the Christian era, said: "Upon three things the world rests: upon the Torah, the service and deeds of loving kindness".

This ideal of "Gemilath Chasudim" is the keynote of the great Order B'nai B'rith, of which our District Grand Lodge is an integral part. In the many decades of its life it has been father to the fatherless, protector of the widow, guide to the stranger, has offered shelter to the weary wanderer, has given bread to the hungry and water to the parched. It has visited the sick and has nursed them back to health.

It is to the everlasting glory of our District Grand Lodge No. 2 that newer ways of service were pointed out. It is to the credit of our order that it grasped the opportunity and engaged in these newer ways of service. In 1913 President Harry Simon appointed the first social service committee of the district. No other district had such committees. He was not only wise in starting pioneer work, but he showed great acumen in his choice of Brother Jacob Billikopf as head of the committee. In Brother Billikopf he found a man of vision, broad sympathies, and indefatigable energy. The committee had hardly been at work two years when our order at its San Francisco convention, on recommendation of President Kraus, established a social service bureau to carry on work along nationwide lines.

Our District Grand Lodge has a right to its pardonable pride in having pointed the way not only for other district lodges to follow, but for the order as a whole.

Let me say that the work along thes lines has barely been started by the B'na B'rith. It is as naught to what we hop to do. The great world crisis is creating new opportunities for service here and abroad. When the great struggle is over, when hate draws back its ugly fangs and humanity asserts itself once more in this sad world of ours, there will be greater opportunities for service than the world has ever seen. There will be homes and livelihoods to restore, wound to heal, tears to dry, nightmares to dispel Many loved ones will have gone and the living will have to supply the tenderness which the bereaved mothers and father and children and wives and sisters and brothers will miss so sorely. Materia rehabilitation alone will not suffice. We shall not give bread alone. By that time our unfortunate people will have learned to live on very little bread. They will need the heart of the giver even more than his gift. The B'nai B'rith is after all the one large international organization in Jewry with no axes to grind. It engages in no partisan or political fights. It is not the exclusive property of the Reform or Orthodox Jews. It is not of the German Jews or the Russian Jews It does not cater to the rich Jews alone nor the poor Jews alone. It makes no appeal to this or that class, this or that ism. It does not stand with the conservative or the radical element in Jewry Like a mother it is with and for all her children. The B'nai B'rith welcomes, and contains within itself, all manner of Jews all factions, all classes, all parties. The Order B'nai B'rith is a Jewish body pure and simple The only condition for admission into its all-embracing fraternity is the Jewish heart. Its one question is "Are you a Jew"? It does not ask from those who come into its fold as to class affiliation income or size of bank account "Are you a Jew"? it asks. "If yes, enter, you are welcome".

For this reason the Order B'nai B'rith will be in position to do truly constructive work when the war is over All Jews will need deeds of loving kindness. This all-embracing order will be in position through its world-wide connections, to render this service This need only be touched in passing at this time, just to give us new vision and new courage in this hour of crisis Before that time comes we have work to do here and now.

Those of us who live in large cities may ask "Is not every Jewish community already organized for social service"? [illegible] our charities, our hospitals, our [illegible] alliances, our homes for children, [illegible] Brothers and a number of [illegible] organizations all trying to help the [illegible] we have these and more In fact, so many are the agencies trying to help the Jewish poor that some of us are in mortal fear the poor will be smothered with kindness, and we Jewish social workers will lose our jobs. I imagine there are times when our poor pray to the good Lord to rescue them from their friends and allow them to struggle with their poverty.

We have developed in the larger Jewish communities wonderful organizations for human service. Our people are liberal. We lo not always realize how liberal they are until we look over the subscription lists of non-Jewish charitable agencies and make invidious comparisons, only in this instance all the envy is on the other side. But there are neglected zones even in Jewish social endeavor. As a Jewish social worker, I am frank to admit it. We are trying to remedy such conditions where we find them. One of these neglected zones is the Jewish prisoner. Woe unto the Jew who commits an offense which sends him behind prison bars. There he is invariably forgotten. I always thought that prisons are the places forgotten by God. Among non-Jews, man, at least, does not forget the prisoners. We Jews have been guilty of neglect in this respect. The excuse that few Jews are found in penal institutions is not a valid one. If one Jew is in prison, that one Jew should not be forgotten. For the sake of ten righteous men, our Scriptures tell us, God was willing to save a wicked city. I interpret it to mean the supposition was that ten righteous men could make an entire city righteous. Why cannot an entire community set itself to the task of bringing one wicked man to the path of righteousness?

In May, 1912, the following editorial appeared in "The Jewish Voice" of St. Louis: "We protest against the cruel and barbarous action of the warden of the state penitentiary who, we are informed authoritatively, imposed a severe chastisement upon two Jews, one about 65 years of age, and another somewhat younger, for refusing to work on Yom Kippur, the holiest day of the Synagogue."

Can you imagine Christian prisoners being punished for refusing to work on Christmas or some other important holiday? Yet I know of no Christian holiday which means to the Christian what Yom Kippur means to the Jew. The most righteous among us fast and pray for forgiveness. Even our Zadikim are ready to atone on that day of days. Here are men feeling their unworthiness, feeling they have transgressed, branded before the world, the great day when all Israel is seeking atonement comes with its message of awe and perhaps final hope. Within the hearts of these men the Jewish spark flames up. They cannot go to the synagogue to pour out their broken hearts before the Maker of Heaven and Earth and ask for the mercy which mortal man cannot give. They want to abstain from laboring on the Sabbath of Sabbaths, to remain in their dreary cells and contemplate, pray in their awkward way, hoping that the prayers of their heavy-laden hearts would reach the gates of heaven. The warden forbids and sends them to their tasks or threatens them with the lash. Truly,

> "The vilest deeds, like poison weeds,
>   Bloom well in prison air;
> It is only what is good in man
>   That wastes and withers these;
> Pale Anguish keeps the heavy gate,
>   And the warder is Despair."

That brief editorial brought me to the realization that there are Jewish prisoners and that somebody was neglecting his duty. I wrote to the warden, informing him when our Rosh Hashana and Yom Kippur would occur that year and what these days mean to us Jews. I asked that Jewish prisoners be excused from work on those sacred days. My suggestion was carried out and in September the same year the same paper was happy to inform its readers that the Jewish prisoners in the Missouri penitentiary would be excused from work.

It then occurred to me that this was not enough I visited the prison. I found at the time some twenty Jewish prisoners out of a total of over twenty-five hundred. They were happy to see me. They said I was the first Jew to come to them. I became interested in a young man who had been sentenced to twenty years' imprisonment for killing a man during a fit of jealousy. He was a mere boy when he had committed the crime He had never come in conflict with the law before and was rather a quiet person. I began to work on his case, appeared repeatedly in Jefferson City before the board of paroles, and finally succeeded in getting him paroled after he had served only seven years.

When he came to St. Louis I was deeply touched when a Ben Brith offered this poor outcast a home. I tell you it reinforced my faith in humanity, and even more so in womanity, when the fine, modest little wife of this Ben Brith opened her home so readily and accepted this man who was a stranger to her. Her hospitality was even like unto the hospitality of our mother Sarah, only in this case the hostess was an angel. She sat him at the family board with her own children. She treated him as if he were the most welcome and honored guest. When it seemed best to send him to his sister in Philadelphia, she offered to pay half of the transportation. Four years have elapsed; the young man is in the City of Brotherly Love, working, making good. Every Rosh Hashona I receive his "Leshunu Tovo" card, which I prize greatly.

My going and coming to Jefferson City resulted in a better understanding of the Jewish prisoners by the authorities. The following year for the first time in the history of Missouri there were religious services on Rosh Hashona and Yom Kippur. It was a fine piece of co-operation between the social service committee of District No. 2, the Union of Hebrew Congregations and the Missouri lodge. Brother Abe Levy of St. Louis was chosen to conduct the service. There has been a service every year for the fall holidays after that. Last Passover for the first time in the history of Missouri we had a Seder service; each Jewish prisoner received a bundle of matzoth, some kosher sausage, oranges, apples, etc.

Just picture for yourself, if you can, what the Seder service means to these men whose lives are filled with drudgery, sordidness, unattractive labor, no recreation, no spiritual influences of any kind. Here comes the Seder service, with its message of freedom, its reminiscences of childhood with all its meaning. Can you not see the men forming a new resolve to make good, to take a new hold, for the sake of those who had sat around the festive board in their childhood; for the sake of the mother whose hopes were centered in her boy; for the father who lived in his son?

In doing this work we do not wish to encroach upon the activities of the Union of Hebrew Congregations. On the contrary, we are ready to cooperate with Brother George Zeppin, who at all times responds most readily and generously. I am laying stress on this work because with it as a basis we began the welfare work we are now doing among prisoners. Brother Jashenosky of Columbus is doing much better work in this respect, for he conducts services for the prisoners in the Ohio penitentiary every Saturday and on all Jewish holidays.

Brother Meyer of Columbus has been doing fine work in the various Ohio institutions.

Brother Strull reports the glad tidings that there is not a Jew in the Kentucky penitentiaries. During the year a Jewish boy from Nashville committed some trivial offense and was sent to the penitentiary in Eddyville. I guess they wanted to have at least one Jew there. After careful investigation of the case, Brother Strull decided that the boy could serve society better on the outside than behind prison bars. He appealed to the governor and obtained a parole. Now the boy, who had stolen less than $10 worth of goods, and who in his ignorance pleaded guilty of house breaking, for which he was to serve two years, is at work supporting his aged mother. Brother Strull writes that the Big Brother committee of Nashville co-operated in obtaining the job and in the supervision of the boy.

In Leavenworth, Seder services were held in both the federal and military prisons under the auspices of the local lodge and with the co-operation of the prison authorities. Let me say, too, that Brother Billikopf and I were the first Jews to visit the military prison, after obtaining the necessary permission from the Government in Washington. We found at that time twenty Jewish boys and spoke to them, offering to help them. We obtained addresses, communicated with relatives and friends, and subsequently aided some of them in getting back to their homes.

From Cleveland, Brother Benesch reports, all Jewish boys appearing in the juvenile court are paroled to him, as are also Jewish men from the state penitentiary. In the years he has handled those coming from the industrial school, reformatory and penitentiary, only one has proved incorrigible. A Jewish man paroled to Brother Benesch last September is now at work as traveling salesman, earning $5,000 a year. Some of the boys he has handled are now holding positions of trust and responsibility.

Brother Samuel Kaufman of Indianapolis is looking after all social service work in the state institutions. Rabbi Reinhart of Gary is co-operating with the committee, making frequent visits to the state penitentiary, where he has done good work in rehabilitation. After one of his visits to the penitentiary, Brother Kaufman received a letter from a Jewish prisoner in which these lines occur: "If you knew what good you did to me since I have been in here you would know you accomplished what in years my father and I have never been able to do for myself". He goes on to tell how he was stirred to think of his past and to find that with the aid of real friendship he would have been kept from slipping, and concludes: "I am determined that I shall not go to waste, but that you can feel that you have made a new man of a man who was on the verge of self-destruction".

While in Toledo last year, Brother Coffee, in co-operation with Brother Levinson and Rabbi Alexander, succeeded in rescuing two Jewish boys from being sentenced for the murder of a man who had been killed by falling off a train on which these boys and the dead man had stolen a ride. Being friendless, the boys were held for murder. When the facts were gathered and placed before the grand jury the boys were discharged. Brother Coffee reports the boys are at work in Chicago, making good.

I am stressing this work so much because it is pioneer effort and because it is both important and neglected among us. Also because the man behind prison bars is the most helpless of creatures. Unless he knows that there are friends ready to help him, he becomes hopeless. Every time I visit a penal institution I cannot help thinking of the lines written by that English genius, Oscar Wilde, while in prison:

> "I know not whether laws be right
>   Or whether laws be wrong;
> But this we know who lie in j
>   That the wall is strong;
> And that each day is like a year,
>   A year whose days are long.
>
> 'But this I know, that every law
>   That men have made for man,
> Since first man took his brother's life,
>   And the sad world began,
> But straws the wheat and saves the chaff
>   With a most evil fan".

There are nearly nine thousand B'nai B'rith members in our district. I want every one of them to be ready to help save the wheat, do some human conservation, some Jewish conservation of the fine human material that wastes in our prisons. I want every Ben Brith to be ready to give employment to a released Jewish prisoner, to befriend him, to help lead him to the right path. The members of the social service committee alone cannot do it. They must have the entire membership with them in this work. Let us solemnly pledge ourselves to be eyes to the blind, a staff to the weary, and guide to the stumbling.

Our Big Brother movement I need lay no stress on. Brother Coffee has visited communities from coast to coast, and brought the message and demonstrated the need. There are Big Brother organizations in most Jewish communities now. In Denver, in addition to the usual work, the B. B. (which means B'nai B'rith as well as Big Brother) have organized a boys' indoor and outdoor club for the purpose of doing both preventive and constructive work. In St. Louis similar work is carried on under joint auspices of the B'nai B'rith lodges and the Jewish Educational and Charitable Association.

When I asked Brother Seelenfreund for suggestions as to work for this committee, he suggested that we stress Americanization. He is right. At this time of crisis in our national life it is more important than ever that our lodges engage in Americanization work. If success is to be met here, the work must be done from the proper angle. We must start not by pitying the Jewish immigrant, nor by doing things for him. The Jewish immigrant is too proud and respectable to want things done for him. He shuns those who pity him. Sholem Alechem said that you can only help people if you love them and not if you pity them. Let our brotherly love flow out abundantly

(*Continued on page 7.*)

NEWS FROM LONDON

By Our Correspondent Dr. M. Epstein

London, May 15, 1917.

The war naturally continues to dominate all communal activity in Anglo-Jewry. The number of Jewish officers is increasing, and the growing addition to the Jewish chaplains at the front is evidence enough that members of the community with the forces form a considerable body. Nor are they limited to the United Kingdom. Canada, Australia and New Zealand are well represented, and the navy no less than the army has its Jews. It is obviously impossible for any of the belligerents to publish any set of figures about its forces that may give to the enemy the least basis for calculation. But steps ought certainly to be taken for the preparation of an exact record when the war is over of the number of Jews in the army. Judging from one's everyday experience, it is clear that the Jews have contributed their fair share, and more, to furnish men to the forces of the empire.

That there have also been losses goe without saying. The community has lost some of its most promising young men, among them Denzil Myer, who deserves a niche all to himself. Like Harry Lewis, Denzil Myer devoted himself heart and soul to the East End. Harry Lewis took the whole of East End life as his province; Denzil Myer worked among its young people. There are streets and streets in Stepney where the name of Denzil Myer brings to the face a smile that has roots in the heart. The people, and the children more especially, loved Denzil Myer. He was an essentially lovable person. The Brady Street Club for Working Lads was the first sphere of his activities, and before very long, when a club was also wanted in Stepney, Denzil Myer became its leader, guide and friend. The club touched the Jewish school in Stepney, and the school touched the synagogue. Myer was at home in all three. Of the school he was the official correspondent and a member of the committee; and it is not too much to say that he knew pretty well every child in the building. To the welfare of those children Denzil Myer gave up the whole of his leisure. After a long day in the city, he would proceed to Stepney straight from the business, on every evening in the week, Friday alone excepted. You would find him at the club on Saturday and Sunday evening, too, and during the day on Sunday he was either superintending football or cricket or drilling the Stepney company of the Jewish Lads' Brigade. Nothing was too much for him, and his genial smile and cheery optimism were catching. We well remember meeting him shortly before he received his commission, and while he was exceedingly sorry to leave Stepney, he felt that duty called him to join the army. In a very real sense his loss is indeed great for Anglo-Jewry. He was the noblest type of many of our young men, whose ideal of social service deserves every praise.

Critics may say that these young men stood somewhat aside from the great world problems, and especially from the Jewish problem. Perhaps the critics are right. But it must be remembered on the other hand that the band of social workers we have in view were so engrossed in the work before them that they had little time, and perhaps less inclination, to survey the larger questions of Jewry. It was not that they avoided them; it was only that the appeal to them touched a more local, a more immediate chord. They knew the English public school ideal; they valued what it brought; and they were anxious to impart it to their fellow Jews in the East End. In their own limited spheres they did excellent work, and Anglo-Jewry is very much the poorer by the loss of those whose memory alone remains. Of the names that adorn the roll of honor, that of Denzil Myer will long recall sweet memories to those who knew him.

At a time when so many young lives are being quickly and tragically ended, the death of an old man hardly calls for comment, unless he be specially distinguished in some way or another. Therefore, when the Jewish community of Manchester was moved to take note of the demise of Isidor Frankenburg, alderman and at one time mayor of Salford, there must have been good reason for it. Isidor Frankenburg was one of those Jews who may be found in almost every country in western Europe and America —hard-working, respectable, ready to serve his fellows, ambitious, a good father, a zealous citizen. There are stories still current of how in their early days Isidor Frankenburg and his wife lived in the slum area of Red Bank, in Manchester, working hard from early morn till late at night, striving to bring up a large family decently. When he died Frankenburg had been mayor of Salford for a long period, and he was one of the largest employers of labor in the borough. From close on the poverty line he rose to be a local celebrity; and once again his life demonstrates of what the average Jew is capable. Give him scope, and he will rise to distinction among his fellows; for he has within him the makings of a good citizen.

Both Denzil Myer and Isidor Frankenburg are two well marked types of English Jews. But both belong rather to the past than to the future. The present generation is interested more in the larger Jewish problems than in merely local affairs. Perhaps it is the trend of public opinion. Certain it is that of late the great Jewish problems, such as the destiny of the Jew and the development of Judaism, have loomed large on the horizon. A great number of Jews at the universities were attracted by these problems, and it is a fact worth noting that the Zionist movement in England counts very many of our university graduates among its supporters. It may be that the senile decay into which the so-called leaders of Anglo-Jewry appear to have sunk frightened off the fresh spirits from the universities. They found no definite policy among these leaders or, at any rate, a secretiveness and distrust of public opinion worthy of the best traditions of Prussian autocracy. They found but little welcome into the charmed circle, which, like most autocracies, regarded itself as being very select. Is it any wonder that the more democratic movement of the Zionists attracted them? Even if the Zionist program be looked upon as wrong, at any rate there was a program. And today, when the war has brought an upheaval into the public life of the world, these young men are reaping their reward in the interest shown by public opinion at large in their aspirations. The road is not easy. But the Zionists know what they desire; and when the Czechs and the Poles claim national recognition, why should not the Jews, whose history dates back for centuries before the beginning of either Czechs or Poles? Public opinion in England is giving evidence of being alive to the importance of the larger Jewish problem, and when an imperial conference regards the British Empire as a political entity comprising many self-contained units, all working in common, all striving for the realization of human freedom and the advancement of material and moral progress, then surely the Zionist has a right to hope. The time is big with promise. Like the Czechs and the Poles, the Zionists in England engage in propaganda for educating public opinion. They have just issued a new monthly—"The Zionist Review"—which would do credit to any movement. It shows once more that there is room for another Jewish paper in this country.

Meanwhile, in face of all the great events of the war—the Russian revolution, President Wilson's great address, the entry of the United States on the side of the Allies, the war itself—what does the London Community in its corporate capacity do? It holds synagogue elections. No doubt it is necessary to choose the fathers of the synagogues and elect committeemen for the management of synagogue affairs. The elections and the general meetings following them offered an excellent opportunity for expressing satisfaction at some of the world-stirring events of the times in which we live. Only here and there was anything touched upon that was strictly outside the scope of the meetings. Not that the people were without interest in the big affairs. The institution showed that it was lifeless. The truth is that the synagogue in England is no longer the center of Jewish life.

Outside the synagogue Jewish activities give signs of anything but decay. At the Royal Academy exhibition of pictures, for example, Jewish artists are well represented, including a brother of our own order, Mr. Pillichowski, who once more shows one aspect of Jewish life. Of course, Mr. Solomon J. Solomon, himself a Royal Academician, has as usual a number of portraits, one of which is that of the late Albert H. Jessel. Mr. Frank Emanuel, Mr. Isaac Snowman and several other Jewish artists likewise have exhibits.

Or take the London Lodge. The practice commenced last year of inviting prominent speakers to address the members on some topic of Jewish interest has been continued this year. Brother Sokolow dealt with the revolution in Russia and its probable effect on the Russian Jews; Mr. Hermann Landau developed his scheme for the Jewish colonization of Mesopotamia, which when properly irrigated would in his opinion blossom into a Garden of Eden; and for the next meeting of the lodge, Commander Wedgwood, a member of Parliament, is announced to speak on the Jewish problem with special reference to Palestine. Visitors, including ladies, are invited to these addresses, which are given after the conclusion of the business of the lodge.

Or take a third instance. In 1793, Richard Cumberland, a literary man of his time, produced a play at Drury Lane, entitled "The Jew". The play was an attempt to portray not the typical stage Jew, but the Jew more like the real human being that he is. Mr. Louis Zangwill read a most delightful paper on Cumberland before the Jewish Historical Society of England, in the transactions of which (Vol. 7) it may be found. An attempt was made quite recently to revive the play in aid of the fund for the relief of the Jewish victims of the war in Russia; and the promoters of the idea, Mr. and Mrs. Landau, were rewarded for their efforts by its success.

The action of the University of Cambridge in regard to a small matter of Jewish interest deserves to be recorded. Cambridge has always had a strong current of liberalism in its midst, and it has certainly been fortunate in its Jewish teachers and Jewish students. Recently a wealthy lady left the university one thousand pounds (say five thousand dollars) for a prize or scholarship for the advancement of the teaching of Arabic. One of the conditions attached to the gift was that it should be used for the benefit of graduates of the university born in the United Kingdom and not being Jews. The council of the senate of the university did not feel justified in recommending the senate to accept and administer a bequest under these conditions, and have accordingly decided that the bequest be declined. One cannot help applauding this action, not from the point of view of Jews, but quite generally. In an epoch when the greater part of the world is fighting for human right and liberty, it is a fine thing to practice what is so constantly preached. A university's business is to advance learning, and any shackles that hem its activities are to be rejected. Besides, from the narrower point of view, if Frenchmen and Serbians, Boers and Canadians, Hindoos and Maories, most of them born in the United Kingdom, are fighting the common battle of liberty, in which the Jews, too, are admittedly doing their fair share, why should all these categories be excluded from enjoying the benefit of a public foundation for the extension of any branch of human knowledge? These limitations hail from a period which the war has closed.

While the hopes centered in Palestine are rosy in hue, the news that comes from there is black. It is reported that the Turks have threatened to deal with the Jews as they have dealt with the Armenians, and what is worse, they have proceeded to carry out their threats. Murder and spoilation and worse have fallen upon the Jewish inhabitants of the land, and unless the German allies of the Turk restrain them from further action, the prospect is gloomy. As long as the United States was listened to in Constantinople, these terrors would scarcely have become realities. Today it is hardly possible that public opinion will restrain the hand of the Turk. It will be interesting to observe what Germany does. So far as the Jews are concerned, it looks as if they have not suffered sufficiently. To Galicia, Poland, Lithuania and Rumania must now be added Palestine, where the work of two decades is threatened with dire destruction. It is hard to be optimistic. But Rabbi Akiba would have had us say, "Gam zu letobah". Though Browning coined the phrase, it is pure Jewish doctrine—"God's in His Heaven, all's right with the world".

The reveries of even the wise man will make him stronger for his work; his dreaming as well as his thinking will make him sorry for past failures and hopeful for future success.—Geo. Macdonald.

Fanning the Spark Divine

(*Continued from page 6.*)

to the Jewish immigrant, whose life is broken, who has to begin over again, who has to form new habits and establish new moorings. Let us be a tower of strength unto him, teach him the language of our land, its customs, its ideals. There are some forty-three lodges in our district. Every one of these lodges should be a nucleus for social service, particularly the lodges in the smaller communities. They should take the lead in organizing the social endeavor in their cities. They should establish night schools, if there are none, and should stand in the forefront of all betterment movements.

Let us remember that benevolence, brotherly love and harmony are not to be mere phrases to be used on stationery, or repeated in the solemnity of our ritual. They are to be living forces driving us on in the march for a better world. In the words of the immortal Leo N. Levy, "Ours is an army organized to war on sorrow ignorance and immorality. The recruits are offered no glittering rewards. It is a service of love, duty and sacrifice". Those who enlist in this army whose weapons are love, whose arsenal is the heart, whose goal is a better world, must be ready to give not only the money tax, but life. Social service, it has been well said, demands both your money and your life. It cannot succeed without either. It is doomed to failure where only money is given and life, as expressed in personal service, is withheld. My closing plea to you then is that you give yourselves readily to this work of human betterment; that you "do justly"; that you stop to think of

"Those within the desert places—
The dull, the strange, the erring in all lands;
Who face the future with despairing faces,
And stretch forth pleading, unavailing hands.

"The heirs of poverty, the slaves of weakness,
The arrogant who will not heed commands;
The spiritless who wear a coward's meekness,
The desperate who spill life's creeping sands.

"Oh! holders of the prized and vantage places,
Oh! sharers of the peaceful, happy days,
Oh! scions of the wise and favored races,
Oh! revelers along the sunny ways—

"I beg a moment's pause, with earnest faces,
That common blood and fatherland demands;
A prayer for those that in the dreary places,
Who stretch forth pleading, unavailing hands".

NEW ORLEANS B'NAI B'RITH DO HONOR TO PRESIDENT RALPH J. SCHWARZ.

A large percentage of the B'nai B'rith membership of the six New Orleans lodges gathered last night in the Y. M. H. A. hall to do honor to Mr. Ralph J. Schwarz, the newly-elected president of District No. 7, I. O. B. B. The affair had been carefully planned and arranged under the auspices of the B. B. joint committee by a special committee of which Mr. Bertrand I. Cahn was the chairman.

Music, addresses and luncheon constituted the program, and all the local lodges as well as the Constitution Grand Lodge and the District Grand Lodge were represented.

The program was as follows:

Music—America.

Introductory remarks, Rabbi E. W. Leipziger, chairman.

Address—Archibald A. Marx, representing Constitution Grand Lodge.

Address—Myron M. Goldman, representing District Grand Lodge.

Music—Dixie.

Address—Supt. Leon Volmer, representing Gulf Lodge.

Address—Chas. Rosen, representing B'nai Israel Lodge.

Address—Eldon S. Lazarus, representing Crescent City Lodge.

Music—Star Spangled Banner.

Address—Eugene H. Gutmann, representing Gutheim Lodge.

Address—Dr. Mendel Silber, representing Home Lodge.

Address—S. L. Jacobs, representing International Lodge.

Music—National Medley.

Response—Pres. Ralph J. Schwarz.

Luncheon.

Music—Home, Sweet Home.

B'NAI B'RITH NEWS

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JEWISH CALENDAR

5677-1917	
Rosh-Chodesch Tammuz	Thurs., June 21
Fast of Tammuz	Sat., July 7
Rosh-Chodesch Ab	Fri., July 20
Fast of Ab	Sun., July 29
Rosh-Chodesch Ellul	Sun., Aug. 19
5678-1917	
New Year's Eve	Sun., Sept. 16

Mindful of the blessings which we enjoy in common with our fellow citizens, let us, with loyal hearts, be ever devoted to our land of civil and religious liberty.

Next unto the duties which we owe to Him to whom we bow in reverence is the duty which we, as citizens of a free land, owe to that government wherein our rights are established and our liberties made secure.

ISRAEL AND DEMOCRACY.

The greatest word in the world today is democracy. Said President Wilson, when addessing Congress on April 2nd: "The World must be made safe for democracy." Most people imagine that democracy was born in Greece, for the very word is of Greek origin, and Athens was supposed to be the most democratic city in the world. As Jews, proud of our heritage, we know better. A thousand years before Athens, with its 20,000 free men and 400,000 slaves, the children of Israel lived under as democratic a form of government as ever existed. The whole origin of our national life goes back to this fundamental thought of democracy. Why were the children of Israel released from Egyptian bondage if not to make them free? Why were the ten Commandments given in the Wilderness? Israel would have chosen to receive them within its own borders, in the Holy Land. God gave these holy words in the desert, no man's land, to intensify that these commands were for all mankind. When the people of Israel wished to honor Moses, they did not call him King, but Moshe Rabbenu, Moses our teacher. Democracy is opposed to royal rule. When the children of Israel, in their weakness, asked for a king, Saul was selected. So lightly did his rule rest on the people, that the Israelites followed a shepherd youth, David, as his successor instead of Saul's own son. When Rehoboam taxed the people unduly the men of Israel revolted and formed another kingdom. A royal head never was essential to the government of Israel.

Thus our people has ever taught the world. Let the New Testament emphasize the rule of aristocracy, the Old Testament teaches the rule of all the people. The revelation on Mount Sinai broke down the Egyptian distinction between priest and layman, for Israel was declared to be a "kingdom of priests and a holy nation." Let Jesus advice to render unto Caesar what belongs to Caesar. The old Testament will plead for the rule of God through all His servants. When the children of Israel would crown Gideon after his signal victory of the Midianites, the distinguished judge replied "I will not rule over you, nor will my son rule over you. The Lord will rule over you" (Judges [illegible]). Tradition says that when [illegible] was invited to become king [illegible] Tom Paine called this Bible [illegible] attention of the Father of our country, and determined his wavering mind against royal rule.

The democracy we possess in America traces directly back to the Old Testament and the history of Israel. After King Henry VIII broke with the Church of Rome, he organized his own Church in England. When people questioned his authority to act in so arbitrary a manner, he ordered the clergymen of his country to preach from New Testament texts showing that the king can do no wrong. Many passages can be quoted to sustain that view, as "Submit to the power, for he is the anointed of God" (Peter II-13). To the authority of the New Testament, these brave English pioneers opposed the pages of the Old Testament where royal rule was never extolled, democracy was. For conscience' sake, these men finally came to America, and for twenty-three years the laws of Moses ruled in the colonies.

Today, when democracy is fighting its greatest battle, again must Israel take the lead. "Nations shall walk in thy light" (Isaiah IX-3) is true at this hour. We see a triumphant democracy ruling Israel. For years, our Jewish people in America have been living amid bitter strife and dissention. Orthodoxy or reform, Zionism or anti-Zionism, assimilation or nationalism, were mooted points of controversy. Today, we see Israel united and struggling for democracy. All forces have subordinated their personal differences and are joined to elect delegates to the Congress in September. Men and women may vote, for all members of the house of Israel are included. This Congress will meet for what? For democracy. We wish Jews in all lands to enjoy the blessings of democracy. America may be the teacher of mankind, but Israel is the leaven within America to prepare America and instruct its citizens in this holy mission. As the Jews are cementing their ranks, as never before in history, so may all religions end their petty differences and strive for the glory of God, not the man-made theologies of the past. As Israel honors God through a finer interpretation of brother love, so may all creeds learn the fundamental thought of worshipping God through love of man.

Israel is the bearer of God's choice gift, democracy. Israel has kept this light glowing through the ages, when kings and princes held temporal sway. Now that government of the people, by the people and for the people is the great aim of this world war, let Israel stand foremost in emphasizing the duty of the hour. We plead with every Israelite to join hands with all other fellow members of our faith. This is not the hour for emphasizing differences, but for strengthening our agreements. God grant that the Congress whose delegates have this month been chosen, may herald the newer age, the era of democracy.

ELEMENTAL FORCES.

The conventional life of civilization is often contrasted with the state of nature in which primitive man lived, to the disparagement of the former. The recoil from the unnatural extravagances of supercivilization is intelligible enough, but the cry for a return to nature rests as often on false premises. It is not the only part of the romanticism of the latter days of the eighteenth century that the nineteenth has destroyed. Rustic and rude need not be synonymous, and no matter how primitive the social aggregation in horde or community, some sort of a curb is immediately introduced upon the elemental forces. Civilization, it is true, as the name indicates, is of the city. From it emanate the influences which extend to the remotest hamlet. City men learn to be civil, urban. A certain suavity of manner accompanies their action and their speech. In the jostling crowd men accustom themselves to thread their way without stepping on other peoples' shoes and without having their own trodden on. There is give and take in city life as contrasted with the self-sufficiency of the hermit. If we offend, we seek pardon; if we want anything to which we deem ourselves entitled, we ask for it by the leave of our neighbor. Now all this has been the outgrowth of ages. It may be true that after all civilization is but a veneer hiding the ugly visage of savagery beneath. It may be that it is often skin-deep. But even this shallow depth has its great social value. We cannot turn our attention to the weightier things of the spirit unless our bodily wants have been satisfied. Where the struggle for daily sustenance obtains there is no room for gentility or gentleness. In leisure the gentleman is reared. Necessity knows no law; necessity is lawless. But lawlessness is savagery.

Pacifism of the weak-kneed variety is despicable. It is often the cloak for craven submissiveness, for indolence. The fighting spirit which makes the red blood to tingle is a virtue. But war at best is a necessity. War is ruthless. There is no halting once the step is taken. No halfway measures will avail. The battle must be fought to a finish. But let us remember the consequences. In the soldier's life there is no "I beg your pardon" and "By your leave, sir". The conventionalities of peaceful life are brushed aside. When the knapsack serves as pillow and the cloak as the nightly cover, when you wade through the mud and mire and knee-high water of the trench, when soap and razor and comb are dispensed with, there departs with them all the civility which many generations have labored to breed in us. The elemental forces are unleashed. Man becomes the nature man of bygone sons and savagery and brutality and lust, unbridled, unchecked, manifest themselves. War does away with cherished institutions, with the much-vaunted democracy for once. Democratic governments are not made for warfare. The newborn democracy of Russia is weary of the war. Authority there must be in the soldier's camp, and authority is centered in the few, nay, in the one autocrat. Whether that autocrat takes shape in a visible personality or whether the state is invested with autocratic powers, it is all the same. The normal democracy of peace times distributes authority. It undertakes to meddle with the individual as little as possible. But once we become a camp, individual rights mean nothing. We have had much to say about certain European conceptions of the state as a sort of mystic being and all-powerful. We cannot but drift into the same channel. The state drafts, conscripts, taxes. The difference between us and Europe is that there, at least in certain parts, and no doubt for good reasons, nations have lived even in peace times in a state of expectant war. Who can say that we shall be spared the experience when the much-delayed peace shall at last have been effected? Who knows whether the peace will be permanent or but a truce? For the time being we have of necessity surrendered ourselves, our lives and all we have, the body and the spirit, into the keeping of the military organization. Let there be no false illusions about our future. It cannot be the same as our past. What was efficient enough for the days when we thought ourselves secure in our isolation will not do after we have gone in for world politics. We are swimming with the tide. Let us hope that the elements will be merciful. Out of the wreck some old landmarks may emerge unscathed, untouched. Certainly we shall be a bit coarsened. We hope that on the whole our moral fibre will withstand the elemental forces. But you cannot make an omelet without breaking eggs. So said the Iron Chancellor, and he was a past master in state culinary. Certain cherished theories will go to the smash. If we play with fire, we must be scorched. The loss of lives and wealth may be appalling. But far more disastrous is the loss of the proprieties, the collapse of that fabric of civilization so long in rearing. Even in common life necessity is a curse. It destroys the sweetness of civil manners. Where necessity reigns, command takes the place of request or wish or prayer. You simply have to do the thing. But having to do things robs the act of its nicety. It becomes elemental, rude, brutal. Civilization means the domination of the natural instincts, not being dominated by them. Let us then walk into the business of the hour with eyes open. There is no room for illusion.

OUR OWN LITTLE WORLD.

From the storm raging abroad, one would fain betake himself into the quiet and safety of his own home But, alas, frequently it happens that the havoc invades even that retreat. The great world about us is in the grip of a deadly conflict. Everywhere the great and the little nations, belligerent or neutral, seek to set their own house in order. The strife of peace times is banished. No matter how great the disparity between various elements in a nation or state, the common danger works as a great conciliator within. People meet each other half way. They come to an understanding. The common weal stands higher than partisan interests. But the house of Israel, it would seem, is differently constituted and differently disposed. As citizens we naturally fall in with the patriotic spirit which submerges all differences of opinion. But when it comes to the questions affecting the welfare of the Jewish people, or of a section thereof, we remain somehow at cross-purposes. There are among us those who are more zealous for their fractional interests than for the common welfare. To safeguard the authority and power of some organization which is but one among many seems to be the all-absorbing concern of certain leaders. They pride themselves upon the power vested in them. They use their influence to the utmost to make their view prevail. They are machine-men, and the machine is their fetish. To be sure, loyalty to [illegible] organization is laudable. But that loyalty which bids a man go with it under all circumstances is by no means a virtue. Others pretend to cater to the masses. By vote and referendum they believe they can best serve Israel's cause. Democracy is the right kind of government. We in this country are inured to it. But we likewise know how it can be misused. When Korah rises against Moses, the fault is not always with Moses. And probably Korah is not altogether wrong. Yet Korah risen to power is quite as autocratic. But even in smaller matters we have with us the chronic caviller. Nothing that anybody else does is right. His chief reason seems to lie in the fact that he has not been consulted. We cannot all expect to be chosen to representative positions. Some of us; nay, the majority of us, must stay out. But that is no reason why we must condemn the work conscientiously done by others. Fault-finding is an easy occupation. It is negative, destructive. The man on the inside does the constructive work. Very often he yields to his associates. You cannot go in with a company without expecting differences of opinion. There must be give and take. Majority rules. All human work must needs be imperfect. But that does not warrant the outsider to think that he could have made it perfect. As a rule, the critic reveals but his inordinate conceit.

The summer months are coming on, and with them many and diverse Jewish assemblies. Each and every one has its own sphere, and within that it alone is competent. We have among us men who believe themselves born to lead. Let them lead in the province allotted to them. They are not the only ones in the Jewish world. We have enough talent to make leadership distributive. We have enough interests to divide them among the many bodies. Centralization of power is dangerous. Democratic countries are touchy on that subject. We Jews are likewise opposed to centralization. Whether in matters affecting the entire Jewish population of a land or in affairs confined to a community, there is room for several organizations to exist side by side with each other. They need not be placed under one roof. It would bespeak a regrettable poverty of talent were we to concede that all of it resides in one brain. In the multitude of counselors is wisdom. The assemblies will meet. So long as they keep within their own spheres, no outsider need meddle with them. But it is a foregone conclusion that matters affecting the whole household of Israel will occupy the attention of delegates. Let us hope that the selfish voice be hushed. We mean the selfishness of leaders, and the selfishness of organizations. None of them should arrogate to itself all authority. They should all be willing to hear the other side. And we express the hope that the spirit of conciliation will also descend upon the Jewish press. Week in and week out certain bellicose periodicals dish up the same unsavory food of internal strife. Some are more sinned against, it may be true, but they sin nevertheless, flagrantly, brazenly. We witness constant denunciation of fellow-Jews. Some of it reaches the outside world. It is a sad spectacle that we present. The calumniator is only too ready to make capital of such revelations. We assure the outsider that most of the lucubrations in our press need not be taken seriously. Still it is high time that we set our own little world in order. From the start it has been the policy of this paper and the organization it represents to work for peace. We earnestly call upon all American Jews to compose their differences. Let there be a truce. We know by this time each other's mind. We must agree to disagree. The right, as always, lies in the middle. The extremists must converge to the center. And the center resides in a line of action which will offend neither [illegible]e, which will not force down the throat of the opponent opinions to which we must necessarily take exception. The middle course is everywhere the safest and the justest. Only a united Israel can accomplish anything substantial. We hope that our appeal for peace will be heeded. It must be heeded, for the cause of the Jewish people is paramount, rising superior to all platforms and preconceived opinions. We live in troublous times. We have enough to bear. Let us make the burden lighter by a united front in the ranks of the Jewish people. Our own little world must present the appearance of stability, that we may conquer all obstacles and win a just cause.

AN EXPLANATION.

In our last issue we published a letter from the American Jewish Committee over the signature of Louis Marshall, President. We also commented thereon editorially under the headline "A Highly Important and Illuminating Document." What we said might fairly be construed as not being very complimentary to the American Jewish Committee nor to Mr. Marshall in respect, at least, of the rather comprehensive claims indicated by the letter. We have regarded nearly all of the members of the Executive Board of the American Jewish Committee as conservative and the publication of its activities as legitimate, but the letter was so worded as by implication to claim credit for the Russian Revolution. That was too much of a strain on our nerves.

We are now informed on the best of authority, that the letter was not written by Mr. Marshall, but by an assistant secretary of the American Jewish Committee on his own initiative, and that the writer of the letter appended thereto the lithographed copy of Mr. Marshall's signature without his knowledge or authority.

We make this statement in justice to Mr. Marshall, and are pleased to do so because in the explanation we find reason for returning to our former high opinion of Mr. Marshall's sanity and judgment.

PERSECUTION OF JEWS IN PALESTINE.

British Embassy, Washington,
May 16, 1917

Sir:

I have to inform you that the following telegram has been received at the foreign office in London for yourself and for various Jewish bodies in the United States:

"During the Passover the entire Jewish population at Jaffa expelled towards north homes property sacked population in flight robbed with connivance of Turkish authorities Jews resisting pillaged hanged thousands wandering helplessly on roads starving overcrowding of colony increasing misery disease masses of young Jerusalem Jews deported northward destination unknown forcible evacuation of colony imminent British authorities favor constitution of special local committee to gather funds for relief of Jewish population whose plight is lamentable remit funds immediately to Professor Weiman of Manchester special committee care of General Headquarters Cairo signed Jack Mosseri P. Pascal, Dr. Waitz Alexander."

Believe me,
Very truly yours,
CECIL SPRING RICE.

Adolf Kraus, Esq.,
4518 Drexel Boul.,
Chicago, Ill.

Djemal Pasha Explains Palestine Outrages.

Military Government of Palestine Says Population Was Removed to Save It from Bombardment from Sea and Air.

The outrages against the Jews in Palestine, organized by Djemal Pasha, the Turkish military governor, are explained by him, as was expected, as having been actuated by the humane motive of saving the Jews of Jaffa and the colonie from the impending perils of bombardment by the British fleet and aviators, and removing them to places of safety. This excuse, the tenor of which was predicted by the Zionists, was made by him in a statement to the Wolff Agency on May 30, which for some unexplained reason has not been cabled to America. In the same statement, which came into the possession of the Provisional Zionist Committee today, Djemal Pasha absolutely denies every charge of cruelty in carrying out the "evacuation" and asserts that he will ask the Spanish, Austrian and German consuls to inspect every place where these outrages are said to have occurred. He says that he will also ask the chief rabbi of Jerusalem to make an official report on the situation and also invite three representatives of the German Jews to personally convince themselves that nothing was destroyed in Jaffa, Tel-Aviv, the modern suburb of that city, or in any of the colonies.

From the same source that it has received the foregoing information, the Provisional Zionist Committee is informed that the German military authorities are working most energetically on behalf of the "evacuated" Jews and are endeavoring to obtain Djemal Pasha's permission for their return to their homes. The "evacuation" from which both the Jewish and Arab population suffered, worked extraordinary hardship owing to the lack of means of transportation and food. The Jews of the unaffected colonies organized relief measures in the best possible manner, abandoning the harvest for the purpose of bringing succor. One hundred and twenty carriages were rushed down from Gallilee to help the evicted population to places of refuge, and the owners and drivers gave their services free. The students of the Herzl High School were sheltered near the colony Sichron Jacob. The youth of the colonies are facing the situation courageously, despite the constantly increasing distress of the evacuated, for whose relief the Zionist Actions Committee has issued an appeal, for which American co-operation is asked.

KARAITES ARRANGE FOR CLOSER RELATIONSHIP WITH RABBINIC JEWS.

A conference of the Karaites, held in Eupatria, Crimea, decided to enter in much closer relationship with the rabbinic Jews of Russia. It was also decided to remove the present Hacham, M. Shapsal, who was in close touch with the reactionary government.

The Karaites enjoyed under the old regime many more privileges than the Jews. They had no connection with the Jews, apparently because they were afraid that their position might be jeopardized thereby. This fear is now dissipated after the Jews also enjoy equal rights with the rest of the population.

PROMIENT PEOPLE TALKED ABOUT.

Dr. E. N. Calisch, of Richmond, Va., a member of the Executive Committee of the Order, served on the committee of reception at the time the British Commission to the United States visited the city of Richmond. Dr. Calisch has also been appointed by the Governor a member of the Ministerial Committee of the Richmond Council of National Defense.

Rabbi Martin Zielonka, prominent B'nai B'rith worker of El Paso, Texas, has been elected President of the Board of Trustees of the newly established city college of that city.

To commemorate his twenty-fifth anniversary as Grand Master of the Order B'rith Abraham, a testimonial banquet and reception was tendered to Sam Dorf on Tuesday evening, May 29, 1917.

Herbert H. Lehman, treasurer of the American Jewish Relief Committee, has been appointed textile expert of the navy department of Washington.

Mr. B. Edelhertz, of New York, has been appointed Assistant United States Attorney in the Customs Division.

Mr. Jacob Cohen was elected Speaker of the New South Wales (Australia) Parliament by an overwhelming majority.

Rev. Dr. E. C. Voorsanger, of Congregation Shaare Emeth, St. Louis, has enlisted in the St. Louis Base Hospital Unit No. 1.

Three students of the Hebrew Union College of Cincinnati, F. I. Rypens, S. Fineberg and L. E. Grafman, have enlisted in the Marine Corps.

S. J. Rhodes, of Detroit, president of Pisgah Lodge of the B'nai B'rith and I. Levin, of the faculty of the Detroit College of Law are now doing their bit at Fort Sheridan.

Captain L. F. Josephthal, of New New York, has been appointed by Governor Whitman, chief of the newly organized Bureau of Naval Reserve for the State of New York.

Prof. Felix Frankfurter, law lecturer of the University of Harvard, was appointed confidential assistant of Secretary Baker of the War Department.

In appreciation for unselfish public service, a branch public library in Detroit has been named as the Bernard Ginsburg branch.

Mr. Max Meyerhardt, prominent Ben B'rith of Macon, Ga., and for some years Grand Master of Masons of the state, was elected Grand Master of the Georgia Council of Royal and Select Masters.

Hon. Alfred M. Cohen, of Cincinnati, is being prominently mentioned for the mayoralty of the city.

Mr. Wm. Baer, of St. Louis, has been appointed Assistant Circuit Attorney of the city.

Rabbi David Lefkowitz has been elected president of the Dayton (Ohio) Chapter of the American Red Cross.

Joseph Luzzatti, a brother of the Italian Ex-Premier Lugi Luzzatti died in Rome.

Max Neisner, of Bridgeport, Conn., a prominent member of Harmony Lodge and a staunch B'nai B'rith, is Connecticutt's sole surviving Jewish veteran of the Civil War.

STRAUS TO GIVE AWAY HIS HOME

$350,000 Residence to Be Sold for Benefit of the War Sufferers.

"Sacrificing everything for war, even the roof over your head", declared Nathan Straus yesterday.

True to his word, he is offering his $350,000 city home for sale. All the money it brings will be turned over for war relief purposes. He said yesterday:

"I have given all the money I can afford to give. I have taxed my fortune to the limit. But so long as I have property to give, I shall sacrifice that, too, to help my fellow-sufferers.

"The wealthy citizens of America have not been giving in proportion to their wealth. They have not been willing to make giving a sacrifice. It is a great reflection on the patriotism of the nation".

Last year Mr. Straus sold his $35,000 yacht to relieve Jewish distress in Palestine.

The house at No. 27 West Seventy-second street is the only city home Mr. Straus possesses. He and his family have taken up their residence permanently in their suburban home at Mamaroneck.

Today the "For Sale" sign will be tacked to the beautiful English basement dwelling of brick and stone. In addition to the formal "For sale or to rent" legend, the sign will bear the following:

"Proceeds to go to war sufferers".

Exquisite furnishings will go with the house. Only the most personal mementoes will be removed in case of sale. The dwelling, built in 1895, contains many quaint features, as it was built to order. There is a large rotunda in the center of the basement which is lighted indirectly from above. Another feature is the winding stairway in the center of the building.—New York "American".

ANTI-DISCRIMINATION BILLS PASSED IN MAINE AND CONNECTICUT.

The legislature of the state of Maine, as well as the legislature of the state of Connecticut, have passed anti-discrimination bills prohibiting discrimination in hotels against any people, on account of religion, race or color. The passage of these bills was undertaken at the suggestion of the Anti-Defamation League. Our brothers in these two states deserve much credit for their efforts in the passage of these bills. They also had the moral support of some of the best non-Jewish citizens, who think discrimination against any class of people is un-American and not worthy of our democratic institutions. The brothers in the state of Maine who took special interest in the passage of this bill are President of Israel Lodge, Bro. Dr. Elias Caplan, Bro. Dr. Cyrus K. Briggs, Secretary of the Lodge, Hon. Jacob Berman, ex-District Attorney of Portland, and Bro. Jacob Rosenberg. The brothers in the state of Connecticut who gave much time to the passage of this bill were Bro. Joseph Ullman, of New Haven, Hon. Samuel Campner, now Mayor of New Haven, Bro. Isaac Moss, president of the Bridgeport Temple, Bro. Charles H. Shapiro, second vice-president of District No. 1, Bro. Jacob B. Klein, past president of District No. 1, Bro. Morris D. Saxe, District deputy of New Britain and Bro. Rabbi Ettelson of Hartford.

CIVIC EQUALITY FOR ROUMANIAN JEWS.

The very welcome news reaches us that H. M. the King of Roumania, in reply to a Jewish deputation, has stated, at least inferentially, that Jewish subjects are to be granted equal rights with the rest of the Roumanian citizens. This promise, which we hope in due time to see given legislative effect to, and to be found to apply to all Roumanian Jews, will in such case bring Roumania into line with the Allies in the matter of civic and religious non-differentiation. While it therefore adds fresh moral strength to the Allies' position, it is a matter of profoundest interest to Jews, for it presages the removal of the last of the legal oppressions to which our people have been subjected. With the Roumanian Jews emancipated, Jewish political disabilities the world over will cease at last. We can be thankful for the imminence of a manumission for which we have hoped for so long, and rejoice that we are permitted to see the day when the last fetter bids fair to fall from the limbs of the Jew.—London "Jewish Chronicle".

POPE OPPOSED TO JEWISH PALESTINE.

An Italian correspondent of the New York "Evening Post" is the authority for the report that at the recent conference of the Allies in Rome, the question of the future of Palestine, Mesopotamia and other parts of Asia Minor was touched upon and limitations were placed on each one of the Allies as to the extent to which it may go in its conquests there. It was also the general feeling that the holy places in Palestine should be regarded common ground of all nations and should stand under the supervision of an international committee.

The same correspondent says that the Pope is following with the greatest interest the development of the idea of founding a Jewish State in Palestine. The Pope, in common with many other prominent Catholic leaders, believes that Christianity is closely associated with Palestine and that Palestine must therefore be Christian and should not be given over the Jews.

AMBASSADOR GERARD PRAISES JEWS OF GERMANY.

At a meeting of the National Art Club, former United States ambassador to Germany, Gerard, complimented the Jews of that country as follows:

"If not for the Jews, Germany would never have been noticed in the world of literature, science and art.

"The Jews in Germany are the true standard bearers of culture, and if there is anything Germany could be proud of it is of the Jews.

"Germany boasts of her 'kultur', her learning, that she is pre-eminent in philosophy, literature and art. But that is not true. It is not they—but the Jews, the Jews. Take away the Jews from all branches of her culture, and Germany is destitute!

"Prisoners in Germany are well taken care of on account of German-Jewish surgeons who are skilled, noble and kind".

"Religion is like the fashion. One man wears his doublet slashed, another faced, another plain; but every man has a doublet. So every man has his religion We differ about trimming."—John Selden.

The National Jewish Hospital for Consumptives, Denver, Colo.

The Leon N. Levi Memorial Hospital, Hot Springs, Ark.

Report of the Committee of District Grand Lodge No. 2, I. O. B. B., Appointed by Authority of the 1916 Grand Lodge Convention Held in Cleveland, Ohio, for the Purpose of Investigating the Condition of the National Jewish Hospital's Responsibility Towards Indigent Tubercular Jews in Denver, Colorado

To the President and Brothers of District Grand Lodge No. 2, I. O. B. B.:

At the Grand Lodge Convention held in Cleveland, Ohio, in May, 1916, the following resolution was adopted:

"Resolved, That a committee of three be appointed to investigate the condition of the National Jewish Hospital's responsibility towards indigent tubercular Jews in Denver and hand the findings of such investigation to our representative on the Executive Committee of the Constitution Grand Lodge for such action as may be proper, and the findings reported to the next District Grand Lodge".

In June, 1916, at the first meeting of the General Committee held in Cincinnati, Ohio, our President, Brother Karl M. Vetsburg, read a communication from the worthy President of the National Jewish Hospital for Consumptives, urging him to be present on Sunday, June 8, 1916, at the dedication of the William S. Friedman Building and the annual meeting of the Hospital, thereby represent our District. It was the sense of the General Committee that our President should accept the invitation, and that, while at Denver, he should act as one of the committee of three to follow out the instructions of our Grand Lodge as embodied in the resolution hereinabove referred to. Thereupon an appointment of the other two members of the committee was made, and the investigation was conducted on June 18, 19, 20 and 21, 1916, at Denver.

Your committee now begs leave to submit its report.

According to the strict interpretation of the resolution under which we were appointed, our work was limited solely to the condition of the National Jewish Hospital's responsibility towards indigent tubercular Jews in Denver. Your committee, however, feeling that the Grand Lodge wanted a complete report on the present condition of indigent tubercular Jews, no matter where the responsibility, if any, might fall, took the liberty of extending its work beyond the scope of the resolution and investigated the condition of the Jewish indigent tuberculars in Denver from all angles, making as complete a survey as was possible in a limited time.

The National Jewish Hospital.

Your committee cannot be too strong in its praise, appreciation and commendation of our National Jewish Hospital and its great service to suffering humanity. An excellent spirit permeates the hospital—a spirit of personal interest shown by the doctors and other officials in each patient, which is reciprocated by the patients in appreciation and gratitude for the faithful efforts of the doctors and nurses in their behalf. The splendid laboratory and equipment in the Grabfelder Building show that the last word in medical research is adopted. Not only are the doctors faithful and conscientious, but they are able specialists in the treatment of tuberculosis. The executive department is conducted in a thorough, business-like manner, the patients are well fed and housed and the entire system in vogue in the Hospital seems to be working successfully and harmoniously. While the number of patients who can be accommodated is limited, the Hospital, when there is room, is ready to take all cases, and when there is no available room the patients are cared for as vacancies occur.

It was the pleasure and privilege of your committee to be present and to participate in the sixteenth annual meeting of the National Jewish Hospital for Consumptives held on June 19. It was our pleasure to see Brother Grabfelder, who has so unstintingly given up his life for sixteen long years to the magnificent work to which the National Hospital is dedicated, preside over the deliberations. It was also with a deep feeling of sorrow that we listened to the letter of resignation of our beloved deceased Brother Martin A. Marks, one of the founders and staunchest supporters of the National Jewish Hospital. It was with the greatest regret that the resignation of this splendid worker, whose heart and soul were in the work of the Hospital, was accepted. His work for this institution will stand out forever as a [illegible] monument.

We desire to report that certain innuendoes [illegible] at the National Hospital because of the alleged failure of the publication of certain reports are absolutely unwarranted. Our investigation discloses the fact that quite to the contrary, the National Hospital has been making an honest endeavor to have the results of every honorable and fair investigation published at all times. Along this line Brother Grabfelder at the annual meeting spoke as follows: "We want every sensible, honest, fair-minded person to investigate this Hospital, that has thousands and thousands of dollars at stake and thousands and thousands of lives under its control".

Regarding the financial condition of the hospital we beg to report that in the last fiscal year (June 1, 1915, to May 30, 1916) the hospital collected from regular contributors approximately $107,772.53, plus $329.98 interest on treasurer's deposits; total, $108,102.51, and expended approvimately $108,784.51. There was also given to the endowment fund the sum of $20,000. This fund represents bequests, money given in the name of departed relatives and lump sum contributions to the endowment sinking fund. So that in truth the hospital is not collecting from its subscribers for its daily wants as much as it really needs.

Although your committee was not asked to investigate the hospital, it feels that inasmuch as part of our time was spent at the hospital with the officers, doctors, workers and patients, it is not beyond the scope of our authority unqualifiedly to commend its work in every way and to bespeak for it the continued moral and financial support of all Jews to a greater extent than that which it receives at present.

The Jewish Consumptives' Relief Society.

It was the pleasure of our committee also to visit the Jewish Consumptives' Relief Society, commonly known as J. C. R. S., and to interview Dr. Spivak, its secretary. The J. C. R. S. is also doing magnificent work toward checking the ravages of the white plague. This institution is another which is entitled to unqualified support, not only from the Order of B'nai B'rith, but from all the Jews of America.

Denver Charitable Organizations.

In order to ascertain the actual number of Jewish tubercular indigents, who are not confined in the hospitals, we sought and enlisted the co-operation of charitable organizations of Denver, including the Jewish Aid Society, the Ex-Patients' Society and the Bureau of Charity and Correction.

The Jewish Aid Society, of which Mrs. David is superintendent, was established in December of 1915 and at the time of our investigation did not have sufficient funds to give adequate relief to all indigent Jewish tuberculars.

The Ex-Patients' Society has been established for some years, but is hampered in its work by lack of funds.

The Bureau of Charity and Correction is non-sectarian, being a department of social welfare maintained by the city and county of Denver; Miss Gertrude Vaile is the executive secretary.

There formerly existed a Federation of Jewish Charities and a Jewish Social Service Bureau, both of which at the time of our investigation were either out of existence or dormant.

From the organization first named and other sources we received the names of dependent tubercular Jews and your committee then made personal tours of inspection to the houses of these unfortunates in order to see for ourselves whether or not adequate relief was being given them.

Typical Cases.

We visited practically one hundred homes and made a complete record of each visit to ascertain the previous residence, number in family, average weekly income, time spent in either of the Denver hospitals, amount of outside assistance and the source of assistance. We cite below the history of some of the cases which vividly portray the real conditions as they exist today in Denver.

Family A.—Consists of husband, wife and three children. Formerly lived in New York. The husband has been twice at the National Hospital and was at the time of our visit in the J. C. R. S. The wife is weak-lunged and predisposed to tuberculosis. The three children are infected. One of these sleeps with the mother. This family lives in the same house with another tuberculous person.

Family B.—Consists of mother and three children, one boy and two girls. Father deserted them. Mother and the boy have been in both hospitals at various times. The family receives aid from the city and Ex-Patients' Society. Mother complains that when the federation was in existence it was better for them. At present she does not know to whom to go for relief.

Family C.—Consists of mother, who is tubercular, father and ten children. The husband is unable to work. Help is being given them by the city. In this home ten children and the mother occupy two beds in one room.

Family D.—Consists of mother and son aged thirty. The mother is unable to work and the son is tubercular and was at the J. C. R. S. for eight months in 1913 and twelve months in 1915. He is unable to work. The city and Jewish Aid Society are helping them at times.

Family E.—Consists of wife and two small children. The husband came to Denver in 1906 and died of tuberculosis in 1910. One of the boys sells papers and earns about twenty cents a day. The other is too young. The city charities are helping them.

Family F.—Consists of wife and four children. Only one is able to work. He sells papers and earns about $2.40 a week. The family has been in Denver since 1908. The father was at the hospital three different times and once for one year. The wife was there for eleven months. The family received aid from the city as follows: March, 1916, $18.60; April, 1916, $7.60; May, 1916, $8.10.

Family G.—Consists of a father, mother and two children. The parents are both tubercular and syphilitic. The children are eight and twelve years old respectively. The Jewish Aid Society has been paying $5.00 per week and furnishing coal and rent.

Family H.—Consists of husband, wife and four children. Came from New York. The father is dying. Has been in the J. C. R. S. hospital for eight and one-half months. The mother takes in sewing and averages $2.50 per week. One child is now deaf. The Jewish Aid Society pays the family $5.00 per week, furnishes coal and pays the rent.

Family I.—Consists of father, mother and four children, the oldest nine and the youngest two. One of the children already has a tubercular knee. The father was in the National Hospital six years ago for six months and can only work periodically. They live in two rooms and all sleep in one room except the father, who sleeps in the kitchen. This case originated from Newark, N. J. The city charities gave the following relief: January, 1916, $2.30; February, 1916, $3.00; March, 1916, $3.00; April, 1916, $13.00; May, 1916, $28.45. Prior to this time they were helped by the Federation of Jewish Charities, which is now out of existence.

Family J.—Consists of father, mother and three children, the oldest fourteen and the youngest seven. The latter has tubercular glands in his throat. The father was at the National Hospital for eight months, and the J. C. R. S. twice for five months at a time. He can work but little, earning on an average of $5.00 per week for three months in the year. They receive from the city $3.00 per week and the rent.

The Denver Sheltering Home for Jewish Children.

Is there a place at present for the children of these Jewish sufferers? In 1909 an organization was effected to care for some of these little ones whose parents are in the hospital or are waiting their turn to get in. A home was secured and at present there are thirty children cared for. Ninety per cent of these children are of indigent tuberculars. To be exact, out of thirty, twenty-seven are the children of tuberculars. A new building is about completed which will care for forty children. The new home is ideally situated. The good done by this organization is of inestimable value. The cost of maintenance will be $7,500 per annum and we are advised that since there are but 974 contributing members averaging $4.75 per annum, it is questionable if sufficient funds will be obtainable to enable the officers to continue the work. There is always a waiting list of about fifty children. It will be almost a calamity if this great work must cease because of lack of funds.

The Denver Situation.

The Denver situation is a peculiar one because of conditions beyond Denver's control. The city is climatically so situated that those who suffer from tuberculosis make Denver their objective point regardless of their financial condition, and as a rule the entire family goes, if not at the time the afflicted parent goes, within a comparatively short time thereafter.

Generally, charitable organizations, or an organized group of charitably inclined men, make it possible for the afflicted one and his family to make the trip. They come practically penniless, with no friends in Denver, and according to the rule of the National Conferences of Charities, if they remain one year, they become residents of Denver. Here is where a great injustice is done the Denver community. A family, one or more members of which are admittedly broken in health, is made a charge on Denver one year after its arrival, and in many cases the sending community does nothing at all for the family except to furnish the initial transportation. The wage earner is, in the majority of these cases, without earning capacity when he lands, and as the disease progresses he becomes still less able to work. Should he get better he works a while, but again come the ravages of the terrible disease, sapping his vitality, and once again he must go to the sanitarium. In short, according to the rule now in vogue, such a migrator loses his legal residence in his home place, and it is established in a climatic resort away rom his relatives and all the natural helpers, while he is unable to attain real power of independence. This is eminently unfair.

Here is a concrete example: A man came from the Atlantic seaboard to the National Jewish Hospital. He was there for a year and a half except for a short time out of the hospital (about the middle of the time), dependent on charity the entire time he was in the sanitarium. Upon his discharge he was returned to his home city, where his wife and family had been all the time. Six weeks later he decided the climate in Colorado, where he had improved in health, was better for him, and the public authorities sent him and his family to Denver. When Denver protested they replied, "The man had lived a year and a half in Denver and had been back here only six weeks".

Can Denver to these people say, "Go home and die"? Our investigation shows that even when cured the tubercular, fearful of a recurrence of the disease, will not go back to his former surroundings. Here lies the real tragedy. They will not be convinced that they will be happier and better at home.

Dr. M. Collins, superintendent of the National Jewish Hospital, said to us: "Fifty per cent of the patients either remain or come back after leaving". Is this, then, a problem that Denver must solve? Is it a Colorado problem or a national problem? Can these poor Jews be called residents of Denver in the sense that it is Denver's obligation to care for them? We learn from Miss Gertrude Vaile, executive secretary of the Denver Bureau of Municipal Charities, that of 324 cases (Jewish and non-Jewish) handled in 1915, 319 were born outside of Colorado and in the other five cases the place of birth was not recorded.

In a paper read before the National Association for the Study and Prevention of Tuberculosis in May, 1916, Miss Vaile said in part:

"We have in Denver two national Jewish tuberculosis sanitariums, the National Jewish Hospital and the Jewish Consumptive Relief Society Sanitarium, both supported by Jewish contributions from the entire country, both open to destitute Jews from the entire country. What is the result of this situation in Denver? The Jewish Social Service Federation, which deals with needy families in their homes, finds that about ninety per cent of all their home relief work is in cases of tuberculosis. Our entire ghetto is a tuberculosis colony".

"Why so much more migration of destitute tuberculous Jews than of any other tuberculous people? Personally I can find but one possible answer—the existence in Denver of the two national hospitals. This answer and the efforts of the Jewish Social Service Federation to place back the responsibility for each case, case by case, according to the rules of the National Jewish Conference, upon the community from which the people came, have resulted in such exceedingly strained relations between the hospitals and the local Jewish charities that finally all sides have united to call for a survey of the situation. Whatever solution of the difficulty the Jewish people may choose to try out, they are a united, self-conscious, social-conscious group. They may make their own rules, and they can apportion the responsibility equitably among themselves".

Your committee finds that notwithstanding the fact that Denver climatic conditions attract tuberculars, nevertheless, since the two Jewish hospitals have been established the indigent tuberculars who establish their homes in Denver have increased in number. The reason is obvious. They come, find employment, are poor in health, and remain, eking out as good an existence as possible, working when able, frequently suffering relapses and then going from one hospital to the other in search of relief.

Another phase of the situation is tha of the fear and dislike tuberculars meet in their every-day life. It is difficult for them to find a boarding house, no matter how much pay is offered. It is also a difficult matter for them to find work they can do, and when they can do so, they are feared by their associates, and often they are refused lucrative positions because of their poor health. From an open letter recently sent out by the Commission of Charity and Correction of Denver, the following is taken:

"The greatest problem of Denver charity is the care of the people who come to Denver for tuberculosis. They come sometimes dependent from the moment of arrival, sometimes supported for a while by relatives and friends in the East who can not continue such help indefinitely, sometimes with a little savings or strength enough to work for a few months, perhaps even for a year or more before the breakdown becomes complete, but with dependency imminent from the day they arrive. Denver is wholly incapable of giving adequate care to this host of destitute, suffering strangers from other places. The officials of Denver feel, moreover, that it is not just that they should be required to care for those who come here only as a health resort with their power of earning already broken and all their natural ties elsewhere.

"In view of these facts the public relief authorities and the charitable organizations of Denver hold that when people come to Denver for health reasons, if they become dependent from the original complaint within three years after their arrival, they ought to remain indefinitely a charge upon the community in which they had residence immediately prior to coming to Denver".

The Denver Jewish community had endeavored and now is endeavoring to do what it can to relieve the present conditions. Unfortunately there are several organizations, none blessed with sufficient funds, none working in union with another, and none with a definite plan of service, but all attempting in a measure to solve the problem. Although the Federation of Jewish Charities organized several years ago is out of existence, at the time of the investigation there was an attempt being made to organize another federation so that united work can be done. The Central Jewish Aid Society was organized on Oct. 25, 1916, and expects to raise from $10,000 to $20,000 annually. Besides, each of the hospitals has agreed to contribute to the reorganized federation $5,000 per year.

Is Adequate Relief Given?

To the question of whether or not at the present time dependent Jewish tuberculars and their families are adequately assisted, your committee unqualifiedly answers in the negative. The National Hospital and the J. C. R. S. do but very little in the way of after care of patients, nor can such after care reasonably be provided by them, unless additional funds for that purpose be subscribed by the sending communities, for the latter must ultimately assume that responsibility.

Dr. Spivak said: "The after care of patients is a national problem and the Denver Jewish community can not solve it. When a patient leaves the hospital he is weak and cannot begin at once to earn a livelihood". Mrs. David, superintendent of the Jewish Aid Society, said: "We do all we can with our limited capital. At present we are not giving adequate relief. We need a visiting nurse, a visiting housekeeper and a dispensary"

Your committee does not consider that the doling out of a few dollars here and there is adequate relief. Tuberculars must be dealt with on a different basis than that on which the ordinary social worker deals with a case. In the first place, the living conditions must be carefully watched; second, the proper kind of light employment must be found; third, the place of employment must be conducive to good health; fourth, medicines must be dispensed liberally and judiciously; fifth, the wife must be taught the proper kind of food to cook; and last, but most important of all, the children must be carefully watched. Children of tuberculars become infected sleeping in the same room with tubercular parents, brothers or sisters. In some instances, children should be taken from afflicted parents and placed in different environments, even if the machinery of the juvenile court must be invoked; otherwise, a generation of consumptives is likely to follow.

Even though the giving of money does not solve the problem, the fact does remain that the Jewish organizations in Denver are not distributing sufficient funds to these unfortunates to supply their wants. For example, the allowance made to an adult is $1.25 to $1.50 per week. A healthy family cannot get along on this basis, and surely a family in which there is constant sickness, necessitating medicines, nourishing food, and many other necessities, cannot exist on such a basis.

In 1915, besides the Jewish tubercular families helped by Jewish contributions, the Denver City Charities assisted 65 families, representing 291 people, and expended in relief $1,483.54. To these must be added 34 cases receiving service only, making a total of 99 Jewish families whom the city of Denver assisted in 1915 up to June, 1916. The entire sum expended can be divided into four heads—groceries, coal, cash allowance and rent. We are advised by Miss Vaile that heavier relief is now being given to Jewish cases than ever before.

We beg to submit excerpts from a letter written to our committee by Miss Gertrude Vaile, executive secretary of the Denver Bureau of Charity and Correction, under date of June 23, 1916:

"In order that your understanding may be as clear as possible regarding the relation of the City Charities office to the Denver Jewish relief problem, I should like to put in writing the following explanation:

"While there was a Jewish federation here, that office aimed to handle all Jewish cases, and to give relief from Jewish funds in all cases so far as possible. They did not, however, have funds sufficient for adequate relief, and as Jewish citizens are certainly as much entitled to relief from the city as any others we supplemented the efforts of the Jewish federation on their requests. Every Jewish case upon application at this office was simply referred to the federation and in effect we constituted the federation our investigation agency for those cases and gave relief only upon their recommendation.

"After the federation disbanded and there were two Jewish relief societies, this method could not be satisfactorily pursued. We found that we were being asked by one office to do one thing when the other office was expecting us to do something different. Under these circumstances it seemed to me very much the best thing for each office to handle its own work entirely separately. It was, therefore, understood that this office would give no more supplementary relief, but if either society desired to refer a case to this office we should take it up independently and carry out the treatment entirely. In this way it was thought we should give larger relief to a few cases instead of a little relief to many, the total amount being presumably about as it had been.

"Since the first of March this office has dealt with Jewish cases only as referred by one of the two Jewish societies, and at that point the Jewish society originally concerned dropped the matter. If a case was referred to us by one society we did not thereafter refer it to the other, but all new cases which came to us without being referred by one of the societies, we referred to the Jewish Aid Society.

"You asked me how much I thought would be needed for home relief for Jewish people in Denver. I have thought that matter over very carefully since you asked me, and have done quite a little figuring. I do not think it can be done adequately under $40,000 a year, and to that should be added the institutional care in the sheltering home and anything additional which is done in the way of establishing further medical service such as a West Colfax dispensary and visiting nurse, etc. To make an estimate would be proportionate to what the little Dutch community is doing here for its proportionately smaller number of cases, it would take about $60,000.

"And I hope you do agree with me that these tubercular people here, even though they have been here a considerable number of years, are not really properly Denver charges, since they came on account of the tuberculosis and with their earning power already broken".

So it can be readily seen that with the city charities handling some cases, the Jewish organizations others, coupled with the difference of opinion among the organizations as to how some cases are to be handled, the real sufferer is the recipient, who knows not where to go or what to do, and moreover, it is quite beyond the bounds of reason to expect the Denver community with its 10,000 Jews to assume an annual burden of $40,000. We learn that this year the Denver Board of Charities passed a resolution that the work of the city charities could be facilitated by the organization of one effective society in Denver.

Local Sanatoria.

There seems to be a consensus of opinion among social workers that the day of the national institutions are numbered, and that this situation has, in a large measure, been brought about by the establishment of local sanatoria in the vicinity of our larger cities. It cannot be within the province of this committee to express any opinion as to whether or not local sanatoria can be as effective in the treatment of tubercular patients as sanatoria in Denver, for the question is essentially a medical one, for medical experts to decide. And even among these medical experts there is a radical divergence of opinion. Your committee is satisfied, after having interviewed tuberculosis experts in Denver, in Cleveland, in Dayton, and in St. Louis, that the time will never come when there will no longer be a need for the maintenance of hospitals in Denver. There can be no doubt whatsoever that the salubrious Denver climate does much to retard the ravages of the white plague and has in countless hundreds of cases effected a permanent cure.

The Jews of America should feel such a pride in the conduct of the National Jewish Hospital and of the Jewish Consumptive Relief Society that they ought to be willing to do for the indigent sick of their own race what they would be willing to do for a member of their own family should he suffer a similar misfortune.

Conclusion.

From the above information your committee concludes: That adequate relief is not being given tubercular Jews in Denver; that the problem is not a local problem for Denver alone to solve, but it is a national responsibility to be assumed and discharged by the co-operative efforts of all Jews in the United States.

Recommendations.

We respectfully submit the following recommendations:

1. That the National Jewish Hospital and the Jewish Consumptives Relief Society of Denver, Colo., be liberally supported by all Jews, both morally and financially, to a greater extent than at the present time, so that proper after-cure can be given to ex-patients.

2. That the National Jewish Hospital and the Jewish Consumptives Relief Society each make an annual contribution to an organized effective body which shall comprise all of the Jewish social service agencies in the city of Denver.

3. A competent, effective and efficient organization of all of the Denver Jewish social service agencies with uniformity of method which shall receive the moral as well as financial support of the entire Denver Jewish community.

4. That the National Conference of Jewish Charities so amend its rules as to provide that where the cause of physical distress or mental weakness exists at the time the applicant arrives in another city, the sending community shall remain liable for the support of such applicant.

5. That the Denver Sheltering Home for Jewish Children be enlarged and that the executive committee of the Constitution Grand Lodge contribute annually to it, as well as to whatever organization is formed as contemplated in the third recommendation hereinabove.

6. That close co-operation and complete harmony between the National Hospital and the J. C. R. S. is an essential prerequisite to the obtaining of the best results.

7. In the event that the National Hospital and the J. C. R. S. determine upon the suggested contributions, the local or sending communities shall not be relieved of their respective burdens so far as after-care of their individual cases is concerned.

8. That, if necessary, the aid of the juvenile court be invoked to compel the segregation of healthy children from tubercular parents, brothers, sisters or others who live in the same house with them, and who are so afflicted.

9. That an employment bureau be established in Denver for the purpose of obtaining proper employment for Jewish consumptives.

10. That out of the proposed funds to be given to the proposed central organization, said organization provide necessary visiting nurses, visiting housekeepers, and free dispensaries, adequately to care for the needs of the poor tuberculars.

11. That patients be discouraged from coming to Denver except through the channels of the local charitable organization, which must assume full responsibility according to the rules of the National Jewish Hospital and the Jewish Consumptive Relief Society.

Respectfully submitted,
SIDNEY G. KUSWORM,
KARL M. VETSBURG,
ALFRED A. BENESCH.

Nov. 1, 1916.

NEW YORK, N. Y.

Bro. Myer L. Victorius, chairman of the Intellectual Advancement Committee, arranged a dinner under the auspices of the Intellectual Advancement Committee, which was participated in by the presidents of the Metropolitan lodges and the members of the Intellectual Advancement Committee. The president of the District, Bro. Joseph Rosenzweig, was the guest of honor and delivered an interesting address on the occasion. Among the other members that spoke were Bros. Clarence G. Bachrach, Paul Gold, William Klapp, Louis Osterweis, Herman Asher, Myer L. Victorius and William Asher. Brother Osterweis, who is the president of Edward Everett Lodge, spoke eloquently on the work of the Order and made some practical suggestions as to the increase of the numerical strength of the District. Brother Bachrach spoke along the same lines.

MENORAH LODGE NO. 769.

Menorah Lodge No. 769 of Stevens Point, Wisconsin, is arranging for an entertainment to be held on June 17th. The program contemplated will be as follows: The meeting of the lodge will be held in the morning, at which a class of candidates will be initiated. In the afternoon a public meeting will be held during which a series of musical numbers will be rendered and an address by Brother H. D. Frankel of St. Paul, first vice-president of the District Grand Lodge. In the evening an entertainment will be held during which refreshments will be served and the day's festivities will be brought to a close with dancing.

The committee that has charge of this affair consists of Brothers I. Shafton, I. Feldman and S. Goldberg.

FRESNO LODGE, FRESNO, CALIFORNIA.

On Tuesday, May 8th, L. Diamond, Harry Coffee, district deputy, and L. M. Mendelsohn visited Los Angeles lodge as representatives of the Fresno lodge.

The ladies' auxiliary of the Daughters of the Covenant gave their initial dance at the Parlor Lecture Club on May 1st. The affair was a big success.

On Thursday, May 4th, the auxiliary had their installation with District Deputy Harry Coffee as installing officer. The auxiliary starts with forty members and there is every assurance of their success for the future.

ETZ CHAIM LODGE, VINCENNES, INDIANA.

On April 15, 1917, Etz Chaim Lodge No. 25 of Vincennes, Ind., initiated a class of fourteen members. The degree team of Gan Eden Lodge No. 110 of Terre Haute, exemplified the ritual in a most impressive manner. Brother Bamberger of Indianapolis, vice-president of District Grand Lodge No. 2, paid an official visit to the lodge on this occasion and delivered an address which was much appreciated by all present.

After the meeting a Dutch lunch was served and several short talks were indulged in by the visiting members.

DENVER LODGE, DENVER, COLO.

Denver Lodge No. 171 of Denver, Colo. held an important meeting on May 13, 1917. The program included the election of delegates to the nominating convention for the Jewish American Congress, also two members to the administrative committee. After the routine business was disposed of the fourth of the series of talks on "Noted Jews of America" was given by brother William H. Goldberg on "Jewish-American Diplomats". These monthly addresses are proving especially popular with the members.

ALLIES FAVOR JEWISH PALESTINE.

The Provisional Executive Committee for General Zionist Affairs has issued a statement declaring that Great Britain, France and Italy are in full sympathy with the scheme for a legally assured fatherland in Palestine for the Jewish people.

B'NAI B'RITH OF GERMANY

Report of the Grand President of District No. 8, Submitted to the General Committee, December 9, 1916

The vicious war still continues to rage and for this reason only a meeting of the General Committee took place in the autumn of 1916, instead of a Grand Lodge session, the fifth meeting the General Committee during the war.

In my report I confine myself to the events which have transpired since the last session of the General Committee on June 4, 1916.

In the first place we remember the brethren who have worked with us in our great Order and have now departed from us.

The following brethren who were ex-presidents of lodges died: Herman of Dortmund, Freyer of Stettin, Ignatz Cohn of Berlin, for many years Chairman of the Court of Appeals of the Grand Lodge; Joseph Bach of Halberstadt, Lahnstein of Wiesbaden, Adolf Schueck of Ratibor, Gottschalk of Cologne, Siegfried Cohn of Goerlitz, Doernberger of Dortmund, Wolf of Heilbron, Wienskowitz of Zabrze, Graetz of Wolfenbuettel, and Josef Eschelbacher of Berlin. Nearly all of them were men whose importance never exhausted itself in our lodge organization, who as representatives of their respective communities have rendered conspicuous service to the fatherland and showed themselves as true sons of our Order. At the time of their departure unusual honors were bestowed upon them. Within us remains the love for them and for us endures the work which they have created.

With special sadness do we remember the brethren and their sons who recently fell upon the field of honor. The following brethren died heroic deaths: Karl Hochschield of Lothringen Lodge, Metz; Leo Bachman of Jacob Plant Lodge, Nordhausen; Jacob Buscher of Bergische Lodge, Elberfeld; Julius Biram of Hardenberg Lodge, Frankford on the Oder; Dr. Julius Rath of Niederheim Lodge, Crefeld; Sally Abraham of Deutsche Reichs Lodge, Berlin; Alfred Israel of Zion Lodge, Hannover; Carl Lewandowski of Steinthal Lodge, Hamburg.

We have also to record some tragic [illegible] which have recently again hap[illegible] families of our brethren thro[illegible] upon the field of honor. With Bro. [illegible] Huth of Germania Lodge in Halle we lament that now he is bereaved of two sons. With deep sympathy we remember the same fate suffered by the widow of our Bro. Philipp Schwab, as well as of the widow of Bro. ex-President Mayer Ganz, who have also left two sons on the field of honor.

In the face of these calamities our satisfaction is greater when we learn of the recognition and distinction which those who belonged to us have experienced.

Bro. First Lieutenant Advocate Manneberg of Freiheit Lodge in Oppeln has received the first-class iron cross, likewise Bro. Chief Staff Physician Dr. Adam of Steinthal Lodge in Hamburg, and Bro. Staff Physician Dr. Hirschfelder of Niederheim Lodge in Crefeld. They are joined by the sons of our brethren, Alphons Lyon of Saar Lodge in Saarbruecken, Lieutenant of the reserve Hugo Lyon, Lieutenant Hugo Beer, son of the deceased Bro. Michael Beer, also of Saar Lodge, and Lieutenant Franz Hessdoerfer, son of our Bro. Counsellor Dr. Hessdoerfer of the Rhenus Lodge in Mainz, a son of Bro. Sigismund Gottlob of Berthold Auerbach Lodge in Berlin, and Lieutenant Bernhard Stern, son of Bro. Ludwig Stern of Stuttgart Lodge in Stuttgart.

Altogether five brethren and four sons of brethren have received the first-class iron cross.

An additional number of brethren and sons of our brethren have received the second-class iron cross and several brothers and nurses have received other distinctions for work performed during the war time—they all have done their duty and we rejoice with them in the recognition which was paid to them.

From 77 lodges 1,463 brethren are in the field. Of these 80 were wounded or became sick and 41 fell.

From 77 lodges 207 sons of brethren are in the field. Of these 265 are wounded or sick and 130 fell.

From 68 lodges 325 sons-in-law are in the field. Of these 23 are wounded or sick and 19 fell.

The second-class iron cross was bestowed upon 186 brethren, 275 sons, 40 sons-in-law of brethren.

On festival occasions I emphasize the [illegible] [illegible]chel, the first Grand President [illegible] No. 8, celebrated his eightieth [illegible]ersary in freshness of body

The brethren, Louis Kreslawsky of Berlin and Isidor Goldschmidt of Dortmund celebrated their seventieth birthdays, and the brethren, Ollendorf of Barmen and Dr. Leopold Cohn of Hildesheim, celebrated their silver weddings.

In these moment we renew our good wishes to all these brethren.

Upon his own request Bro. Goldschmidt has been transferred from the 4th into the 5th army corps. By this act he is in a position to attend to Grand Lodge work oftener than before. Bro. Hollaender also devotes himself to the Grand Lodge office as often as his activity in the hospital train brings him to Berlin.

Every new phase of the war is felt very much at the Grand Lodge office, for many coreligionists who belong to hostile countries and are living here come to us with requests for advice and help. In spite of the abundance of work, the office under the management of Bro. Finkel did justice to all tasks.

It seems that the appeal which I as Grand President addressed to the brethren to remember the Grand Lodge with some more benefactions was not without effect.

We were able to register the following new foundations:

A Sally and Helene Heyman foundation with the amount of 100,000 mark, of which 60,000 mark are for the nurses' cause and 40,000 for a vacation home.

A Siegfried Bruenn foundation with the sum of 100,000 mark, in the interest of the Jewish youth.

A Narbert Levy foundation with the amount of 10,000 mark, for those injured by the war.

A Maximilian Stein foundation with the sum of 5,000 mark, for the benefit of the Jewish youth.

Donations were received from Bro. Dr. Emil Hirsch of Halberstadt, 1,000 mark for the hospital train.

From Bro. Ferdinand Liebhold of Heidelberg, in conjunction with his son-in-law, 400 mark, for those injured in the war.

From the Gratitude to Invalids Society, through Bro. Engel of the Deutsche Reichs Lodge, 600 mark.

From Germania Lodge of Halle, 1,000 mark, as part of a foundation for which it has itself received the sum of 8,000 mark.

From Bro. Ollendorf, 250 mark, as part of a foundation which he himself has received from his lodge on the occasion of his silver wedding.

The heartiest thanks of the Grand Lodge are expressed to the donors and founders.

Besides the donations mentioned above the lodges have announced other sums which the brethren have turned over to them.

A compilation of these foundations in the lodges must be reserved for a later time. Today we will only emphasize the fact that a Christian lady has placed at the disposal of Bro. Moritz Joseph, ex-president of the Berend Lehman Lodge, the sum of 10,000 mark for a foundation for Jewish benevolent aims. Bro. Joseph has turned over this amount to the management of the lodge with the stipulation that the interest shall be used for the equipment of a Jewish vacation colony in Halberstadt.

In a time in which a current of antagonism to the Jews is beginning to be revived, such an act of an unprejudiced Christian works beneficially and reassuringly.

Besides the mentioned donations the lodges, according to the resolution of the General Committee, have contributed 73,000 mark to the war welfare fund of the Grand Lodge.

A special compilation shows the pro rata amounts with which the individual lodges have participated in the war welfare fund. Two of the Berlin lodges have up till now not been in the position to close up their collections. Several of the lodges have sent in partial contributions and held out the prospect of more contributions, so that the sum total will probably be about 80,000 mark.

As the war welfare fund is for the benefit of the entire district, we express the hope that no lodge that is able to contribute will keep itself aloof from the collection.

On the whole, the financial condition of the Grand Lodge may be considered as favorable.

It is self-understood that an exact summary can only be given after the close of the year. This will be possible to be done at the next meeting of the General Committee.

For the present it can be stated that the property of the Grand Lodge amounted:

At the end of Dec., 1915......570,185.83M
On Sept., 30, 1916............631,558.47M

No great changes in the inner life of the lodges during the war are to be recorded. Feasts are not celebrated. Only two lodges have consecrated new rooms during the time covered by this report: Leopold Zunz Lodge in Braunschweig and Fraternitas Lodge in Dresden.

In the last named lodge Bro. Kuznitzky represented the Grand Lodge.

I myself visited Hardenberg Lodge in Frankfort-on-the-Oder and Solomon Munk Lodge in Glogau.

The Brethren Goldschmidt and Kirchstein were present at the convention of the Union of Lodges in Posen on Dec. 3.

The members of the General Committee deserve thanks for having undertaken to visit the following lodges: Bro. Leibhold, Breisgau Lodge in Freiberg, Carl Friedrich Lodge in Karlsruhe, Zaehringer Lodge in Pforzheim and August Lamey Lodge in Mannheim. Bro. Kuznitzky, Fraternitas Lodge in Dresden. Bro. Apfel of Cologne, Maerkische Lodge in Dortmund. Bro. Goldschmidt of Berlin, Leopold Zunz Lodge in Braunschweig. Bro. Maretzki accepts the invitation of the Jacob Plaut Lodge in Nordhausen and will visit the same.

The inquiry about the number of the lodge meetings and the attendance which I had arranged for my report for the previous meeting of the General Committee has the effect that all the lodges have again resumed their regular meetings, also the Hamburg Lodge, which in consequence of having given up its rooms for hospital purposes, rarely held meetings during the last two years. The results of the lectures, as reported to us; show that the respective organs—Officers' Council and Intellectual Committee—continue their endeavors to make the meetings interesting.

Of course, it must not be forgotten that in consequence of the call to military service the lodges really have to struggle with great difficulties. We constantly receive reports that presidents and vice-presidents of lodges had been summoned by the military authorities. The smaller lodges also complain that on account of the military duty of many brethren the meetings cannot be well attended.

In order to retain a livelier interest in the lodge work among the brethren the visits to the lodges by the brethren of the General Committee will have to be augmented. Special propositions for increasing the lodge attendance are embodied in the report of Bro. Dr. Goldschmidt and Bro. Dr. Apfel, his assistant. The Berend Lodge has also made a motion in this regard.

With the resumption of the regular meetings in the lodges the propaganda also goes hand in hand. It is true mass initiations cannot take place under the present conditions as they did in time of peace, but every lodge, if it only works with energy and perseverance, is in a position to win new members for the Order.

Since the last session of the General Committee until now various lodges have initiated 38 brethren. Besides these five candidates from the city of Crossen have applied for admission in Hardenburg Lodge.

To be sure, we must expect a reduction of the membership. Even now we have had 160 deaths since January, eight of whom have died heroic deaths and 70 members have withdrawn from the Order.

The Lessing Lodge has also given zealous attention to the question of propaganda and has called a project into life which can be designated as a sort of Schreber gardens for brethren where vegetable raising is carried on in a general useful way.

Our Hospital Train has continued its activity in an unchanged manner as a blessing of the sick and wounded. Altogether, it has made 36 trips and has forwarded at least 8,000 wounded and sick to their homes. At present it is assigned to the southern German army and unfolds its activity on the Galicia-Russian front. As the Hospital Train has been active nearly on the entire east front, we suggested its transfer to the west for the particular purpose of making it possible that it shall come in closer touch also with the lodges of the west and southwest part of Germany. Everywhere the train has been heretofore, in Koenigsberg, Danzig, Hamburg, Bremen, Luebeck, Magdeburg, Berlin, Goerlitz, Breslau, Posen, Bromberg, Hannover, Nuernberg, Leipzig, Insterburg and Stettin, it has been received by the brethren in the very heartiest manner, so that the brethren who are working on the train were satisfied in the highest measure with the friendly sentiment manifested towards them. The Hospital Train came often to Allenstein and Lissa, in Prussia, but could not stay there for any length of time. I take occasion here, too, to express my heartiest thanks to the lodges for their affectionate receptions.

At the head of the Hospital Train now stands as chief physician Dr. Jakubowski member of Amicitia Lodge in Posen. As accompanying physician is active Bro. Dr. Gilde of Muenchen Lodge, while the management and the representation of the Grand Lodge on the train is as formerly in the hands of Bro. Dr. Hollaender. Bro. Dr. Hollaender has taken occasion to report, by request, in the lodges where the train had visited, about the train, his activities and about general questions of interest.

Through the rich gifts which individual lodges have formerly donated for the Hospital Train it is possible even today to afford pleasure to the brethren on the train, especially to the sick and wounded with friendly gifts. The means which we still have at our disposal make it possible for us to provide if necessary more friendly gifts.

The relation with the Red Cross has developed in an entirely satisfactory manner.

The amount collected by the lodges in 1914 and 1915 will suffice for the maintenance of the Hospital Train for about a half a year longer. In order to remove a misunderstanding which formerly prevailed, it is necessary to call attention to the fact that not a single appropriation for the Hospital Train has up to date been made from the funds of the Grand Lodge, but all the current expenses are defrayed from the money collected by the lodges. No assessment on account of the Hospital Train has been levied till now.

Experience has taught that the Hospital Train is looked upon as a special manifestation of the Jewish sense of benevolence continued in the field and that it had undoubtedly acted in this direction entirely in the sense of the lodges which are its founders. Just a short time ago Parliament Deputy Gotheim mentioned the Hospital Train with praise in the general meeting of the Defense Society when he depicted the work which the Jews have contributed in the war.

The Union of Employment Bureaus which was forced to adjust its activity to the war conditions is now occupying itself, in conjunction with the main office of the trade council, especially with the care of and work creating for returning war cripples.

In spite of the war the cura[illegible] Manheimer foundation had thought it proper to announce a prize contest also this year. Although many young men of letters are now in the field and cannot think of intellectual occupations, 47 treatises were entered anyhow, some even came from the field.

Now and then propositions come to the Grand Lodge from the outside which we cannot accept in their full extent because they do not come within the scope of the Grand Lodge duties, but we follow them up with lively interest and support them as much as possible. So there was called into life in Switzerland a society, "Pro Causa Judaica," whose program aspires to gain equal rights for the Jews in all countries of their oppression and to the colonization of immigrants in Palestine. In consideration of the political character of this society we were forced to confine ourselves to a recommendation to our brethren but could not join the society as members.

For the same reason we could only participate as givers of information in the deliberations of the so-called "Red Mogen David," which aims to obtain better treatment for Jewish war prisoners.

The preservation of the Jewish middle class in Galicia, a problem of the Grand Lodge for Austria, also cut into our work. The same thing happened with the distribution of the money sent from America for Jewish war refugees.

The many requests from congregations and organizations of Russian Poland which were addressed to us have always been disposed of by us after inquiry of the Relief Fund, i. e., investigation in the very locality in question through our confidential men.

Our endeavors in regard to founding new lodges in Russian Poland have now again been resumed, after the proclamation of the Polish Kingdom.

The order of the day for the present session of the General Committee is not excessively extended, but there are still a few important propositions in it. These propositions refer to the care for our brethren (proposition by Peiser of Lessing Lodge), care for our organizations (proposition for an appropriation of a war credit of 20,000 mark for the nurses who are in the field), care in general (chances for work for the eastern Jewish workmen).

The condition of the eastern Jews still has a reactionary influence over our own circumstances, so significant that we must occupy ourselves intensely with amelioration of their state.

In the order of the day there is also a question which I would not like to pass over in this place: the war statistics of those belonging to different faiths, as it was attempted by political parties in the management committee of the Imperial Diet and put into practice by the Secretary of War in ordering the counting of the Jewish soldiers.

Such a deep-rooted uneasiness, yes, revolt, has seldom passed through the Jews in general as it did in the present time. This is expressed in many communications to the Grand Lodge. We are grateful to our Brother Dr. Haas that he has shown in such an excellent manner the frame of mind of the German Jews in regarding this mortifying decree of the Secretary of War. We have placed his excellent arguments at the head of our Monthly Reports for November. The Jewish organizations have immediately given their earnest attention to the question of the hour and certainly with success, as it is proven by the thanks deserving article of Brother Dr. Nathan which has reached the brethren just in the right time. This will also be manifested by the report of Brother Dr. Horwitz, the chairman of the Union of German Jews and of the Central Association of German Citizens of the Jewish Faith, who has declared himself ready to report personally in the German Committee meetings about this point.

We ourselves will not permit ourselves to be prevented from continuing to work for the interest of the fatherland as we understand it. The baseness of our adversaries is not lessened, our self-consciousness, however, and the confidence in our own power have risen. We have reason to rely courageously upon our organizations. In spite of all attacks the share which we have obtained in the fatherland by fighting for it will make the influence of the work which we have contributed in the hard war-times, proof against being totally eradicated, also in later years and we therefore dare count upon an advance.

As Germany stands against a world of enemies, so we, too, must progress by fighting step by step. As for Germany, so it must be for us to hold on and to hold out!

In such sense we shall progress by fighting and will dare to be sure that in this way we will not retract, but advance, not go backward, but forward!

B'NAI B'RITH CELEBRATION BY EZEKIEL LODGE, NEWARK, NEW JERSEY.

B'nai B'rith Day was celebrated in a fitting manner by Ezekiel Lodge No. 90 of Newark, N. J., on Sunday evening, May 20th. The celebration was ushered in with the memorial services held at the Temple B'nai Jeshurum. The services began with the singing of "America" by the entire congregation. Rabbi Julius Silberfeld offered the opening prayer.

Mr. Frederick Jay, president of District Grand Lodge No. 3, acted as master of ceremonies, and presented to the audience the speaker of the evening, Brother Dr. Barnett A. Elzas of New York, who delivered an eloquent and appropriate memorial address.

Rabbi Solomon Foster offered the memorial prayer, reading the names of seventy-five brothers who have died during the fifty years of the existence of the lodge, also the names of the two departed sisters of the Ladies' Auxiliary, following which the entire congregation arose and recited "Kaddish".

An excellent program consisting of vocal and musical numbers was successfully carried out.

Order of Service—
Song, "America"..............Assembly
Opening Prayer—
Rabbi Julius Silberfeld
Solo baritone, "Oh God Have Mercy
.......................F. Mendelssohn
Mr. Clarence Stein
Introductory Address—
Mr. Frederick Jay,
Grand President Dist. No. 3.
Solo soprano, "Oh Dry Those Tears"
.....................Tresa del Riego
Mrs. Jack Sugarman
Memorial Address—
Dr. Barnett A. Elzas of New York
Solo baritone, "Still, Still with Thee"
...................Heinrich Jacobson
Rev. Moses Gann
Memorial Prayer and Kaddish—
Rabbi Solomon Foster
Solo soprano, "Elegie"........Massanet
Mrs. Simon M. Seley
Solo baritone, "Some Silent Night"...
.... Finden
Mr. Clarence Stein
Closing Prayer and Benediction—
Rabbi Joseph Leucht
Miss Jennie Gann, Miss Elizabeth
Speelman, Miss Miriam Steiner,
Accompanists.

B'nai B'rith of Chicago

Oriental-Hillel Lodge.

Despite the inclement weather, an unusually large attendance was present at the meeting of the Oriental-Hillel Lodge, No. 72, held in the Covenant Club on Tuesday, May 22, 1917. A class of twenty candidates was initiated by the degree team of the lodge.

The special feature of the evening was an address by Dr. Rudolph I. Coffee, Director of the Social Service Department of the Order on the subject, "Need We Apologize"? The address met with much approval and at its conclusion a rising vote of thanks was tendered to the speaker.

After the close of the meeting, refreshments and cigars were served and a social hour was spent.

David Fish Lodge.

An unusually well attended meeting of David Fish Lodge, No. 130, was held at the Covenant Club on May 21, 1917. Despite the inclement weather, more than 100 members were in attendance and a class of nine candidates was initiated by the degree team of the lodge. A number of new applications were presented and it is expected that before the Annual Convention of the Grand Lodge, an additional class will be initiated. The special feature of the evening was a lecture by Mr. John D. Shoop, Superintendent of the Chicago Public School System on the subject of "Education and Life." The address was received with much applause and at its conclusion a rising vote of thanks was tendered the speaker. Preceding the meeting of the lodge, a special committee consisting of the officers of the lodge entertained Mr. Shoop at a dinner at the Covenant Club.

Ramah Lodge.

The meeting of Ramah Lodge, No. 33, held at the premises of the Covenant Club, on Thursday evening, May 17, 1917, was the first B'nai B'rith gathering held at the Club premises and was utilized as a dedicatory occasion of the Covenant Club for B'nai B'rith purposes. Rev. Dr. Julius Rappaport of Chicago invoked God's blessing upon the Covenant Club and dedicated it as a place for the practice of the high aims of the Order.

A class of 53 candidates was initiated by the degree team of the lodge and a large number of new applications were presented. During the recess in the evening, subscriptions to the National Red Cross were gathered and more than one hundred members voluntarily responded to the call and enrolled themselves as members of the Red Cross.

The lodge also resolved to invest $1000 of its reserve fund in United States Liberty Bonds and the trustees were directed to carry this resolution into immediate execution.

The most important feature of the meeting was an address delivered by Bro. Dr. Julius Rappaport on the subject "The Jewish Conception of Life." A large number of visiting brethren from the two sister lodges in the city were present, and in all over five hundred members of the lodge and the Order attended. At the close of the meeting supper was served to all the members and visiting brethren in the adjoining hall, and the Club premises were thrown open for the accommodation and comfort of all those who desired to avail themselves of this privilege.

Chicago Social Service Committee.

The regular monthly meeting of the Social Service Committee was held on Saturday afternoon, June 2nd, at the Covenant Club. The special feature of the meeting was the consideration of reports of the committees on the Hebrew Christian Missions and the Boys' Brotherhood Republic. In addition to this, the delegates to the Big Brother Conference held at Grand Rapids submitted their reports.

Chicago Social Service Department.

The report of the Social Service Committee covering a period of six months indicates considerable progress in the work of preventing delinquency among our Jewish boys. Over one hundred boys have been assisted through the office in meeting members of our Order who have volunteered to act as Big Brothers to such boys. These boys come from homes where the conditions are not favorable for their normal development. In some cases the boys have no parents living, or only one parent living; in others, the boy's parents are divorced; in still others, the parents are the recipients of charity. The Big Brother in each case endeavors to aid the boy in securing suitable employment, enrolls the boy in night school, helps him to start a savings account and urges him to attend Synagogue and Sabbath School.

The Social Service Committee is also interesting itself in organizing boys' clubs in those districts of the city from which most of our delinquents come. Plans are being made for conducting vocational guidance classes and classes in civics. The committee is also making a study of the Hebrew Christian Missions operating in the densely populated Jewish sections.

Covenant Club.

The Covenant Club of Chicago was informally opened for business on Monday, May 14, 1917. The Club is located at 14 N. Dearborn Street, occupies two top floors of the building, being located on the corner having a street frontage of 100 feet on Dearborn Street. In all, the Club premises occupies approximately 17,000 square feet. The Board of Directors have expended nearly $32,000 in remodeling the floors to suit the purposes of the Club and in properly equipping and furnishing the same. The accommodations at the Club are the following: Dining room, ball room, gymnasium with rest room and shower baths, library and reading room, amusement rooms, ladies' parlor and rest rooms. The privileges of the Club are restricted to the members of the Club only, and its membership is restricted to members of the Order. Up to the present time over 500 members have joined the Club, and the membership is composed of some of the best and most representative element in Chicago Jewry.

The Covenant Club has tendered its premises to the Rabbinical Association of Chicago and its weekly meetings are held there. The Association of Jewish Sabbath School Teachers have also been granted the privilege of holding their regular meetings. It is the aim of the Board of Directors to make the Covenant Club a rallying place and center for Jewish and B'nai B'rith activities. In addition to the B'nai B'rith lodges holding their regular meetings there, the following B'nai B'rith organizations are making the Covenant Club their headquarters: The Executive Committee of the Order, The General Committee of District Grand Lodge No. 6, Anti-Defamation League, Chicago B'nai B'rith Social Service Department, the B'nai B'rith Cemetery Association, and the Central B'nai B'rith Council of Chicago. The Club premises are open daily from 10 a.m. until 12 midnight.

Chicago B'nai B'rith Establishes Summer Camp for Jewish Boys.

The Central B'nai B'rith Council has completed arrangements for the establishment of a boys' summer camp to be located at Long Lake, Ill. Accommodations will be provided for over 300 Jewish boys who would not otherwise be in a position to avail themselves of the opportunity to secure an outdoor vacation. A kosher kitchen will be maintained.

The camp will open about July first and will continue on until the opening of school in the fall. Fees will be nominal, so that no boy will be barred from the advantages of the camp. Each boy will be given a vacation of two weeks.

The camp will be under the supervision of an expert director and a corps of assistants. Arrangements have been made for each boy to be taught swimming and first aid. A number of the members of our Order, particularly those who are active in the Big Brother work, have volunteered to visit the camp and help entertain the boys.

Should this summer's experiment prove successful, it is the intention of the Central Council to take over the entire supervision of this camp as a permanent B'nai B'rith activity.

BARZILLAI LODGE, LAFAYETTE, INDIANA.

The last two dances of the lodge, the Purim costume dance of March 7th and the last one of this season on April 20th, were a great success. The attendances were splendid; equally well, the spirit of sociability. The arrangement committee consisted of Messrs. Levi Oppenheimer, Ernest Urwiszt and Bob Zimmerman, to whom much credit is due for their earnest and successful efforts.

The following won prizes at the costume dance: Messrs. Monroe Truman and Ed. H. Pottlitzer for the most grotesque, and Miss Dorothy Rice for the most artistic costumes. Mr. and Mrs. Urwitz also won prizes for the best dancing.

About twenty-five new members were also initiated during the last two months, making the present membership about sixty-five.

The lodge is indeed to be commended for its fine awakening and active labors this year.

B'NAI B'RITH OF PORTLAND.

On Tuesday evening, May 1, 1917, a joint meeting of Portland Lodge, No. 416, and Jacob Bloch Auxiliary, was addressed by Mr. Marvin Lowenthal, on the subject of "Zionism."

Oregon Auxiliary No. 2, Daughters of the Covenant, held an interesting and enjoyable evening on Tuesday, May 8, 1917, at which nine candidates were initiated.

A class of twelve candidates was initiated in Theo. Herzl Lodge No. 314 at its meeting held on May 8, 1917. Mr. Alex Bernstein delivered an address on "The Jews' Obligations in the Present Crisis". The attendance prize donated by Bro. A. Boskowitz was won by Bro. I. E. Hervin. The meeting was largely attended and was started with the roll call of members.

A largely attended meeting of Theo. Herzl Lodge, No. 314, was held on Tuesday evening, May 22, 1917. Seventeen applications for membership were presented. Mr. G. L. McDonald, ex-superintendent of the Oregon State Penitentiary, gave an interesting talk on conditions in the penitentiary, showing the necessity of rebuilding the reformatory.

The Youths' Auxiliary of the B'nai B'rith gave a dance on Thursday evening, June 7th, at the B'nai B'rith Building, which proved a most enjoyable event.

Anniversary Celebration of Portland Lodge.

The twenty-sixth anniversary of Portland Lodge, No. 416, was celebrated on May 15 by the Jewish community of Portland at the B'nai B'rith Building. Hundreds participated in the fete, which was a decided financial and social success, about $600 being realized. The scene presented was one of color and life and money was spent freely at all of the booths. Raffles, flower, ice cream, notion, fortune-telling, fruit, flag, candy and cake booths, Kangaroo Court and jitney dance, country store, all conspired to assist the guest in disposing of available funds. Assisting Portland Lodge were Theodor Herzl Lodge, No. 314, Oregon and Jacob Bloch auxiliaries, Daughters of the Covenant, and the Council of Jewish Women. Much credit is due the members of the committee in charge. The proceeds will be put into a fund for the relief of dependents of those in the army and navy.

RESOLUTIONS ADOPTED BY MISHAN LODGE NO. 247, I. O. B. B.

Whereas, Our beloved country, the United States of America, is now at war, fighting with the democracies of the world for the triumph of freedom and justice, in defense of the rights of its citizens and for the protection of the rights of humanity, and,

Whereas, Throughout the many centuries in his history, the Jew at all times, has evinced a rare, unequal spirit of constancy, devotion and patriotism to the land in which he was found and was ready to die for the honor of the Jewish name and for the principles of justice and democracy, and,

Whereas, The heroism, the bravery of the Jews who are serving this day in all the armies, the old Maccabean thrill of heroes' ardor, valor and sacrifice has been proved afresh, and,

Whereas, America is calling all those who enjoy her priceless prerogative of citizenship, to rally to her defense, and,

Whereas, This duty, this proud privilege falls especially on the sons of the Jewish race who in America—almost alone in the world——have found liberty, equality and fraternity, and,

Whereas, In prompt response to this call of America among our many Jewish Brethren who are volunteering in more than their due proportion, are some of our Brethren of Mishan Lodge, No. 247, I. O. B. B., who have actively enlisted their services and the services of their sons, in the cause of our country and humanity.

Be It Therefore Resolved: That we Members of Mishan Lodge, No. 247, I. O. B. B. at a social evening tenders in honor of our Brethren who have enlisted, express our profound gratification and rejoicing that we have in our midst such men who together with the rest of their brethren in America are testifying their superdevotion to the Republic that spreads its wings over us, and

Be It Further Resolved, That we both individually and as a body indulge the sincere hope that God will soon bring on the great day when, after the clouds of war shall have passed away forever, our Brethren will be with us again, while we daily pray to the God of the spirits of all flesh to hasten his salvation and to speed the day for an honorable, blessed and lasting peace to the world and

Be It Further Resolved, That the Secretary of this Lodge be instructed to spread these resolutions on the record book of the Lodge, that copies of same be sent to the homes of enlisted brethren and to the B'nai B'rith News.

CONSOLIDATION OF NEBRASKA AND WM. M'KINLEY LODGES OF OMAHA.

Omaha Lodge No. 354 is now a reality.

After many years with two lodges in its midst Omaha awoke to the theory of consolidation and today has the largest lodge in the district outside of Chicago.

After months of negotiation a committee composed of members of William McKinley lodge and Nebraska lodge formulated a plan of consolidation and on Sunday, June 3rd the formal ceremonies took place.

The occasion was graced by the presence of A. B. Seelenfreund, secretary of the Order. Hiram D. Frankel, second vice-president, and Gustavus Loevinger, chairman of Propaganda Committee of District Grand Lodge No. 6.

These guests arrived shortly before noon on Sunday and were met by fifty representatives of the Omaha lodges. A parade of twenty autos was formed at the depot and followed a route through the residence districts and along the boulevards of Omaha.

After a short informal reception to the visitors a hundred members sat down to an informal luncheon with the guests in the grill room of the Hotel Fontenelle. From here the party adjourned to Crounse Hall which, though the largest lodge hall in the city, was too small to hold the crowd. Over 350 members of the order watched a class of over 65 candidates receive the degree after Bro. Seelenfreund had presided in the meeting which formally made one big lodge of the two old ones.

The degree work was put on by McKinley lodge and finer work is rarely to be seen or heard anywhere.

A spirited contest for officers of the new organization brought out only the most harmonious feeling, for when it was all over victor and vanquished for each office pledged anew their undivided support to the Order and the lodge.

The meeting was one of the livest and most inspiring ever held by a lodge outside of the city of Chicago. Enthusiasm was at highest pitch and the new lodge started its official life with wonderful prospects.

Too much praise cannot be bestowed [illegible] the workers of Omaha who gave [illegible] their time and energy for [illegible]ass for members and to effect a [illegible]lidation. In less than a year this set of workers increased the membership in Omaha until from 260 members the new lodge now will have a membership of over 500 and more are still coming in.

To pick out any one or half a dozen men would be to do an injustice to the many who worked so hard to effect the fine result of Sunday.

Bro. Seelenfreund delivered an inspiring address to the members and the initiates and at its close appointed Bro. Isadore Zeigler, a former member of the general committee, to act as monitor during the ensuing term.

Bro. Seelenfreund left for Chicago at six o'clock but Bros. Loevinger and Frankel remained over until midnight and addressed a temple meeting in the evening. The beautiful temple was filled to the doors and listened to three splendid addresses by Bros. Monsky, Loevinger and Frankel. Bro. Monsky expounded the work of the Order, Bro. Loevinger spoke on "The Perpetua Jew" and Bro. Frankel on "The Spirit of Giving"

Altogether the day was a memorable one and the results will be of everlasting benefit to the district and the order.

CINCINNATI LODGE HOLDS PATRIOTS' NIGHT.

Patriots' night, Monday, May 14, at the Rockdale Auditorium, was the most unique and successful meeting ever held by the local B'nai B'rith lodge. Following a short business session, Chairman Victor Abraham, past president of the lodge announced the arrival of four military officers who appeared in uniform. Inspiring patriotic addresses and appropriate music aroused the enthusiastic hearers. The auditorium was elaborately decorated with the national colors. Applause after applause interrupted the speakers, who were as follows: Captain Royal Mattice, adjutant First Regiment, Ohio National Guard, his topic being, "Patriotism in the Individual" followed by Major Frank W. Hendley of the Medical Reserve Corps who spoke on "Experiences on the Mexican Border".

Rev. Dr David Philipson closed the meeting with a most eloquent address entitled, "The American Jew" in which he recalled the bravery of Jews in both the Revolutionary and Civil War. Altogether it was the most enjoyable and most inspiring meeting of the entire year as was attested by the enthusiasm and hearty approval of the large attendance.

INSTITUTION OF B'NAI B'RITH LODGE IN SIOUX CITY, IA.

Sioux City Lodge No. 598 was installed at Sioux City, Ia., Wednesday evening, June 6th, with a charter enrollment of nearly 100 members.

Bro. Hiram D. Frankel of St. Paul, Minn., first vice-president of the district, acted as installing officer.

The members who had signed the petition met at Hebrew Institute at 7:30 and formally signed the charter roll of membership. Then Bro. Frankel presided at an informal organization and election and later this informal organization was made permanent.

The degree team from Omaha and half a dozen other brothers from that city and Council Bluffs braved unusual weather conditions and made the hundred mile trip to help make the occasion long to be remembered in Sioux City.

The team put on the degree work in splendid style. The team deserves especial praise as it sacrificed its time in coming to Sioux City after the same men had spent weeks in effecting a consolidation of the two Omaha lodges and in securing a class of members.

Sioux City lodge was pledged the earnest support of the older members and also of all the prominent Jewish citizens of the city. Scarcely ever has such enthusiasm and fraternal spirit been exhibited as that shown by the Jews of this splendid metropolis of the west.

Following the formal installation the vice-president of the district presented the lodge with its charter and also formally presented to President Harry Lapidus the charter of the newly installed Omaha lodge.

Bro. Henry Monsky delivered an address to an open meeting that tested the capacity of the Hebrew Institute and was followed by Bro. Frankel, who spoke on "Israel, the Miracle of the Back Door". The meeting was one of the most enthusiastic of any ever held by the Jewish people of Sioux City.

Rabbi Sternheim closed both the formal lodge meeting and the public session with a fervent prayer.

The officers of Sioux City lodge are all well known and ardent young men of influence in the community. They have all pledged to President Baron their earnest support and undoubtedly before the year is over this lodge will show another fifty per cent gain in membership.

The following officers were elected:

Edward E. Baron, president.
Sidney Major, vice-president.
William C. Slotsky, secretary.
Phil Goldblatt, treasurer.
A. L. Galinsky, monitor.
Will Baron, assistant monitor.
Morris D. Slatnick, warden.
Sovel Krueger, guardian.
Max Brodkey, Max Pill, Rabbi Emanuel Sternheim, Harold Levinger, J. B. Courshon and J. H. Levin, trustees.

OFFICIAL VISITS OF PRESIDENT OF DISTRICT GRAND LODGE NO. 4.

David N. Mosessohn of Portland, grand president of District Grand Lodge No. 4, Independent Order B'nai B'rith, will pay his official visit to the lodges of the Northwest, beginning early next month.

He will visit the various lodges in Washington, British Columbia, Montana, Utah and Idaho. Conferring with the officers and members of these lodges he will discuss the work that is being done in the jurisdiction and will give his suggestions for furthering the activities of the lodges.

The grand president will spend about three weeks on his tour. His itinerary follows:

Leave Portland Monday, June 4th, for Tacoma. Hold meeting of Tacoma lodge Tuesday evening, June 5th.

Leave Tacoma Wednesday, June 6th, for Seattle, holding joint meeting of Rainier and Hildesheimer lodges.

Leave Seattle Sunday, June 10th, for Victoria, B. C., meeting with Victoria lodge.

Leaving Victoria Sunday night for Vancouver, arriving Monday morning, June 11th. Hold meeting of Samuel Lodge Monday evening.

Leave Vancouver Tuesday, June 12th, for Bellingham, meeting with Bellingham Lodge Tuesday evening.

Leave Bellingham Wednesday, June 13th, for Everett, meeting with Everett Lodge Wednesday evening.

Leave Everett Wednesday night for Spokane.

Leave Spokane Saturday, June 16th, for Butte. Meet with Baron de Hirsch Lodge Sunday evening, June 17th.

Leave Butte Monday, June 18th, for Salt Lake City, meeting with B. F. Peixotto Lodge Tuesday evening, June 19th.

Leave Salt Lake Wednesday, June 29th, for Boise, meeting with Nathan Falk Lodge Thursday evening, June 21st.

MEMORIAL SERVICE, DISTRICT NO. 1.

An impressive service in memory of the 116 brothers who died in District No. 1 during the year 1916 was held at the B'nai B'rith building, Monday evening, May 28th. The following pogram was rendered:

Andante Religioso—Theme..........
............B. Rubin and Wm. F. Falk
Invocation.....Rev. Dr. Ephraim Frisch
Musical Service.....................
.....Cantor Jacob Schwartz and Choir
Roll Call—In Memoriam............
...............Dr. Harry G. Goldman
El Molay Rachamim.................
.....Cantor Jacob Schwartz and Choir
Address...President Joseph Rosenzweig
a—Andante Movement, Handel's Sonata
b—Josclyn....................Berceuse
B. Rubin, 'Cellist.
Memorial Address..................
..........Rev. Dr. Rudolph Grossman
Psalm XXIII—Solo..................
...............Dr. Florence Rothstein
Kaddish Prayer......................
District Secretary, Dr. Bernard M. Kaplan.
Holy Consolation ....Choir
Odon Olam.........................
.....Cantor Jacob Schwartz and Choir
Benediction....Rev. Dr. Ephraim Frisch

The following was the committee of arrangements: Bros. Dr. Harry G. Goldman, chairman; Myer L. Victorius, Chas. J. Katzenstein, William Asher and Clarence G. Bachrach.

President Rosenzweig, among other things, said:

"The roll has been called, but from human lips no human answer comes. We cannot touch the hand that has vanished, or hear the voice that is stilled. But in our hearts and minds responsive echoes sound and memory call to reality things that were and lives that quickened responsive to ours; sympathies and aspirations that blended and welded with our very own selves. And so we are here tonight, bound by a fellowship of sweet memories of those that were, as well as held by the strong bond of a living purpose to bring to fruition the ideals which the dead held so dear, and the efforts to achieve which impelled them to become members of our glorious brotherhood.

This beautiful Jewish custom of yearly remembering the dead, it is our intention to make an annual institution of this Order. It should be so. Nothing in man's evolution is fraught with so much of idealism, is so productive of high purpose as this ceremonial:

"How pure at heart and sound in head,
With what divine affections bold,
Should be the man whose thought would hold
An hour's communion with the dead."

And as to our honored dead, those whom we so loved, those upon whom we look back with such pure, such hallowed, such mellowed thoughts and recollections, we can but

"Trust that those we call the dead
Are breathers of an ampler day for
Ever nobler ends."

And it is for us, the living, to highly resolve to tread the destined path of man and do the work allotted to us, to make if possible but one step forward in the great cycle of events sustained by our faith in—

"That God which ever lives and loves,
One God, one law, one clement
And one far off divine event,
To which the whole creation moves."

McKEESPORT LODGE, McKEESPORT, PA.

The annual outing of McKeesport Lodge, No. 573, to the children of the various Hebrew schools of the city, will be held at Olympia Park on Thursday, June 28, and promises to exceed any that has ever been given by this organization. In addition to the children of the city those of Glassport will be on hand to add to the merriment of the occasion.

Special arrangements have been made with the West Penn Traction Company for the transportation of the large crowd and the various athletic events and other interesting features for the day's outing, which have been arranged by the committee in charge, show that not only has care been taken of the youngsters, but also some attention has been given to the grown-ups. The athletic events and the baseball game will be in charge of Armin H. Friedman and Ben Itskovitz.

In the evening, the annual summer dance given by the lodge will be held.

The committee in charge consists of Morris Krow, chairman; Henry Flaster, William Weill, Ike Brown, Thomas Amper, Ben Itskovitz, Dr. J. A. Arnovitz, A. A. Raden and Charles Weisenthal.

PRESIDENT EDWIN L. LEVY PAYS OFFICIAL VISIT TO RIMMON LODGE, RICHMOND, VIRGINIA.

Mr. E. L. Levy of Richmond, Virginia, president of District Grand Lodge No. 5, paid an official visit on May 27, 1917, to Rimmon Lodge No. 68 at an open meeting held in the temple. After addresses by several members of the order, refreshments were served. Music was furnished by Miss Bettie Gellman, Miss Pauline Ehrstein and Miss Esther Ehrstein.

Charles Hutzler, president of Rimmon Lodge, presided at the meeting and made an address dealing largely with the history of the order. Rimmon Lodge had furnished the district grand lodge with six presidents, he said, more than any other single lodge. The Richmond men who have served as president, in addition to Mr. Levy, are M. L. Straus, Julius Straus, William Lovenstein, Henry S. Hutzler and Harold Bloomberg.

It is the function of B'nai B'rith to bring together all factions and branches of Jews as a unit to carry on philanthropic work, said Mr. Levy in his address. The main features of the order's activity have been in social service, especially for the uplifting of boys and in suppressing defamation of the Jewish race, as such. Mr. Levy called attention also to the fact that the ritual of the order places emphasis on patriotism.

Aubrey H. Straus, professor of bacteriology in the Medical College of Virginia, delivered an address on "The Shortage of Physicians." Contrary to the prevalent opinion, he said, there were not enough physicians in the United States to meet the needs of the country. As a result of increased severity of the requirements for the study and practice of medicine in the effort to obtain better doctors if fewer, the number of medical colleges has decreased in the last twelve years from 166 to 95 and the average number of students in the individual colleges also has fallen off.

"Probably 20 per cent of the physicians in the United States will be required for active service in the army and navy before the end of the present war", Mr. Straus declared. "Richmond may be able to do without 20 per cent of her physicians, but the rural districts cannot."

B'NAI B'RITH OF CLEVELAND.

Before an audience that practically filled the Duchess Theater, the Dramatic Association of the B'nai B'rith presented an original drama, "Children of Today," on May 20.

The performance was a smooth one. The various members of the cast performed their parts in excellent fashion. The play, which was written especially for the Dramatic Association by Mr. Albert Koblitz, was a three-act drama. Mr. Koblitz had his theme well in hand, and the audience's interest was held until the final curtain.

The musical program was in charge of Louis Rich and his orchestra, which performed up to its usual high standard.

Entire proceeds will be devoted to the Jewish War Sufferers' Fund.

The Junior B'nai B'rith outing this summer will be held at Willough Beach on Sunday, June 10. The entertainment committee assures that the program for this affair will surpass any previous attempt. Plenty of action, enough to keep the members occupied all day, is promised.

At a well attended meeting of Cleveland Lodge held on May 6th at the B'nai B'rith building, a large class was initiated. This was the final initiation of the season.

At the meeting of the Speakers' Club of the B'nai B'rith, held on Sunday, April 29th, Dr. Zeligson addressed the audience on the proposed billion dollar gift to France, and of our relations with that country.

The Independent Order of B'nai B'rith Speakers' Club held an open meeting at the B'nai B'rith building on Sunday, May 27th. The following members participated in the public discussion: Messrs. S. J. Friedman, J. Denbe, P. Mereine, H. Grundstein, E. Wolf and H. Mereine.

Bro. Alfred A. Benesch presided at the oratorical contest in which Jewish young people's organizations competed for three medals, gold, silver and bronze, donated by Mr. B. B. Given. The contest was held on June 2nd at the B'nai B'rith building and was in charge and under the auspices of the Junior B'nai B'rith. The following organizations competed: Euclid Avenue Temple Alumni, the B'nai B'rith Jeshurim Temple Alumni, the Hiram House, the Council Education Alliance, the Western Reserve Menorah Society, the Junior B'nai B'rith and the Speakers' Club of B'nai B'rith.

SIOUX CITY ORGANIZES NEW LODGE.

On Sunday evening, May 6th, Sioux City again entered the ranks of B'nai B'rith communities. Interest in the former lodge had greatly dwindled, but thanks to the energy of Gustavus Loevinger, chairman of the Propaganda Committee in District No. 6 and Dr. Rudolph I. Coffee of Chicago, Social Service Director, a fine spirit of enthusiasm was awakened which augurs well for the new lodge.

On Friday morning, Bros. Loevinger and Coffee reached Sioux City and undertook propaganda work. It soon developed that conditions were ripe and that with proper encouragement, a lodge could speedily be organized. On Friday eening, Dr. Coffee occupied the pulpit of Dr. Emanuel Sternheim, and in the course of his sermon on "Religion Tomorrow", emphasized the great part which the B'nai B'rith would play in shaping the future destinies of Judaism in America. Sunday morning Doctor Coffee again occupied the pulpit and took a second occasion to emphasize the growing influence of our Order. Meanwhile, Bro. Loevinger had put himself in touch with leading members of the community and practically everyon pledged his power and strength.

Sunday evening, in the quarters of the Hebrew Alliance, a very large gathering of men and women was present to hear the two visitors. The meeting was opened by Rabbi Emanuel Sternheim, who turned the gavel over to Brother Loevinger. The remarks of Bro. Loevinger left the deepest impression on all his hearers. They all felt the inspiration of a busy lawyer giving up three days of his time to bear the message of altruism and genuine religion. He called upon the men of the assembly to organize a lodge at once. Sioux City is one of the largest communities in America with no B'nai B'rith organization and this should not be.

After a few musical numbers, Dr. Coffee was introduced and chose as his theme, "The World's Greatest War". If the average person were asked, he would reply that the world's greatest war is now being waged in Europe. We Jews, however, are interested, not so much in the terrible massacre of soldiers and innocent bystanders for now almost three years, as we are concerned with the war to abolish poverty. Judaism wages war on sin and disease, on ignorance and starvation. When Abraham was commanded to be a blessing, the divine word urged him to spread the gospel of light to all inhabitants of the world. Moses continued this great mission and today we Jews must bear the unfinished burden of our great leaders. Only through such service and this is Social Service, can the Jew hope for a blessed haven in this country. His wealth will not save the Jew from persecution. Social standing may protect certain individuals for a time, but we must all labor to aid our three million Jewish people in America to economic independence and to serve America's interests. Jews as attorneys living up to the highest ideals of their professions, as doctors enriching the science of medicine through new discoveries in the laboratory and thus prolonging the span of life, social workers aiding worthy poor people to help themselves, represent types of Jews who enrich the land wherein we live.

At the conclusion of Dr. Coffee's remarks, members of the Sioux City community delivered brief addresses, all pledging their earnest efforts to the new organization. Among those who spoke were Messrs. Edward E. Baron, Dave Davidson, Max Pill, Sidney Major and Phil Goldblatt.

The meeting closed with well chosen words by Rabbi Emanuel Sternheim, who felt sure that the lodge, commenced under such inspiring speeches, would be a credit, not only to the Jews of Sioux City, but to the Order at large.

MEMORIAL SERVICE BY BRADDOCK LODGE.

Braddock Lodge No. 516 of Braddock, Pa., held memorial services at the Maccabee Hall on the afternoon of May 30. Mr. Allen Davis of Pittsburgh was the principal speaker. Mr. A. L. Lipsky presided and brief speeches were made by Mr. M. Friedman of McKeesport, who presented a large portrait of Dr. J. Leonard Levy, the gift of Mr. and Mrs. J. N. Steinitz of Braddock, to the lodge, and L. Sulzbacher, the secretary of the Grand Lodge. Mr. Davis' address was a tribute to the memory of Rabbi Levy.

B'NAI B'RITH OF SAN FRANCISCO.

Ophir Auxiliary, No. 5, Daughters of the Covenant, held a successful dance at the B'nai B'rith Building, on May 20, 1917, for the benefit of the Red Cross. A large crowd was present and a neat sum was turned over to the Red Cross Society.

JULIUS HOUSEMAN LODGE, GRAND RAPIDS, MICH.

Julius Houseman Lodge No. 238 of Grand Rapids, Michigan, held an open meeting on Monday evening, May 21st, which was very largely attended. The speaker of the evening was Dr. Rudolph I. Coffee, Chicago, Social Service Director of the Independent Order B'nai B'rith, who had come to Grand Rapids to address the meeting.

On Sunday morning Doctor Coffee had occupied the pulpit of Rabbi Charles J. Freund and spoke on "The War Against War", emphasizing the social service angle which is becoming increasingly important.

On Monday noon, in the rooms of the Chamber of Commerce, Doctor Coffee addressed a very well attended meeting of Grand Rapids leading citizens and told of the fine work which the Big Brother Movement is accomplishing among the Jewish lads of Chicago. In the evening, Doctor Coffee spoke in the Temple. The meeting was called to order by Brother Theodore Collat, president of the lodge, who in turn presented Brother Adolph Friedman as chairman of the evening. After a very carefully prepared speech, which was delivered with the utmost feeling and earnestness, the social service director was introduced. Doctor Coffee's theme was: "Judaism and Social Service" He showed its outstanding emphasis as revealed through the pages of Holy Writ. He analyzed its strong position in the Talmud and during the Middle Ages. Today, as never before, the Jews of America are entering, as they should enter, social service activities. The B'nai B'rith takes this up, not on a purely secular basis, but through the religious angle. Our example should hearten our American neighbors so that they fight the slums, the unsanitary tenement and preventable diseases. Ours is a religion of deed which places the utmost emphasis on human conduct. Let our order become the Big Brother to the Jews of Grand Rapids, even as individual members are taking care of Little Brothers. As our organization is a Big Brother to the Jews of America, so let the Jews of America act as Big Brother to all the citizens of this land. Then America will set a shining example for democracy and for real brotherhood for all the people in the world.

NEW KENSINGTON, PA.

New Kensington Lodge No. 762 of New Kensington, Pa., held an open meeting on Sunday afternoon, May 13th at the Odd Fellows Hall. Installation of officers and initiation of a class of candidates took place.

The principal speakers were Brother Marcus Feuchtwanger of New Castle, first vice-president of the District Grand Lodge, Mr. Adolph Edlis of Pittsburgh, and A. H. Friedman of McKeesport, members of the General Committee. At the conclusion of the meeting refreshments were served.

Anniversary Celebration.

On Sunday, May 13th, New Kensington Lodge No. 762, I. O. B. B., celebrated its re-birth in a very commendable manner which will long live in the minds of the many participants.

Mr. Marcus Feuchtwanger, vice-president of the district, had full charge of the meeting and was assisted by several officers of the grand lodge of District No. 3.

The exercises consisted of installation of officers, initiation of 15 new recruits into membership, followed by splendid expressions by many of those who were fortunate to have been present.

The Jews of New Kensington are entitled to much praise for the very generous spirit evinced in anything tending to the betterment of our people, and President Feuchtwanger looks forward to great achievements by the lodge that has been re-created.

Recent developments in Jewry have had a good effect upon all lodges throughout the district, and has a tendency to greatly increase the membership in nearly every lodge.

FLATBUSH, N. Y.

Flatbush Lodge No. 753, held an open meeting, May 16th, which was addressed by Bro. Isidor Hirschfeld of Manhattan Lodge. It will be recalled that Brother Hirschfeld spent seven months in the European War zone and successfully accomplished the task of establishing the means of postal communication between our coreligionists in the war zone and relatives and friends in this country. Hirschfeld's task was exceedingly interesting and was very much appreciated. The president of the lodge, Bro. Clarence G. Bachrach, with the assistance of Bro. Paul Gold, the secretary, have such open meetings quite frequently, so as to familiarize the general public with the aims of the Order and Jewish activities generally.

B'NAI B'RITH OF SAN FRANCISCO.

Under the auspices of Golden Gate Lodge No. 129 of San Francisco, a lecture was given at a well attended meeting held on May 2, 1917, by Brother Nathan Newmark on "The Modern Emancipation of the Jew". Bro. Newmark also addressed the lodge at its previous meeting on the "Peoples of Babylonia and Assyria" and his learned discourse proved a delightful surprise to the members. His observations on the peoples who formerly inhabited these lands are an inspiration to any student of history.

Golden Gate lodge in a body visited Ophir Lodge No. 21 of San Francisco on April 18 and were greeted by a regular talk-fest. Addresses were made by the Secretary of the Grand Lodge, I. J. Aschheim, the Junior Past Grand President, Henry Newburgh and Brother I. Stein.

At the close of the meeting the members were feasted liberally with eatables and a social hour was spent.

Golden Gate Lodge is now publishing its official organ, "The Golden Echo" and the numbers so far issued were of exceptional merit.

The lodge gave a whist party on April 4 which proved attractive to a great many and which was graced by the presence of a large number of ladies.

The coming term promises to be a banner year for the Committee of Fifty representing the San Francisco lodges. An elaborate program of events has been outlined and many affairs of interest will be gien during the term. Among the most important arrangements are a ball at the St. Francis Hotel, a "Kiddie's Day", an entertainment for the inmates of the Home for the Aged and a picnic, all of which have met with great success in previous years. The first event was an informal dance on April 25 and the large attendance present enjoyed themselves immensely.

Ophir Auxiliary of San Francisco gave a dance for the benefit of the American Red Cross on May 16, 1917.

At the meeting of Cremieux Lodge No. 325 held on May 28, 1917, Dr. Goldman made an interesting address on "Social Hygiene."

Under the auspices of the Social Committee of Cremieux Lodge a successful dance was held on Saturday evening, April 29.

The ten B'nai B'rith lodges of San Francisco have responded enthusiastically to the plans of the Membership Committee.

Prospective candidates, recommended for membership by various members of the lodges, are being visited and initiations are being planned.

Throughout the local lodges a strong spirit of co-operation with the Membership Committee is being manifested, and several of the lodges have launched membership campaigns of their own.

Within the past fortnight three San Francisco lodges have held class initiations and other lodges will follow shortly.

Modin, California and Columbia lodges have held class initiations during the past two weeks, their rolls being swelled with enthusiastic new members.

The ritualistic work in each instance was performed by the crack degree team of the Committee of Fifty, which is holding itself in readiness to carry on the initiatory work incident to increasing membership.

At the request of the chairman of the Membership Committee, each lodge is appointing a sub-committee of five on membership. These committees will meet jointly once a month to discuss ways and means of co-operation in the work at hand.

A monster rally is being planned for the near future.

An interesting lecture entitled "Hawaii," accompanied by steropticon views, was delivered to the members and friends of the Leo N. Levi Youths' Auxiliary, I. O. B. B., on Monday evening by Henry Hart.

Mr. Hart told of his experience in the islands, also of the people and their customs. The scenes shown were made from photographs taken by Mr. Hart himself.

The lecture began at 8:15 and a large crowd attended.

Rapid increase of membership has forced the auxiliary to divide, forming two auxiliaries, one of boys between the ages of twelve and sixteen years, to be known as the Leo N. Levi Juniors, and the other from sixteen to twenty-one, to be known as the Leo N. Levi Seniors. Officers will be elected for each auxiliary, with Dr. Cerf acting as commissioner, adviser and presiding over their meetings.

A hiking club will be formed of the auxiliaries to take week-end hikes into the country surrounding San Francisco.

TACOMA LODGE, TACOMA, WASH.

Since the U. S. Government has chosen American Lake (6 miles from this city) as one of the permanent army posts, where it is preparing to encamp 40,000 soldiers, among them no doubt a great many Jewish young men, this lodge is therefore making every arrangement to properly look after these young men, and during the last few meetings many visiting brothers appeared in the lodge room in their uniform and were shown every kindness by the brothers.

After much preparation and through the efforts of this lodge, a ladies' auxiliary was organized, and on the afternoon of June 5th, Destiny Lodge, No. 14, was duly instituted by Grand President, Bro. David N. Mosessohn, assisted by Grand Orator, Bro. D. Solis Cohen, of District Grand Lodge, No. 4. The ceremonies were conducted in an impressive manner with a membership of over fifty and which number is expected to double the next few months.

A special meeting was called June 5 for the purpose of welcoming Grand President, Bro. David N. Mosessohn and Grand Orator, Bro. D. Solis Cohen, who arrived here on their official visit. After a tour of the city and the Government army post the distinguished visitors were banquetted at the Tacoma Hotel.

In the evening a large class of candidates was initiated and the work being in charge by Portland's degree team. The ceremonies were conducted in a most impressive manner. Grand President Bro. David N. Mosessohn acting as president on the degree team, and Grand Orator Bro. D. Solis Cohen acting as vice-president.

After the initiatory work was concluded open lodge was had, and the ladies of the newly installed auxiliary and their friends were admitted. A large Seattle delegation was also present, including District deputies, Dave Lipman, Julius Shafer and others. The remarks of the Grand Lodge officers were listened to with much interest and their messages proved very instructive and beneficial for this period, touching as they did the work of the B'nai B'rith during this war. The largest Jewish gathering ever assembled in this city showed their appreciation at the conclusion.

B'NAI B'RITH PHILADELPHIA.

Joshua Lodge.

Joshua Lodge No. 23 held its monthly meeting on May 16th at the Y. M. H. A. building. Rev. Dr. Joseph Krauskopf delivered an address on a subject of universal interest. The address was followed by a discussion participated in by prominent members of the lodge.

Freda Largman Lodge.

The first meeting of Freda Largman Lodge No. 805, B'nai B'rith, since its institution, was held on Wednesday evening, March 25. Fourteen new members were initiated at this meeting. Social Service and Prison Aid Committees were appointed to work and co-operate with the present committées from the other lodges of this city. A fund of $150.00 was raised by the lodge for the Erie Orphanage, at Erie, Pa. The lodge celebrated "Mothers' Day" on Sunday, May 13, by a banquet at Mosebach's. A large attendance was present.

Har Sinai Lodge No. 8.

A regular monthly meeting of Har Sinai Lodge was held on Thursday, May 10, at 8 o'clock p.m. at Mayer's Drawing Rooms, the regular meeting place of this lodge.

Charles Edwin Fox, Assistant District Attorney, participated in the discussions and particularly discoursed on the Big Brother movement, of which he is the leading spirit in that city.

HARMONY LODGE, BRIDGEPORT, CONN.

Under the direction of a special committee of the lodge, new quarters in the Staples Bank Building are being remodeled and decorated and will soon be ready for occupancy.

Rev. Dr. Harry Ettelson, president of Arrarat Lodge of Hartford, Conn., is scheduled for an address before Harmony Lodge in the near future.

AARON MEYERS LODGE, HELENA, ARK.

Under the auspices of the Intellectual Culture Committee of Aaron Meyers Lodge No. 159 of Helena, Arkansas, Rabbi Pizer Jacobs, chairman, an interesting debate on "Woman's Suffrage" was given at the Temple on Sunday evening, May 20, 1917. The debaters were Mrs. Pizer Jacobs and Mrs. B. Seelig in the affirmative and Dr. G. Altman and Mr. Mortimer Isaacs in the negative. The decision of the judges were rendered in favor of the affirmative.

A large audience filled the Temple and in addition to the debate, various musical and vocal numbers were successfully rendered.

What Our Lodges Are Doing

DISTRICT NO. 1.

A B'nai B'rith service was arranged by Bro. Rabbi Samuel Price and Hon. Henry Lasker under the auspices of Springfield Lodge, which was held at Temple Bethel. The speaker on the occasion was District Secretary, Bro. Dr. Bernard M. Kaplan, who spoke on "The Brotherhood of Israel." The auditorium was filled to its utmost capacity.

New York Isaiah Lodge, No. 1, held a social reunion of its members and friends in the B'nai B'rith Building, May 12th, which was followed by a dance arranged by the Entertainment Committee, consisting of Bros. Charles J. Katzenstein, Edwin Brucks, Walter Tunick and Myer L. Victorius, President of the Lodge.

Springfield Lodge, No. 684, had a formal opening of its newly renovated and enlarged club rooms. A splendid entertainment was arranged for the occasion. Hon. Henry Lasker, member of the General Committee, acted as chairman.

Henry Jones Lodge, No. 79, was addressed by Bro. Myron Goldman, Grand Secretary of District No. 7, who was a welcome visitor to this city and who made many friends during his stay here. He was accorded a cordial welcome by Bro. Israel Ban Scheiber, President of the District, and Bro. Abraham Anhalt. Past-President. Brother Goldman delivered an interesting talk on the work of District No. 7.

Bro. Leo Zander, President of Adullam Lodge, No. 326, presided over a very pretty celebration that took place at the Gathering of Israel Synagogue in Linden St., Pittsfield, Mass., when a large American flag was raised on the sacred edifice. As the flag was swung to the breezes the brothers of the lodge and members of the congregation sang the "Star-Spangled Banner." The ceremony was followed by appropriate prayers and addresses. Brother Zander delivered an interesting address on the occasion. Among others that spoke were Rabbi M. Katz, Hon. Charles C. Hibbard and Rev. Earl C. Davis, Pastor of the Unity Church.

Amos Lodge, No. 121, on May 28th initiated sixteen candidates, thus bringing up the membership of the lodge to 300. [illegible] Rudolph I. Coffee, Social Serv- [illegible] an inspiring talk [illegible]

Mount Sinai Lodge, No. 2, of which Bro. Myron Sulzberger is president, has had some very interesting meetings lately which were well attended. The lodge is adding steadily to its membership.

Akiba Lodge, No. 173, had a patriotic meeting Tuesday, June 12th. The meeting was arranged by Bros. William H. Silk, Theodore Schmerl and Sidney Landau. District Secretary, Bro. Dr. Bernard M. Kaplan, delivered a special prayer for the protection of the American nation and the American flag. There were some interesting patriotic addresses by a number of the brothers present.

Bros. Charles Hartman and Herman Asher were appointed a committee to buy a silver loving cup as a degree team prize.

DISTRICT NO. 2.

At the convention of the District Grand Lodge held in Cincinnati, it was unanimously resolved that all B'nai B'rith members serving in the army and navy be exempt from the payment of dues during their term of service.

Toledo Lodge, No. 183, of Toledo, Ohio, closed its social activities for the season with a beautifully arranged May dance on Tuesday evening, May 8, 1917, at the Woman's Building.

DISTRICT NO. 3.

The last Sunday in May, being known as "Memorial Day" in District No. 3, it was faithfully observed by every lodge, in memory of departed members.

Braddock Lodge No. 516, in addition to the regular memorial exercises, commemorated the loss of our great teacher, Rev. Dr. Levy, on Sunday, May 20, 1917.

DISTRICT NO. 4.

Arrangements are being made for the institution of a new lodge at Billings, Montana. A petition signed by twenty-five applicants, has been presented to the General Committee for its approval.

The General Committee of the District Grand Lodge has recently chartered two women's auxiliaries, one at Fresno and the other at Tacoma, making a total of fourteen [illegible] women's auxiliaries.

There is also a strong youth's auxiliary being organized in Oakland, Cal.

Lasker Lodge No. 370, of San Diego, Cal., held an interesting meeting on Sunday, May [illegible], on which occasion [illegible] DeVille read a paper on [illegible] and How to Guard [illegible]. A questionnaire followed [illegible] almost all present participated [illegible] was highly compliment-

ed on the manner with which he handled the subject.

Samuel Auxiliary, of Vancouver, B. C., is continuing in its worthy effort of giving a function each month to the Jewish War Sufferers Relief Fund. The last affair given was a social evening on May 30th at the residence of Mrs. M. Ablowitz.

Confirmation exercises were held at the B'nai B'rith Sabbath School at San Bernardino, Cal., under the auspices of Paradise Lodge, No. 237. A class of five boys was confirmed.

Delegation consisting of twelve members of Fresno Lodge, No. 723, of Fresno, Cal., paid an official visit to Hope Lodge, No. 126, of Stockton, Cal., at its meeting held on May 23, 1917.

The Ladies' Auxiliary of Los Angeles Lodge, No. 487, of Los Angeles, Cal., gave a card party at the B'nai B'rith Hall on Wednesday evening, May 20, 1917. Beautiful prizes were awarded to the winners. The proceeds of the affair will be devoted to the distribution of clothes to the poor.

Oakland Lodge, No. 252, of Oakland, Cal., has organized a youths' auxiliary.

Baron de Hirsch Lodge, No. 420, of Butte, Mont., is making remarkable progress. During the year 1916 its membership exceeded the 100 mark. The lodge has instituted a campaign for members with the object of increasing the roster to 150 before the year is over.

On May 5th the lodge gave a ball at the Woman's Club, which proved a great success.

Samuel Lodge, No. 668, of Vancouver, B. C., gave a dance and entertainment on Saturday evening, May 12, 1917, which was largely attended. The proceeds of the affair will be used for the benefit of the Red Cross and returned soldiers. The lodge has appropriated a certain amount to be paid monthly toward the Russian Jewish Relief Fund as long as the war lasts.

DISTRICT NO. 6.

The General Committee of the District Grand Lodge has favorably considered the petition for a charter for the new lodge to be instituted in the city of Calgary, Canada. Bro. H. A. Friedman, of Edmonton, District Deputy for the province of Alberta, has been authorized by the General Committee to institute the new lodge on behalf and in the name of the Gand Lodge. Arrangements are now being made for the institution of the lodge to take place either on June 10 or June 17.

Bro. Edward Lichtig, of Bay City, Mich., was presented with a handsome gold watch a few days ago by the General Committee of District Grand Lodge No. 6, in recognition for his work in the State of Michigan on behalf of District Grand Lodge, Brother Lichtig having organized several lodges in that state.

The Council of Jewish Women of St. Paul and Minneapolis, jointly with the Minneapolis Lodge and Minnesota Lodge of the B'nai B'rith, arranged for about 30 Jewish boys in the Officers' Training Camp at Fort Snelling to observe She'buoth, and secured for them passes during the entire holiday and were taken into the twin city homes for a Yomtov dinner.

DISTRICT NO. 7.

On Monday, May 14, 1917, Freeport Lodge No. 107, of Freeport, La., held a well attended meeting at which an interesting program was carried out. The special feature of the evening was the presentation of reports of delegates to the recent convention of the District Grand Lodge.

The lodge was highly honored by the Grand Lodge in appointments to various committees of the District.

Isidor Strauss Lodge, No. 519, of Fort Worth, Texas, held a special meeting and smoker on Tuesday evening, May 8, 1917, which was largely attended. Reports of the delegates to the recent convention were read.

At the May meeting of Houston Lodge, No. 434, of Houston, Texas, a committee was appointed to serve with a like committee from Theo. Herzl Lodge of Houston to devise ways and means for the Convention of District Grand Lodge to be held in Houston in the year 1918.

NEW YORK LODGES SUBSCRIBE FOR LIBERTY BONDS

A number of lodges have subscribed for the Liberty Loan in response to a special letter addressed to the lodges by the president of the District, Bro. Joseph Rosenzweig asking the lodges to make special sacrifices if need be, and to subscribe as liberally as possible towards the war loan. Some of the lodges devoted nearly their entire treasury to the cause. Some lodges who will shortly celebrate the golden anniversary of their existence have decided to hold modest celebrations so that the money may be devoted to the patriotic cause.

ST. LOUIS B'NAI B'RITH.

Under the auspices of Missouri Lodge No. 22, and Eben Ezra Lodge, No. 47, of St. Louis, Mo., memorial services were held at the United Hebrew Temple on Friday evening, May 4, 1917. This was the annual memorial service.

"They that live, though dead," was the appropriate theme of the memorial address by Dr. Samuel Thurman. Others who delivered addresses were Bros. Samuel Rosenfeld and Harry Simon, the latter being on the program for the "Reading of the Divine Service."

A special regular meeting of Missouri Lodge, No. 22, of St. Louis, Mo., was held on Sunday evening, May 20, 1917. The initiation of a large class of candidates took place and matters of importance with reference to the American Jewish Congress were discussed.

The Entertainment Committee of the lodge arranged a program of interesting nature. Several selections were rendered by the United Hebrew Temple Orchestra.

A boat excursion will be given by the lodge on Sunday evening, Aug. 5th.

Members and friends of Ebn Ezra Lodge No. 47 of St. Louis, Missouri, attended in large numbers a lecture and entertainment given by the lodge on Sunday, May 13, 1917.

Dr. Sam Thurman spoke on "Timely Definitions" and Honorable Arthur L. Oliver, United States District Attorney, spoke on "Federal Jurisdiction of the Present Day Crisis".

B'NAI B'RITH OF SEATTLE.

Hildesheimer Lodge No. 53 had an interesting meeting on May 23, 1917 which was well attended and was marked by earnest discussion.

The plans for the visit of the Grand Lodge officers have been reported completed. Among the visitors of Rainier were its president, Sam Ostrow, and Brother Eimon Wienir.

An interesting meeting of Rainier Lodge No. 627 was held on May 22nd. The meeting was well attended and was marked by very interesting and spirited discussions. Two matters of general interest were especially considered: the memorial fund and the American Jewish Congress. The lodge decided that in the future at the death of a member of the lodge, a contribution be sent to the memorial fund instead of sending a floral tribute.

The history and possibilities of the American Jewish Congress movement were ably and comprehensively discussed by Rabbi Koch.

Among other business transacted, a committee was appointed to make arrangements for the reception and entertainment of the Grand Lodge officers.

PHOENIX LODGE OF PHOENIX, ARIZ., HOLDS CONFIRMATION EXERCISES.

Under the auspices of Phoenix Lodge No. 799, confirmation exercises were held on Sunday, May 27th, 1917, at the K. of P. hall. The confirmation class numbered seven and the exercises were under the charge of Mr. Barnett E. Marks, president of the lodge. Following was the program of exercises:

Piano prelude............Mrs. Bromley
Address of welcome....Samuel I. Joffee
Opening prayer..........Harold Lukin
Profession of Faith...Ben D. Herzberg
Ten Commandments............. Class
Scripture Reading............... Class
Reading of the Haftorah, Leon Solomon
A Child's Prayer...Rebecca Ruderman
Flower Offering........Pearl Edelman
Violin Solo..............Walter Morris
Accompanied by Mrs. Bromley
Examination in Judaism and Jewish History
Piano Solo...............Mrs. Bromley
A Child's Sermon.......Pearl Edelman
Our Nations' History..Ben D. Herzberg
Address to Parents,..Harold D. Marks
Presentation of Certificates, Barnett E. Marks, President Phoenix Lodge, I. O. B. B.
Closing Prayer........Royal Ruderman

TUCSON, ARIZONA.

Rabbi Martin Zielonka, of El Paso, officiated at confirmation exercises in Temple Emanuel of Tucson, Ariz., on Sunday evening, June 3, 1917. Exercises were under the auspices of the B'nai B'rith Lodge of that city and the general public attended in large numbers.

An unusually fine program of music, reading and prayer was rendered. Confirmation address by Dr. Zielonka was most instructive and enjoyable.

Much credit is due Miss Estella Gunst, who brought out the best there was in the confirmants. Mrs. Chas. Solmon and Mrs. M. Lisitzky also earned the gratitude of the parents of the confirmants for their hard work in making the confirmation exercises a success.

MINNEAPOLIS LODGE NO. 271.

Pursuant to the request of Mr. Gustavus Loevinger, chairman of the progaganda committee of the district, and upon the invitation of Minneapolis lodge, Brother H. D. Frankel of St Paul, second vice-president of the District Grand Lodge, paid an official visit to that lodge on the evening of May 22nd.

A good attendance was present and after routine business was disposed of, the lodge resolved to take upon itself the duty of seeing that the Orphan Asylum interests, heretofore handled by the Minneapolis Associated Jewish Charities, would be properly cared for, a sufficient collection made, and to recommend a suitable person as director from Minneapolis on the board of the Orphan Asylum in Cleveland.

An initiation of twenty candidates followed and the ritual was splendidly exemplified by the degree team of the lodge.

The lodge has twenty-five more candidates elected who will be initiated at the next meeting.

Brother Frankel gave an illustrated talk to the lodge under the joint auspices of its intellectual advancement and social service committees, speaking on the work of the Denver National Hospital and the Cleveland Orphan Asylum.

The Hospital slides, some sixty-two in number, were used; also a beautiful new Orphan Asylum film of more than one thousand feet. At the close of the address the audience pledged its support towards raising adequate funds for the support of these institutions.

CONFIRMATION EXERCISES BY NEW CASTLE LODGE, NEW CASTLE, PA.

Over six hundred people attended the confirmation exercises held under the auspices of New Castle Lodge No. 609, New Castle, Pa., on Sunday, May 20. 1917. The children who were instructed by Mr. and Mrs. Marcus Feuchtwanger acquitted themselves very well, showing that they understood the work from the religious training they had received in their Sunday school under the supervision of the late lamented teacher and rabbi, J. Leonard Levy. The consecration of the children unto the Faith of Israel and the address was delivered by Rabbi I. E. Philo, of Youngstown, Ohio. Bibles containing the certificates of confirmation were presented [illegible] firmants by Mr. and [illegible] Feuchtwanger and exercises were closed with Benediction by Rabbi Philo. Among the many congratulatory telegrams received was one from the president of the District Grand Lodge Number 3, I. O. B. B.

NEW BRITAIN, CONN.

Sunday, June 3rd, Bro. Maurice P. Davidson, first vice-president; Bro. Joseph H. Ullman, Bro. Hon. Samuel Campner and the District secretary, Dr. Bernard M. Kaplan, spoke on the work of the Congress in New Britain, expressing the hope that the work of the Congress would be of benefit to all Israel throughout the world. The speakers also expressed the hope that the Congress would be so conducted as to inspire respect and confidence of all who are interested in seeing the principle of equal rights realized in every nation and every country. In the evening Bro. Dr. Bernard M. Kaplan, District secretary, addressed Jehuda Halevi Lodge, which meeting was very largely attended. The meeting was presided over by Bro. Dr. Protess, president of the lodge. Several candidates were initiated. More candidates are awaiting initiation on the occasion of the visit of President Rosenzweig. when a banquet will be given in honor of the president's visit.

INSTITUTION OF B'NAI B'RITH LODGE AT SHERMAN, TEX.

As a result of the efforts of Dr. Faber and Mr. Wadel representing District Grand Lodge No. 7, Sherman Lodge No. 813 was instituted on May 11, 1917, at Sherman, Texas.

After the initiation of candidates and the election of officers, addresses were made by Brother Wadel and Dr. Faber, which were not only interesting, but gave an intelligent insight to the work of the Order, and to the principles championed.

After the formal institution of the lodge a rising vote of thanks was tendered to the Grand Lodge officers for their services in connection with the institution of the lodge.

The officers elected to serve for the present term are as follows:

President—Jacob Exstein.
Vice-President—Abraham Marks.
Secretary—J. Weingarten.
Treasurer—A. J. Ney.
Warden—Moses Weinstein
Guard—H. Melnick.

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